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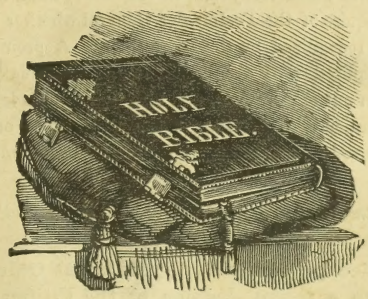
Vol. 2. September, 1851. No. 9.

THE

# AMERICAN AND FOREIGN

# CHRISTIAN UNION.




"THE LOVE OF CHRIST CONSTRAINETH US."

NEW-YORK:
PUBLISHED BY THE
AMERICAN AND FOREIGN CHRISTIAN UNION,
AT 150 NASSAU-STREET.

**This Publication is subject to Newspaper Postage.**

D. Fanshaw, Printer, 35 Ann, corner of Nassau-street.

## Officers of the American and Foreign Christian Union, Organized in New-York, May 10, 1849.

*President.*— Rev. Thomas De Witt, D. D.
*Corr. Secretaries.*—Rev. Robert Baird, D. D.; and Rev. E. R. Fairchild, D. D.
*Recording Secretary.*—John W. Corson, M. D.
*Treasurer.*—Anson G. Phelps, Jun. Esq.
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Rev. R. B. Westbrook, No. 22 South 4th-street, Philadelphia, Pennsylvania.
Rev. Thomas Castleton, Richmond, Virginia.
Rev. Samuel Day, No. 28 West Fourth-street, Cincinnati, Ohio.

## TO POSTMASTERS.

The Editor of the "New-York Evangelist," in his paper of July 25, 1850, says—"A case of gross carelessness and injustice on the part of a distant Postmaster, who suffered a copy of our paper to come for years to his office, after its discontinuance by a subscriber, induced us to inquire of the Postmaster General whether there was any right or wrong on this subject, as recognized by the Department. A prompt answer informed us that an *imperative law* required every Postmaster to give immediate notice to a publisher when his paper is not taken out of his office, and also to frank his letter giving such notice. We may state, as an indication of the feeling in the Department on this subject, that the Postmaster in the case referred to, was promptly required *to show cause why he should not be removed.*"

*The attention of Postmasters is respectfully called to the following decision of the Postmaster General:—*

**Post Office Department, Appointment Office, May 4th, 1850.**

Sir:—According to a recent decision of the Postmaster-General, "The American and Foreign Christian Union" must be rated with newspaper postage. Very respectfully, &c.

Fitz Henry Warren,
*Second Assistant Postmaster-General.*

Rev. Robert Baird, D. D. New-York.

## POSTMASTERS.

Postmasters will greatly oblige us by giving early notice of stoppages, or refusals to receive our Magazine, as we continue to send them until we receive such notice. In case the Magazine is returned, instead of a written notice, it must be franked.

## NOTICE TO AGENTS AND DONORS.

The issue of our Magazine is so large that it must go to press on the 10th of the month. If donations do not reach us by that date, the publication must be postponed until the next month.

## FORM OF A BEQUEST.

I bequeath to my Executors the sum of Dollars in trust, to pay over the same in days after my decease, to the person who, when the same is payable, shall act as Treasurer of the Society called "The American and Foreign Christian Union," formed in the city of New-York in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its direction, in the field.

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THE

AMERICAN AND FOREIGN

# CHRISTIAN UNION.

VOL. II. SEPTEMBER, 1851. No. 9.

## The Plate.

Margaret of Valois, who is represented in the plate, was a most remarkable woman. She was the sister of Francis I. the King of France. She was born in 1492, just before the era of the Reformation, and during her childhood and youth and more mature years, was surrounded by persons, usages, and influences, which were but little favorable to the culture and growth of Evangelical religion. She was married in 1509, at the age of seventeen, to Charles Duke of Alencon. Her husband died in 1525, and in 1527 she was married again to Henry d'Albert, King of Navarre. By this marriage she had a daughter Joan, who was the mother of Henry IV. But it is not so much with reference to her connection with nobility, as to her relations to the causes of truth and godliness, that we would present her to our readers.

Through some of the ladies of her court, she had learned something of the doctrines and principles of the Reformers. Lefevre, Farel, and Roussel, she occasionally saw. She admired their zeal, their piety, and morals, but it was the Bishop of Meaux, more than any other, who instructed her concerning the way of life as revealed in the Gospel. She was a sincere Christian, and exerted a strong influence upon the various members of the brilliant court in which she moved, in favor of spiritual religion and of the Protestant cause. But she was not suffered to escape the destiny of all the eminently pious. She experienced the truth of the declaration, that "*all that will live godly in* CHRIST JESUS *shall suffer persecution;*" but her influence was still felt. In speaking of her and her influence, Merle d'Aubigné says: "the respect with which she was regarded, the high opinion entertained alike of her understanding and her heart, pleaded better than any preacher could have done the cause of the Gospel at the court of France. That mild influence of woman gave access to the new doctrines, and possibly it is to this period that we may trace the leaning of the French nobility in favor of Protestantism." Had Francis followed his sister—had the whole nation opened itself to receive Christianity, the conversion of Margaret might have become the salvation of France.

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## Letter from Rev. Dr. Baird.

*My Dear Brother:* LONDON, July 25th, 1851.

I avail myself of the first moment of leisure to give you, and through you the readers of our Magazine, some account of my visit, thus far, to the Old World.

My voyage in the Arctic steamship was altogether an agreeable one. Leaving New-York, as you know, on the 5th inst. at noon, we reached Liverpool about ten o'clock in the evening of the 15th, thus making the course in ten days five hours and thirty-five minutes of actual time. And this, notwithstanding the weather was far from being favorable during the last five or six days. The first part of the voyage we had fine, clear and mild weather; the latter, and greater part, the weather was cloudy, rainy and chilly.

We had 123 passengers, mostly Americans, and among them there were many very worthy people. The religious services on both the Sabbaths which occurred were well attended. All were well pleased with the ship, its officers, and its "appointments"—to use a French idiom.

The 16th and 17th inst. I spent in Liverpool, fatigued and not very well. I had contracted a cold on board the steamship, almost at the commencement of the voyage, which troubled me much, and demanded attention.

In the evening of the 17th I left Liverpool for Dublin, where I arrived Friday morning, and spent that day and the two following with the Rev. Alexander King, so well known to many in America for his truly eloquent and popular addresses on the subject of Popery in our churches, in the year 1848. Mr. K. lives about three miles from the centre of Dublin, in one of the very pleasant environs of that city, and is blest with an uncommonly interesting family, consisting of a wife and five little children. Landing at Kingstown, on the south side of the large and beautiful Bay of Dublin, a railroad of seven miles brought us up to the city. Mr. King met me at the depot, and took me at once out to his house. Scarcely had I become installed in my agreeable quarters, before the Rev. Dr. Murray, a friend of many and long years, arrived from his tour in the north and northwest of Ireland.

Dr. Murray—or "Kirwan," as he is here called, as well as with us—left America in April, and passing across England and France, visited Italy. Having completed his pilgrimage to Rome—where, however, he had not the good fortune to meet his friend, Archbishop Hughes—he returned by way of Geneva, and after spending a few days in Paris and London, he hastened to meet the General Assembly of the Presbyterian Church in Ireland at its late session in Belfast.

The Doctor saw many things at Rome, and in his journey, which seem to have given him a deeper insight into some portions of the grand "Mystery of Iniquity" than he ever had before; but I will leave him to speak for himself. He was greatly interested in what he saw of the schools which our Presbyterian brethren in the north of Ireland are getting up in Connaught—the most Papal and, consequently, the most benighted, of the four great provinces of Ireland.

As I purpose visiting Dublin again in a short time, and to travel extensively in Ireland, I will reserve what I have to say about the work in that country for another letter. I will only add that Famine and Emigration have reduced the population of Ireland from eight millions and a half to about six millions and a half—of whom five millions are Romanists. This is a remarkable change for a period of ten years, and indeed for four years, so far as the former of these causes is concerned. Nor is emigration going to cease, though it is hoped that gaunt famine will not this year stalk through the land.

A great change must necessarily take place in the condition and prospects of the

people of Ireland. It is said that the lands in many parts are falling into the hands of English and Scottish farmers, who are coming over to occupy them, and will bring with them their thrift, enterprise, and Protestant religion. In some cases, however, Roman Catholics are succeeding to the plans left by Protestants. But of this whole subject I shall have an opportunity of speaking more at large hereafter.

On Monday, the 21st, I left Dublin at half-past eight o'clock, and passing over to Holyhead, in North Wales, came by railroad through Chester, Shrewsbury, Wolverhampton, and Birmingham, to London, where I arrived early the next morning. I wished to attend the "Peace Congress," to which I was a delegate, as well as to meet some friends from the continent, whom I greatly desire to see.

As to the Peace Congress, whose sessions will terminate this day—the third since its commencement—it has been a very large one, and its proceedings cannot fail to augment the sentiment which is steadily gaining ground in Christian lands—that war is a dreadful evil, and that the best interests of mankind can most effectually be promoted only through the prevalence of peace. The meetings were very large—some three or four thousand people being present each day for hours. The excellent Sir David Brewster, of Scotland, presided. Many Frenchmen, Germans, and other foreigners attended, having come, in many cases, to attend the great "Industrial Exhibition" in Hyde Park, which attracts such crowds from almost all parts of the civilized world. Many men, of more or less celebrity, have addressed the Assembly. Almost, if not quite, as many French as English speeches have been made. After all, I have far more confidence in the diffusion of the pure Gospel than in anything else, as an effective means of causing wars to cease in the world.

Among the friends from the continent whom I have seen here are Col. Tronchin, the excellent President of our Committee at Geneva; and Count Guicciardini, of Florence—the latter now an exile for the Gospel. From him, as well as from the letters of friends in Italy, I have learned much that is highly interesting, but which I must reserve for awhile.

I shall go up for a few days to Scotland, and then visit the north and west of Ireland. Of that tour I shall give you a full account in my next. In the meanwhile I remain yours very truly,

R. BAIRD.

Rev. E. R. FAIRCHILD, D. D.

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## English Travellers and Foreign Churches.

In the absence of Dr. Baird we have received the following interesting communication addressed to him, which we submit to our readers:

REVEREND SIR:—

Thinking that the accompanying warning is possibly as much needed by Americans as by the English, I venture, although a stranger to you, to send you a few of these circulars, lately printed here, in the hope that you may introduce them, or possibly forward their republication in your country. I am the more encouraged to address you, as I see your name on the committee list of the excellent *Société Evangélique de Genève:* and I trust that you may find time to assist in giving currency

to Mr. Ruskin's striking "calculation." It is for no profit that I have republished this, but for circulation, on behalf of our dear and suffering continental brethren in CHRIST. I remain, Reverend Sir,

Yours faithfully, M. E. MARTEN,

THE REV. DR. BAIRD. *Editor.*

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FROM APPENDIX XXV.

## TO THE "STONES OF VENICE."

BY JOHN RUSKIN, ESQ. M. A.

"Therefore, as ye abound in everything . . . . . in utterance and in knowledge and in all diligence . . . . . See that ye abound in this grace also. . . . . And GOD is able to make all grace abound toward you."—2 Cor. viii. 7, and ix. 8.

This being the last piece of Appendix I have to add to the present volume, I would desire to close its pages with a question to my readers—a statistical question—which, I doubt not, is being accurately determined for us elsewhere, and which, therefore, it seems to me, our time would not be wasted in determining for ourselves.

There has now been peace between England and the Continental powers about thirty-five years, and during that period the English have visited the Continent at the rate of many thousands a year, staying there, I suppose, on the average, each two or three months; nor these an inferior kind of English, but the kind which ought to be the best—the noblest born, the best taught, the richest in time and money, having more leisure, knowledge, and power than any other portion of the nation. These, we might suppose, beholding, as they travelled, the condition of the States in which the Papal religion is professed, and being, at the same time, the most enlightened section of a great Protestant nation, would have been animated with some desire to dissipate the Romanist errors, and to communicate to others the better knowledge which they possessed themselves. I doubt not but that He Who gave peace upon the earth, and gave it by the hand of England, expected this much of her, and has watched every one of the millions of her travellers as they crossed the sea, and kept count for him of his travelling expenses, and of their distribution, in a manner of which neither the traveller nor his courier were at all informed. I doubt not, I say, but that such accounts have been literally kept for all of us, and that a day will come when they will be made clearly legible to us, and when we shall see added together, on one side of the account book, a great sum, the certain portion, whatever it may be, of this thirty-five years' spendings of the rich English, accounted for in this manner:—

To wooden spoons, nutcrackers, and jewelry, bought at Geneva, and elsewhere among the Alps, so much; to shell cameos and bits of mosaic bought at Rome, so much; to coral horns and lava brooches bought at Naples, so much; to glass beads at Venice, and gold filigree at Genoa, so much; to pictures and statues and ornaments everywhere, so much; to avant-couriers, and extra post-horses, for show and magnificence, so much; to great entertainments and good places for seeing sights, so much; to ball-dresses and general vanities, so much. This, I say, will be the sum on one side of the book; and on the other will be written,

To the struggling Protestant Churches of France, Switzerland, and Piedmont, so much.

Had we not better do this piece of statistics for ourselves, in time?

## Dr. Achilli and the Bishop of Savannah.

A correspondent in the city of Savannah, Georgia, acquaints us with a singular discussion which has recently arisen in that city. The Roman Catholic Bishop, F. Xavier Gartland, since his elevation as diocesan of Georgia, a few months since, seems particularly desirous of drawing upon himself the attention of the community. Not long since, in a brief book-notice in one of the leading daily papers of Savannah, on Dr. Achilli's work, entitled "Dealings with the Inquisition," a single remark was made by the editor, somewhat to the discredit of that institution; whereupon the bishop published a long letter, containing a summary of certain charges against the character of Dr. Achilli, from the article of Cardinal Wiseman, in the Dublin Review for July, 1850. At the same time he lectures the Protestant community for their credulity, bigotry, and falsification towards Catholics generally. His article was so bold, and his charges against Dr. Achilli were made with such formidable confidence, that Protestants were taken very much by surprise. Our correspondent—an intelligent Baptist clergyman—being somewhat acquainted with the facts of Dr. Achilli's history, and the nature of the allegations referred to, felt called upon to state, in the same daily paper, that evidence quite sufficient to vindicate Dr. Achilli, and meet the charges of the Dublin Review, could be obtained. Hereupon, the bishop proposed the appointment of an equal number of Protestants and Roman Catholics, to examine and report upon the arraigning and rebutting evidence in the case. The proposition being accepted, he appointed Rev. Mr. O'Neil, one of his leading priests, Dr. J. B. Read, and Wm. Logue, Esq. a lawyer; all persons of high standing. On the Protestant side, three highly respectable persons were selected—the Hon. C. C. Henry, of the Superior Court, Rev. J. B. Ross, O. S. Presbyterian, and Dr. F. T. Willis. The Roman Catholics were induced to concur in the joint selection of a seventh person on the committee—a highly respectable Jew, a lawyer, and a cashier of one of the principal banks. This committee are to decide for the public, whether Bishop Gartland was warrantable in making his charges, and to collect such evidence as they can to make out Dr. Achilli's standing. Thus far, says our correspondent, the only effect has been to create a very wide demand for Achilli's book. But it has also been discovered that the Dublin Review, in which the charges against him were contained, is not the quarterly publication formerly, if not now, connected with the University of Dublin, but the *Roman Catholic* quarterly of that name, issued in London. It is, therefore, strictly a sectarian work. This fact was disguised, and even denied at first, by the Romanists of Savannah.

"Since reading Cardinal Wiseman's article itself," adds the writer, "I think there is no doubt that the majority of the committee will be agreed upon reporting the discovery of such incongruities in the very internal evidence of the statements, that on the ordinary laws of testimony the charges cannot be regarded as valid, even if there were no rebutting evidence at all. A critical review and comparison of all the parts by the keen eye of a jurist, have clearly detected the unsoundness of this article even as a piece of plausible composition.

"But Bishop Gartland has even denied the existence of the Inquisition in Rome, up to the revolution in 1849, and has made other statements to the like effect. Now, the Protestants here, for very good reasons, desire to make thorough work of

this examination. We have, accordingly, written to such persons as we know, who have been personally acquainted in Rome and Corfu for many years."

Our friends at Savannah will find no difficulty in obtaining ample evidence respecting Dr. Achilli's case. When the accusations were first made in England, a searching examination was gone through; and there was no disposition to bolster up the character of Dr. Achilli. That examination, if we are rightly informed, resulted in a manner satisfactory to his friends. Should it indeed be proved that while a priest in the Roman Catholic Church, Dr. Achilli was known to be guilty of immorality, such evidence will tell severely upon the discipline and morality of that Church. That he should have been retained for years in it under such imputations, would only be a clear indication of the corruption of the Romish system. But that Dr. Achilli has sustained a good moral reputation since he left the Church of Rome, can be proved, we think; and that his statements respecting the Inquisition are correct, can be testified to by hundreds.

We shall wait with interest for the issue of this investigation.

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For the American and Foreign Christian Union.

## Popery.

As this is a subject which is engaging the attention of many of the pious and the learned of the present day, on account of its peculiar and striking position, (for within the last half century the power of the Pope, the head of this iniquitous system, has been alternately revived and shaken in many of the kingdoms of Europe,) —and as Popery claims for itself the title of Mother Church, and the head of that church claims to be the vicegerent of God upon earth, one whose decision is infallible, one whose will is law; we have thought it would be an interesting and instructive theme for composition. We shall first examine into its right to the title of Mother Church, which literally means the oldest church, that which has preceded other churches in time. It undoubtedly means by this appellation to assert that it is the church which Christ established upon earth; but that it bears the slightest resemblance to that church, we cannot see. For the most striking characteristic of Christ's church must be humility; for there is not a virtue that He lays a greater stress upon than this. His doctrine to all his professed followers is, "Learn of me, for I am meek, and lowly of heart, and ye shall find rest to your souls." And He himself was a perfect pattern of humility: and the prophet Isaiah, in foretelling his advent, thus describes the effect that his Gospel should produce on the world: "The lofty looks of man shall be humbled," &c. Isaiah, 2: 11–17; showing us plainly what the religion of Christ will produce. But is this the language of Popery? No, for the Pope actually exalts himself above all that is called God; he assumes, and his flatterers ascribe to him greater power than ever was ascribed to Jesus Christ: for it was never said of Him, that he did or could make that to be no sin which was a sin. For the law of God was in his heart, he obeyed it implicitly himself, and he made atonement for every transgression in the place of his people. Nor could God consistently with his infinite holiness make that to be no sin, which he himself has pronounced to be sin: if he could have done so, what necessity for the sufferings

and death of his beloved son? But his holiness the Pope pretends not only to pardon sin, but will grant indulgence to continue to commit it, declaring that if he permits it, it cannot be sin; doing away entirely with repentance and faith in CHRIST, making that which CHRIST shed his precious blood to purchase, viz. the pardon of our sins, an object of merchandise, contrary to all scripture. For does not the prophet Isaiah, when calling persons to faith and repentance, give them these precious promises: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our GOD, for he will abundantly pardon." Isaiah, 55: 1, 3, 6, 7. And not only will GOD pardon the truly penitent, but "he will sprinkle clean water upon him, and he shall be clean: from all his filthiness, and from all his idols, will he cleanse him. A new heart also will he give him, and a new spirit will he put within him: and he will take away the stony heart out of his flesh, and he will give him an heart of flesh. And he will put his spirit within him, and cause him to walk in his statutes, and he shall keep his judgments and do them. He will also save him from all his uncleannesses. Then shall he remember his own evil ways, and his doings that were not good, and shall loathe himself in his own sight for his iniquities, and for his abominations." Ezek. 36: 25, 26, 27, 29, 31. Instead of wishing to continue in sin, we are here plainly told that he will loathe himself on account of the sin he has committed. So we find by searching the scriptures, the infallible test to which we ought to bring the doctrines of men, that Rome has no right to the title of Holy Mother Church; for in her we can recognise nothing of that holy religion which CHRIST came to establish. But we perceive that she forms a perfect contrast to it, and agrees perfectly with the description given of that power which was to arise at a period subsequent to the days of the apostles, and which was to corrupt the doctrine, blaspheme the name, and persecute the followers of CHRIST. Nor can we be mistaken in this statement, as her whole history and character are so fully delineated in the prophetical writings of the scriptures. Daniel had a vision which is mentioned in the seventh chapter of his prophecies, viz. of four beasts rising out of the sea; and as it is the last beast, the nondescript animal, which no doubt represents the Roman empire, which in its fall was to be divided into ten kingdoms, one of which, the angel informs him, was to give rise to Antichrist; we will not notice the others; and we cannot have a better description of the Romish Church, for it is sufficiently characteristic of it. Daniel expressly says, that among the ten kingdoms into which Rome should be divided, another kingdom (or horn) should arise after them, which should be different from the first, and that it should speak great words against the Most High, and should wear out the saints of the Most High, and think to change times and laws. Another of these prophecies is, that his throne should be fixed in the city of Rome itself. John, in the Book of Revelations, tells us that he had a vision, in which was shown him a woman seated upon a scarlet-colored beast full of names of blasphemy, having seven heads and ten horns. "And the woman was ar-

rayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of JESUS." The mystery of all this was explained to John, who was told by an angel that the woman which he saw was that great city which reigneth over the kings of the earth; that the seven heads were seven mountains, or hills, on which the woman sitteth, as well as seven kings, or seven different forms of government. We could not have a better description of the city of Rome, as it is built upon seven distinct hills, viz. Palatinus, Capitolinus, Aventinus, Quirinalis, Cœlius, Verminalis, and Esquilinus. The seven different forms of government under which it has subsisted, are Kings, Consuls, Dictators, Decemvirs, Military Tribunes, and Emperors; under the last form it subsisted at the time of the prophecy. There was one yet to come which should continue a short space, which Mr. Fuller explains to be "that government which succeeded the overthrow of the emperors, and continued under various changes for about three hundred years, till the days of Charlemagne; when a government was established which combined all the nations of Europe in support of the Antichristian hierarchy. This short-lived intermediate power might on some accounts be considered as the seventh head of the beast, and as such be distinguished from its last head, which in this view would be the eighth: but, upon the whole, it was rather to be considered as belonging to that in which it terminated, and which in this view would be of the seven." The writing upon the forehead of the woman fully describes the Antichristian power represented by her, as she is fully distinguished from the true church by her lewdness and impurity, as the great whore and the mother of harlots. In examining the history of Popery, we find that from the times of Constantine, when the Church became connected with the State, to the present period, it has fully deserved that name, so much so that we think she has a better claim to Heathen than Christian origin; and if so, she may well have a title to antiquity and universality, for Paganism was once the religion of nearly the whole of the then known world, and that at the very time when CHRIST came to establish his kingdom upon earth. The whole history of the Romish Church attests the truth of Scripture, and there is no prophecy that more fully describes her than that which represents her as drunken with the blood of the saints and the martyrs of JESUS: so fearfully has she fulfilled it, that the persecutions of Pagan Rome are not to be compared with those of Papal Rome, not near as many having been put to death, nor such awful cruelties practised. Dr. Dowling informs us that more than fifty millions of the human family have been slaughtered for the crime of heresy by the Papal persecutors. This is as near as can be ascertained; but the total amount will never be known until that day when all that are in the graves shall hear the voice of him who sitteth upon the throne, and shall come forth; when the earth and sea shall give up the dead that are in them, and all that ever lived shall appear before God. That innumerable throng of martyrs will be there; fearful as were the sufferings that they endured for righteousness' sake, their faith in CHRIST remained firm—not all the tortures that their Papal persecutors inflicted upon them could make them deny their Lord and Master, for they feared not them that could

kill the body, but were not able to kill the soul: but they feared and loved Him who was able to destroy both soul and body in hell. And He in whom they trusted strengthened them in the hour of their greatest suffering. Fully did he redeem the promise he made to his people, "When thou passest through the rivers, I will be with thee; and through the waters, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy GOD, the Holy One of Israel, thy SAVIOUR." Isaiah, 43: 2, 3. Their Papal persecutors will also be there, and fearful will be their retribution; they will call upon the rocks and the mountains to fall on them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. But GOD will judge and avenge the blood of his slaughtered saints upon them. While they who remained faithful unto death will receive the crown of life which the LORD, the righteous Judge, hath prepared for them that love him. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore shall they be before the throne of GOD, and shall serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and GOD shall wipe away all tears from their eyes." Rev. 7: 14–17. And were the persecutions that the Romish Church has practised, and is still practising, the only proof that she does not belong to the Church of CHRIST, it would be amply sufficient; so diametrically opposed to the genius and spirit of true Christianity is persecution of any kind, but more especially on account of diversity of sentiment in the concerns of religion. CHRIST never commanded that any person should be forced to submit himself to His yoke; no one can be intruded against his will into His kingdom; they must be willing subjects, there must be no external force or constraint, for his is a spiritual kingdom, founded only upon Truth. He says himself, "My kingdom is not of this world," and none can be his subjects but those that are born of GOD; and most pointedly did he show his disapprobation of all persecution when the apostles James and John, after the example of the Prophet Elias, wished him to command fire to come down from heaven, to consume those Samaritans who would not receive him, by turning and rebuking them, saying, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." Luke, 9: 55, 56. Notwithstanding his kingdom is not of this world. "His throne is established in the heavens, and his kingdom ruleth over all." And all authority is committed into his hands both in heaven and on earth, and he is head over all things to the church which is his body, whom he hath redeemed with his most precious blood; nor has he delegated this authority to any person; he has no vicegerent on earth, nor does he require any, for he is perfectly able to rule over all. This, therefore, sets aside the vicegerency of the Pope. As to his arrogant assumption of infallibility, his own conduct and that of his predecessors, both as to spiritual and temporal concerns, sufficiently shows the absurdity of it. And Pope Pius the Ninth, we think, has found by this time that he is not altogether infallible, and that he has committed more than one error which he will find it impossible to repair; errors by which he has alienated the hearts of his people,

but which may be in the hands of GOD instruments for breaking asunder the chains of the people, laying them open to receive that book which has been so long withheld from them, and which has been the means of keeping them so long under the dominion of Antichrist, whose reign has every appearance of being nearly at an end.

After comparing the Romish Church with the Church of Christ, and being thoroughly convinced that, instead of belonging to it, she has been and is still its bitterest foe; that she is indeed the original of that apostate power of whom we read in 2 Thess. 2: 8–10, "Whose coming should be after the working of Satan, with all power, and signs, and lying wonders: And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved:" after all this we ask, are we to come to the conclusion that all belonging to this Church will be lost? No, for the salvation of a man depends not upon his union with any visible Church, but whether he is born of GOD, whether he has truly repented of his sins, and believed in CHRIST; and history informs us that many in the Roman Catholic Church have trusted in CHRIST alone for salvation. "In the sixteenth century, Staupitz, vicar-general of the Augustine Order, seeing Luther in great dejection, asked him why he was so sorrowful; he said, 'I do not know what will become of me! For it is in vain that I make promises to GOD; sin is always the strongest.' 'Oh, my friend,' said the vicar-general, 'I have sworn more than a thousand times to our holy GOD to live piously, and I have never done it. Now I swear no longer, for I know that I will not keep it. If GOD is not willing to make use of grace to me for the love of CHRIST, and grant me a happy departure when I must quit this earth, I cannot, with all my vows, and all my good works, exist before Him. I must perish.' The young monk is frightened at the thought of the divine justice. He makes known to the vicar-general all his fears. The ineffable holiness of GOD, his sovereign majesty, frighten him. 'Who can abide the day of His coming? Who can stand when He appeareth?' Staupitz answered, he knows where he has found peace; he will teach it to the young man. 'Why,' said he to him, 'dost thou torment thyself with all these speculations, and with these high thoughts? Look at the wounds of JESUS CHRIST, at the blood which he has shed for thee; it is there that the grace of GOD will appear to thee. In place of tormenting thyself for thy faults, cast thyself into the arms of the Redeemer. Confide in him, in the justice of his life, and in the expiation of his death. Do not draw back; GOD is not irritated with thee—it is thou who art irritated with GOD. Listen to the Son of GOD. He became man in order to give thee the assurance of divine favor. He says to thee: Thou art my sheep; thou hearest my voice; no person shall pluck thee out my hand.' But Luther did not find in himself the repentance that he believed necessary to salvation. He replied, and it is the ordinary reply of agonized and fearful souls—'How shall I dare to believe in the favor of GOD, whilst that there is not in me a true conversion? I must be changed for him to accept me.' His venerable guide shows him that there cannot be true conversion as long as man fears GOD as a severe judge. 'What will you say, then,' cries Luther, 'to so many consciences to whom they prescribe a thousand insupportable laws, in order to gain heaven?' Then he hears this reply of the vicar-general, or rather, he does not believe that it comes from a man—'There is no true repentance,' says Staupitz, 'but that which

commences with the love of God and of justice. That which others imagine to be the end and the perfecting of repentance, is, on the contrary, but the beginning of it. For in order that thou mayest be filled with love for what is good, thou must above all be filled with love for God. If thou wishest to be converted, do not seek after all these mortifications, and all these tortures. Love him who has loved thee first.'" This is one example among many that we could give, would time permit; but on the other hand we must not forget that thousands have perished, and are still perishing, led by the Romish priesthood to trust in justification by works, not by faith. What is our duty, then, as Protestants, towards those whom we think are being led blindfold to perdition? Instead of despising them, and making them the objects of ridicule, as many do, we should ask ourselves, Who made us to differ? Who has given us all these spiritual advantages, such as reading the word of God, and listening to the Gospel preached in its purity—and what will be our accountability to that Almighty Being, if we do not do all that is in our power to administer the bread of life to those who stand in so much need of it? It should be the sincere and constant prayer of every Protestant, that the time may speedily come when the knowledge of God shall cover the earth as the waters cover the sea, and when all shall know him, from the least even unto the greatest.

"O God of sov'reign grace,
We bow before Thy throne;
And plead, for all the human race,
The merits of Thy Son.

"Spread through the earth, O Lord,
The knowledge of Thy ways;
And let all lands, with joy, record
The great Redeemer's name."

Dora.

The preceding article was written by a well-educated, but quite young, daughter of one of our friends. Let all Protestant parents take the same pains to have their children as thoroughly grounded in the great principles of the Protestant faith, and as well informed in regard to the nature and danger of the destructive dogmas of Rome, and we shall seldom hear of their offspring being seduced from the "Truth as it is in Jesus."

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## The American Archbishops elect, and their Consecration Oath.

Rev. Robert Baird, D. D., Cor. Sec. of American and Foreign Christian Union.

Allow me, my dear sir, to call your attention, and (if you deem it worthy of such notice) the attention of the readers of your wide-spread and invaluable journal, to a most remarkable clause in the Consecration Oath, recently taken at Rome by Archbishop Wiseman. It is found in the "*Pontificale Romanum*," and is copied by the *London Times* of November 1, in a paragraph touching the consecration of the Cardinal-Archbishop. It reads thus:

"*Promitto et juro me hereticos, schismaticos, et rebellos Domino nostro Papæ, omni conatu, persecuturum et impugnaturum.*"

The translation I give thus:

"I promise and swear that I will, with all my might, persecute or prosecute, and

fight against or pitch into, heretics, schismatics, and rebels against our Lord the Pope."

Such is the oath, or vow, now upon the conscience of the Archbishop of Westminster, and it will soon be taken by our *American* Cardinal-Archbishops elect—their Eminences, Purcell of Cincinnati, and Hughes of New-York.

Now it may not be amiss for every lover of civil and religious liberty in this country, to inquire—(while these American dignitaries are on their way to Rome to take such a vow)—what is the "*animus*," or spirit, of the "*promitto et juro*," in the above oath? Is it not a persecuting spirit? How can the Roman Catholic Church impose such a vow upon these American citizens—or how can they take it—and yet escape the charge that Rome is still a persecuting power?

Again: How can these archbishops reconcile such fealty to the head of the Roman Catholic Church with their duty, as American citizens, to uphold, defend, and support the constitution of the United States, and especially that provision in the Magna Charta of our rights, guaranteeing religious liberty to every American citizen, whether a follower of Luther or Calvin, Mohammed or the Pope. Can they serve two masters, the constitution of the United States, and the decretals of the Popes? In a conflict between Papal Rome and the government of the United States, on the question of religious liberty, (may GOD avert the day!) on which side of the question would their *American* Eminences stand? Which is the stronger cord: the vow which binds them to Rome, or their solemn oaths of allegiance to the United States? May they vow at Rome, and not pay their vows here?

If this Consecration Vow means anything, the future course, among us, of these dignitaries, ethically considered, lies between Scylla and Charybdis. Can they train their Americo-Romish consciences so as to steer clear of the rocks on either side? Their duty, as part and parcel of the Romish hierarchy in the United States, while bound to the Pope by such a vow, gives them *one character;* and their duty as good citizens of a country which guarantees religious liberty to the humblest of its citizens, gives them QUITE ANOTHER.

How can Papal Rome join hands with Protestant America, in the bonds of amity and peace, except on the grounds of religious toleration? And must we tolerate them, and shall not they tolerate us? But this vow breathes no such spirit. It is rather the iron bed of Procustes, on which intolerant Rome would stretch every creed to its length, and cut down, to its dimensions, every Christian sect not enfolded in the bosom of "Mother Church." And *this*, the spirit of the above vow, fairly interpreted, requires at the hands of these archbishops elect. *This*, Rome is now attempting to do in Italy. *This* the Roman Catholic church has ever done where she had the power. Is, then, the *sequitur*, or inference, illogical and unwarranted, that the Papacy would make their acts among us harmonious with their acts at Rome——*if they had the power?* "I pause for a reply."

But there is another *feature* of this vow: it is not warranted by the word of GOD. When He says to all men, "choose *you* this day whom ye will serve," no mortal has the authority to make that choice for them; much less has any one—whether priest, prelate, or pope—the right to compel men to this or that creed. This is a matter which One who is wiser than the Bishop of Rome, has seen fit to leave with every man's conscience; placing before the mind the holiest motives to

a right choice—and not the "*juro me persecuturum et impugnaturum*" of these American archbishops.

This vow is also *un-apostolic.* Saul of Tarsus, when he first elevated himself, as he "verily thought," to "doing GOD service," may have been bound by such an oath. But when the LORD JESUS met him on the plains of Damascus with that searching inquiry—"Saul, Saul, why persecutest thou me?" (a question often pertinent in the history of Papal Rome,) he saw his error, and became a changed man. He saw that a persecuting spirit was—*toto cælo*—different from the spirit of CHRIST. And it was *after* this that he penned, in the true spirit of the command, "Love your enemies," that inimitable Christian sentiment, "Charity suffereth long, and is kind."

Let us suppose a case, that we may see the *monstrosity* of the doctrine contained in the vow now waiting for "My Lords" Purcell and Hughes.—The apostles are before CHRIST. He is about to give them his last command; and they to take their last solemn vows before Him. He is just ready to ascend to heaven. With an expression of heavenly love beaming from his eye, and mercy radiant in every feature and look, he says to them: "All power is given to me in heaven and on earth; go ye, therefore, into all the world, and preach the Gospel to every creature." This is CHRIST'S command. Now what was their reply? In substance this: "Yea, LORD, we will go." This was enough. But let us suppose that, as a type of this Romish vow, they had added: "*Et promittimus et juramus*—we also promise and swear—*nos omni conatu persecuturos et impugnaturos*—that we will, with all our might, persecute or prosecute, and fight against or pitch into—*hereticos, schismaticos et rebellos*—heretics, schismatics, and rebels—*nostro Domino Papæ*—against our Lord the Pope!" What a burlesque upon the Christian religion would such a vow have been! And how would it have disarmed the apostles of the POWER which their meekness and long-suffering gave them! Paul, with such a vow upon him, never could have sung the praises of charity. And the praises most appropriate to these newly elected archbishops—when they shall have taken their vow—will be the praises of persecution. And their return from Rome to America, "having (such) authority," will be more on the pattern of Saul of Tarsus on his way to Damascus, "breathing out threatenings against the disciples," than anything like the triumphal entry of CHRIST into Jerusalem, *meek and lowly,* although King of kings and Lord of lords.

Should not American Christians watch such a system in our very midst—one that has been steadily creeping upon us, like the pestilence, during the last half century and more? And what better antidote can we apply, in such a case, than the agencies employed by the American and Foreign Christian Union—the missionary of the Cross, and the word of GOD, made efficacious by His Spirit. May these agencies be increased a hundred fold!

In fraternal bonds, and with great respect, I am, my dear brother,

Yours in the Gospel, S. D.

CINCINNATI, December, 1850.

## Synod of the Vaudois Church of Piedmont.

*Turin, May* 30, 1851.—I am just returned from the Synod of the Vaudois Church, which was opened at Pomaret on the 26th inst. and was continued during three entire days.

The Synod was one of uncommon interest. It was the first held since the concessions made to these Churches in these "latter times." Formerly none were admitted to the synodical session but the members of that body, properly speaking, which amount to forty-three in number, and consist of the pastor of each Vaudois parish, and a deputy from the same; the two lay members of the "Table," the professors of the college at La Tour, and the Doyen of the pastors. These met only by formal permission, applied for, and granted from the Government. All matter to be discussed had to pass the ordeal of examination before the council, and the session was held under the surveillance of a royal commissioner. Now the doors of the church where the session is held are open to all, no restriction is placed upon the matter to be discussed, there is no royal commissioner present, and in room of permission to be asked, notification of the convocation of the Synod is alone required.

It will be at once perceived, then, that the difference is great between this and all previous meetings. There were present a very full audience, and amongst them, for the three days, three remarkable and attentive auditors, the Roman Catholic curés of the adjacent parishes.

The session was opened with a religious service, in which thanks were warmly expressed to the Giver of all good for the enlarged concessions under which it met, and prayers calling for the Divine blessing upon the present king, as son of the benefactor of the Vaudois churches. The Moderator, the Rev. Pasteur Revel, preached from the words—"Ye can discern the face of the skies, but ye cannot discern the signs of the times." One of the curés, after hearing the sermon (which was throughout of no ordinary power, and extempore), expressed his astonishment in these terms: "*Je n'aurais pu guère mieux precher moimême.*" ("I could scarcely have preached better myself.") There was a considerable influx of strangers, all brethren in the Lord. I remarked General Beckwith and Dr. Gilly, Prebendary of Durham; Messrs. Stewart and Hanna, Free Church ministers; Rev. Mr. Reynolds, Rev. Lemuel Olmstead, from the United States of America; Mr. Barbour of Edinburgh, and others. The friends of Tuscany were gratified by the result of the first ballot, and thought it significant of the interest felt for that country. The Rev. B. Malan was elected President of the Synod; he who but a short time since was sent out of Florence on account of the success of his preaching there in the Italian language. The Moderator, together with the major part of the "Table," were re-elected, which was also reassuring for the cause we have at heart, as well as strongly approving what had already been attempted. I do not profess to give more than a brief outline of what passed. The things which struck us as most remarkable were—the perfect order pervading a meeting so lately set loose from almost despotic restraint; the general manifestation of intelligence and of independence amongst all who took part in the proceedings of this mountain council. There were to be seen very grotesque looking personages, who certainly adhered to the costumes of former days, some very imperfectly shaven, some with very coarse, although very white linen, and with other parts of their attire as coarse and common as you please—men who, at their first aspect, you would suppose had just come to hear and to return home. Not so, however, these rustic robes—these grotesque personages now and again stood on their feet, and spoke upon the matter under discussion with a clearness of diction, and with a force of reasoning, and with a

brevity very striking; no rhetoric, no flourishes; to the point, and have done; and I can sincerely say that I never heard sounder reasoning or better feelings more neatly or more simply expressed. There were moments of solemnity—for instance, when Turin, the capital of the kingdom, was declared to contain a Vaudois parish with the full consent of the Government, there was a feeling evidently present, of swelling thanksgiving to GOD. It had no sooner passed the vote, than Professor Meille rose, and, in a touching address, moved that praise be given to our Heavenly Father for so signal a mark of his favor—so signal a change in the condition of their Church. All rose up as one man, and the President, in a few appropriate, but stirring words, gave vent to the feelings of the Assembly. Pinerola, a town, the *chef lieu* of the valleys, presented its petition to be admitted, and was joyfully received, and exhorted to constitute itself immediately. Thus has this first Synod passed, to the satisfaction of all concerned; and if the Government be rightly informed of what took place, they will know, that of all the public demonstrations that these times have produced, none was more sincere, more honest, more hearty, than the cry that burst from the lips of these mountaineers, when the President arose and said, "*Vive*," but had not time to finish; the feelings could not be controlled, the meeting took up and completed the loyal burst once and again, "*Vive le Roi*." There were other points of interest discussed, and some enlargement of the constitution of the Synod, to admit the laity to a share of influence; and there were some points of great interest reported by the Table in their *compte rendu*; for instance, it was stated that in their elementary schools now, the proportion was twenty-five per cent. of the population, and that in their receptions at the hospitals, it was only one per cent. showing both a sound, moral, and physical state. The arrangements made for the reception of the members of the Synod, and of the strangers in this remote valley, were excellent; a sort of general table was prepared in a large room at the hospital, where an abundant dinner was every day served, and occasional refreshments, as required, during the day. After dinner toasts were drunk to the health of their unceasing benefactors, Dr. Gilly and General Beckwith, to which the latter responded in an energetic address, terminating with their own heart-searching motto, "*Lux lucet in Tenebris*." Dr. Gilly also spoke in French, and gave the toast of "Christian Fraternity and Charity." A toast was then drank to the friends and brethren who had come from a distance, and who had shown kind attention to their ministers when in Tuscany. This was responded to in French by the Rev. Dr. Stewart, and by some other person, who appeared to strike the nail upon the head by one remark. He said, "You have deplored in your history the loss of some of your valleys, and the general restraint placed upon your liberty. Behold now, the goodness of your LORD. You this day have extended to Pinerola and to Turin; and we can see amongst us those who, in one sense, may not be improperly called deputies—not from your neighboring valleys, but from a distance, they come bearing with them the fruit and the adherence of the Val d'Arno." At this there was a real burst of heart-felt cheering and clapping. When that had subsided, he continued, "Persevere and pray, and ere long, not the Val d'Arno only, but a city beyond it, shall be conquered for your Lord. That city is Rome." That was the climax, and a hearty cheer was the amen of the evening. GOD be praised for the manifestation set forth in this first Free Synod of the Vaudois Church.

I remain, JOHN PACKENHAM, Captain R. N.

## Our Own Operations: Home Field.

### Mission among the French in the State of New-York.

The following extract from a recent report of our missionary who has been laboring for some time among the French Roman Catholics in St. Lawrence county, in this state, serves to show, in part, the character of the Romish presthood, and that deceptions the most *gross* and *debasing* will be practised by them on the people, for the sake of maintaining the control of them. It shows, also, some of the trials of the missionaries, and that they need the sympathies and prayers of Christians to sustain them in their work:—

"Since my last report, there has been a very great excitement among the Romanists in this village, caused by the unexpected appearance among them of a French Jesuit. Before that, in April, a number of these poor people who had attended my meetings, had been awakened by hearing the word of GOD, two of whom, on examination, were admitted as members of the First Presbyterian Church of Ogdensburgh, and were, at their own special request, re-baptized. Their conversion made no small stir among the Catholics; the rage of some of these being manifested by disturbing our meetings, and crying out of their windows, and coming out in the streets after us. But none of those things moved the followers of the truth, being upheld by the hand of the Almighty, who, doubtless, thus prepared me for a trial that was even at the door. For, in the beginning of the present month (July,) "Père Chinique," as they call that French Jesuit, came here from Montreal, and continued here six successive days, preaching to this poor people; who, carried away with this very splendidly enrobed and most loquacious French priest, were uncommonly assiduous in attendance at the Roman chapel. He omitted nothing calculated to flatter his countrymen, as he called them, or that could lead them to dread and hate heretics, as he called Protestants; and growing, day by day, more and more bold, commanded all such as had left "mother church, out of which there is no salvation," to return instanter. He took a Bible, and holding it up to view before all the people as the "Presbyterian Bible," offered to show by it that Protestants were in great error, and then turning to Acts 9, from which he read a few verses of Paul's conversion, to Paul's question, "LORD, what will thou have me to do?" Père Chinique said that the LORD said to Paul, "Arise and go to the priest," and thence he taught these poor people that the only way to avoid eternal damnation is to go to the priest and confess. But notwithstanding the pomp and circumstance under which he aimed at intimidation, and his visiting even my hearers, in company with the resident priest, all but one held firm. That one is one of the two before men-

tioned as having united with the Presbyterian church in April. He is very fluent in French, and speaks English well enough to enable him to pray and exhort at that church's meetings. His name will be found in the bulletin annexed. This apostate, while on his knees before that proud Jesuit, before all the congregation, expressed a desire to be taken into the Romish church again, asking pardon for all he had said and done against it, "a victim of the seduction of false friends," and promising never again to leave mother church. Hereupon Père Chinique, taking the prodigal in his arms, cried out "Let us now kill the fatted calf, for the sheep which was lost is found." This scene has produced the effect the actors expected. Those who had received me into their houses, and had for many years not confessed to the priest, went on their knees before this disciple of Loyola, who, seeing all subdued under him, again and again charged them to beware of Protestants, reiterating also the caution he had given them, that if any minister or colporteur offer them any books, not having on the face of them the approbation of the Bishop, to treat all such as dogs, and cast such books into the fire. While the Jesuit was holding the apostate in his arms it is said *that a large snake was seen issuing out of the head of the pervert, near to his ear, and that Père Chinique seized the viper with his hand and crushed it under his feet.* This thing is currently reported and believed among the Romanists here, who look upon the SNAKE to have been the spirit of SATAN whom the PRIEST CAST OUT of *that wretched man*, and so Père Chinique is in their eyes as JESUS is in ours.

That false brother has acted toward me in the character of an "Alexander, the coppersmith." But I have not failed to see him and ask him a reason for his unaccountable perversion. The reason assigned by him to me, and the church of which he was a member, is nearly the same, viz.—his family so opposed him it was "hell upon earth" to him, and that he labored under *pecuniary* embarrassments. As this wretched man holds to it, that he remains unchanged notwithstanding that scene in the chapel, and is a Protestant in faith still, I have, for a moment, admitted the inferential query: has any money been given him in consideration of assuming the character of the prodigal? Be this as it may, it remains a very strange thing. And here permit me to caution your Society and every kindred institution, beware of that man, who had, before he showed the cloven-foot, been besetting me and others for letters of recommendation to you as a fit subject to be employed by your Society.

I scarcely need add, in conclusion, that in consequence of Père Chinique's doings here, my work, in this place at least, is greatly checked for the present. But I trust that that Jesuitical influence will not last long, and that, as in all extremes, the LORD will be moved to interpose, who supports his feeble servants under all their appointed trials.

I hold three meetings on Sabbaths; two in this village and one in the country. T. G. Morel.

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Bangor, New-York.—Our missionary at this place writes:

"My field of labor is part of the St. Lawrence county, and part of the Franklin county, including the towns of Bangor, Dickinson, Hopkinton, Parishville, Fort Covington, Westville, Constable, and Malone. In almost all of these places there are some converts.

"I have not any place for regular preaching but at Bangor. I preach in the other place in private houses as often as I can find the opportunity; and I visit the families, and read and explain to them the Gospel.

"At Bangor I have a congregation; some come from a good way off.

"I have a small church under my care here, which numbers nineteen regular members. We have a Sabbath-school, which is attended by twelve or fifteen children; also, a week-day school, called the Missionary School, counting seventeen scholars *now*, but it will increase *soon* to twenty-five or thirty. Many Romanists spoke to me lately to take their children. The last spring the priest ordered *them not* to send their children to the Protestant school, and particularly to ours, which he denounced as worse than any other, calling it "the *school of the devil.*" But the spirit of the Lord Jesus is with us and our work: men nor the devil cannot do anything against Him. He who is with us is stronger than he who is in the world. I have hired a young lady to teach school for $4 a month and her board. In this case, as well as in many others, I walk by faith. I know not yet where I shall find her support; but I trust in the Master of the vineyard. I will try to interest some Christian friend in the work, in order to have some help in this case. If I fail, the Saviour will provide for it by another way. We have no Bible-class specially; but the Sabbath-school is a kind of Bible-class. I preach twice on the Sabbath, keep the Sabbath-school, and attend a conference and prayer meeting. My health does not permit me to do more. The prospect of the school on the week and on the Sabbath is very promising. The pupils make good progress. It is a field sowed, I hope, with good seed, which will produce a crop in good time. In this way we plant the truth in the very bosom of Romanist families. And who can tell what good it may produce?

"We have built a chapel. The committee, in the fall of 1849, authorised me to collect among the Christian churches the necessary funds to build it. Now it is done, painting excepted. We have used it about one year; but I remain indebted for it *twenty-seven dollars*—for I have been under the necessity of taking the responsibility of it, in order to have it done; for the people could not offer any security for it.

"My field is large, and the doors are opened at many places for the reception of the Gospel; and if it could be well cultivated, I am sure that good fruits will be obtained in this season. But I cannot do more than I do. I am busy all the time.

"We need some French books for week-day and Sabbath-school."

A colporteur in this city writes:

"In looking over my monthly journal, I find that I have visited, for the last month, seventeen emigrant vessels. The emigrants are, as I before mentioned,

chiefly Irish Roman Catholics, from the west and south of Ireland. They are very poor and stupid, in the greatest ignorance, and one cannot but lament over that demoralising papistical influence which has so entirely prostrated all the mental faculties. These emigrants are very docile, and will receive tracts very willingly, as many as can read, and the greater number cannot; to these I distributed a good number of temperance and practical tracts, with a few on Popery, and gave away gratuitously seven Testaments, two of which were to dissenters from the north of Ireland. In all my intercourse with them I have never been insulted but once, and this was by a man-catcher, when I interfered between him and his victims whom he wanted to cheat.

"In addition to my domiciliary visits, I have visited thirteen families whom I did not attend to before; with these I seldom ask liberty to pray, but always endeavor to read a portion of Scripture, and, if possible or judicious, leave a few tracts, and on my next call see if they have read them. I find that during the month now elapsed, I distributed in all about three packages of tracts; one on temperance, one on practical piety, and one on Popery. I also gave away ten Testaments, eight of which were to Roman Catholics. I gave three Bibles, one of which is to a man, to all appearance, hopefully converted to CHRIST, and who has not any doubt of the truths of the Gospel; his wife still continues to attend her church. I gave her a Testament, and it, by the power of the SPIRIT, will do its work.

"I have held nineteen meetings for prayer and the reading of the Scriptures, having an average attendance of from three to seven; and on the Sabbath I keep an open house, where I invite all to come, and spend the time in hearing me read and explain a portion of GOD's word, or selecting some appropriate tracts for themselves to read. I have opened a Sabbath-school also, and though it is small yet, only averaging about seven, and these all Roman Catholics, still, with the blessing of GOD, I hope to add greatly to the number."

A Missionary who has but lately commenced, in the city of New-York, his labors among the Irish population, in connection with the Society, states, that having had several opportunities of preaching in the presence of a number of his countrymen, he has met with a marked attention and apparent interest in the truths of the Gospel. "I have succeeded," he further states, "in obtaining rooms in —— street, where, on the last LORD's day, about thirty persons were convened, to whom I preached. They were all foreigners, and about half of them dressed in such apparel that they would have been unwilling to appear in any more public place. I endeavored to impress upon their minds the truths contained in Mark, 19 : 19, 20, and with encouraging effect. The poor people requested to have the Word preached to them again on the next LORD's day, and seemed much rejoiced when their wish was acceded to. They also desired to have their names taken down by me for visits to their families for religious instruction and prayer. I trust the great Head of the Church will smile upon these beginnings, and may He put it into the hearts of the friends of missions to afford the means for procuring suitable places to hold meetings in different parts of the city."

We find in another report the mention of an interview with an Irish carpet-weaver, who, in discussing with one of our colporteurs, became greatly excited and commenced an attack upon him. The colporteur made good his retreat; but

"shortly after," to use his own words, "I met the same man employed in hanging out his goods to exhibit. I saluted him in Irish, and asked him pleasantly, 'Need I fear your fist to-day? Need I fear to come near you?' He stood apparently confused for a moment, but soon reached forth his hand, saying that it was I who ought to be offended, and expressing his sorrow for his conduct. He invited me into his shop, where I have frequently visited him since. He has read the Pilgrim's Progress through, and was so pleased with it that he lent it to one of his neighbors. He is now going to read d'Aubigné's History of the Reformation. He asks me many pertinent questions as to his hope for salvation in his present creed. I need hardly tell you what I direct him to do—to go to JESUS."

Our German Missionary in Wisconsin reports quite encouragingly. "At ——," he says, "the people appear to be hungering and thirsting after righteousness. The last time I visited them was in the middle of the week, and though they were just then engaged in hay-making, they welcomed me heartily, and were ready to hear me immediately. They are very illiterate, but a simple, honest, laborious people, greatly attached to their old-country customs, and devoted to the form of religion; but to nearly all of whom may be applied what our SAVIOUR said to the Samaritan woman —'Ye worship ye know not what.' The Roman Catholics wanted me to confess them, and our dead Protestants wanted me to distribute the LORD's Supper among them. To both I answered, 'As soon as you shall see and feel that you are poor sinners, and believe in JESUS as your REDEEMER, I shall be willing to do what you want at present.' To the Roman Catholics, I added of course, that we have no such custom as confessing to the minister, that we confess our sins to JESUS, and expect pardon from him, &c. Several individuals in this field seem to be not far from the kingdom of CHRIST.

"At —— the LORD has been merciful to several persons and families. A Roman Catholic and his wife have been truly turned from superstition to the true religion of our LORD and SAVIOUR JESUS CHRIST. They appear happy and thankful for what the LORD has done for them. They have already suffered persecution; not so much from their own countrymen as from their Irish neighbors. Some Protestants too have been converted. The whole number of the converts to whom I have here alluded is nine."

Another laborer, in the city of Philadelphia, mentions the case of a family lately arrived from Germany, consisting of an aged couple and four of their children. "They were all rigid Roman Catholics; they had not the word of GOD, but plenty of crucifixes and other relics of Popery. Their eldest child is a daughter, twenty-two years old. I persuaded her to go with me to church, and after she had been there she consented to receive a copy of the Scriptures. At first, however, she did not dare to take her Bible home, her parents were so much enraged. I continued my visits to the family, and soon another member consented to attend church; and now I am happy to inform you that the parents no longer refuse to suffer the word of GOD to enter their house, and I am welcome to go there whenever I choose, to read and pray with them."

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CHRIST's cross is the sweetest burden that ever I bare; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor.

# Foreign Field.

## Sweden.

We have received from our worthy Missionary, Rosenius, the report which is here submitted to our readers. We have made few alterations in the language, the simplicity of which rather adds to its interest than otherwise.

*Rev. and dear Sir*,—After too long a delay, caused by many various circumstances, I now at length hasten to give you a short notice of the state of things amongst us. But first of all, allow me to give a weak expression of my own and my family's hearty thankfulness for the support that you again have sent me through our dear Mr. Scott. I am also commissioned to express my brother A——'s thanks for the grant that was made to him. Most joyfully surprising was the news that you are willing annually to give us such support, as long as you find us in the same manner as hitherto, laboring for the cause of CHRIST; and this you will learn by a report from me every quarter of the year. I must confess that some tears of joy filled our eyes at this news; especially for our brother A——'s sake, for whom, although childless, it has been more difficult to subsist than for myself. Yet, even for my own household of seven members, and visited by many persons, it is not without difficulty I can provide, although my two Periodicals have not a few readers, as in Sweden the "*Pietisten*" has this year about 2,300.

While the wickedness of the reign of darkness more and more stands forth in open day, joyful signs of the growth of GOD's kingdom also show themselves in our country, in awakenings and spiritual movements, in search after the truth and want of the word of GOD. Here and there the holy fire begins to grow, which JESUS was sent to kindle. In provinces, towns, and parishes, where general darkness and spiritual death have been prevailing during many years, there are now awakenings among the people—a searching and reading in the word of GOD, which occasions much uneasiness among those who wish to sleep. The LORD has used many means to this end. The great political agitations that have shaken the world, have, undoubtedly, opened the eyes of many. The Temperance and Missionary work have rendered many a minister more practical, and prepared many a listener for his own conversion. The year 1850 was particularly a very useful one for Stockholm. A minister, sincere in the cause of CHRIST, denounced by the world as a "reader," (which appellation, I think, I have before explained to you to be equivalent to that of Pietist used in Germany,) was appointed by the king Assistant Preacher in one of the principal churches here. The king was immediately looked upon as a patron of the "readers." The question of the Home Mission came next, for which the zealous and talented Dr. W—— spoke warmly and perseveringly. Even many persons of high dignity in the State supported its cause. But the plurality understood and explained the Home Mission thus: "Are we looked on as Pagans that want Missionaries among them?" This was difficult to digest, but brought many to think more about the matter. The idolized Jenny Lind arrived in Stockholm at the same time, and threw a shadow over the most beloved of the "innocent enjoyments" of the world, by refusing to make her appearance on the stage, and showing her

love for religion and her wish to promote its cause. She was denounced as a "reader." All this was bitter to the world's taste, but brought many to deeper consideration. The minister already mentioned has no distinguished talents; his language is plain and simple, his sermons contain nothing gratifying to the ear or the taste, still the church is full when he preaches of a Sunday evening, even during fine weather, when the inhabitants of Stockholm find great entertainment in taking walks into the country. Everything indicates a longing for the word of GOD. This is a brief view of the state of things in general.

Even more joyful it is to perceive the special work of GOD'S SPIRIT on individual souls. There is seldom a day that I am not consulted on such matters. Some days I have several visits of this kind. My religious meetings on Sunday evenings were so crowded last autumn, though brother A——, at the same hour, read and explained the Bible in another part of the town, that I found myself obliged to hold my meetings only on week-days, and on Sunday mornings before church service. Another reason was, that brother S—— preaches every Sunday afternoon, when we all have an opportunity of hearing the word of GOD.

Brother A——'s gifts and calling seem to be those of a travelling Missionary. Those who do not mind hearing the word of GOD which he sets forth, like to hear the pleasing spiritual songs which he accompanies with his guitar. Wherever he comes, people gather in crowds to hear him. But when the song is finished, he explains it in words containing both the sweetness and the salt of the Gospel. Rich and gladdening have the fruits of his travels during the last year been. About midsummer time he travelled to a parish in the north of Upland, where one single peasant was known as a friend of the word of GOD. There A—— found a home; there he sung and preached some days, and occasioned great movements among the people. He went there once more that summer, and again in January, 1851. And now there is a lively growing plantation of GOD; a number of souls who join in the perusal of GOD'S word on Sundays, when two converted peasants lead their devotions with warmth and simplicity of heart, and read and talk about the word of GOD to their neighbors with great seriousness. This new life has spread to the neighboring parishes, whither A—— has also been called. During the months of October and November last, he made a journey to I—— and W——, to parts of these provinces where, a few years ago, promising revivals were heard of, but where living preachers and leaders are wanted. Here was a suitable field for sowing the Gospel. Many who went laboring and heavy laden under the yoke of thraldom, became refreshed, found rest to their souls through the free mercy of CHRIST, and a new song was heard from their mouths. In the town of T—— were a number of souls seeking salvation. There A—— preached in the Hall of the Charity-school, and in private houses, and many were rejoiced and refreshed. But some persecution followed, the leader in which was a minister. More peaceful and undisturbed was his sojourn in another town, where he also remained some days. Last January he undertook a longer journey to the north, which proved very rich in experience. He sowed the seed of life in many places. At two of these it was difficult to gain admittance, because of the enmity against spiritual movements which reigns in these towns; but in other places many roads were opened for the preaching of the word of GOD. In the town of G—— especially, a great sensation was created, so that the accommodations afforded in private houses, though very spacious, proved insufficient

for an assemblage of several hundred persons. Since that time fifteen or twenty persons are named in that town as having had their hearts renewed to a new life. In W—— the meeting was broken up on account of a disturbance in the street, and A—— was called to an account by the police, but without any further consequences on that occasion. His journey, however, seems to have given much uneasiness. The prohibition against religious meetings, which is not yet in a legal way done away with in Sweden, has been used as a ground for complaints against all such meetings, and in A——'s case eight or nine different complaints were made to the Government from the authorities of different places. Our ALMIGHTY and faithful LORD, the King of kings, has, however, so overruled these measures in His wisdom and goodness, that they have not come to any persecution, and will probably not, so long as the reading and explanation of the Word by the peaceful of the land goes on quietly, and with due respect for the forms of Church and State. We therefore hope that nothing will be gained by these denunciations. Meetings are held all over the country, in a hundred places, and here in the capital almost every day, though many hostile peasants have complained to the authorities.

Having been warmly entreated by some Christian friends in G—— to come to them, I went there last Whitsuntide, and had great enjoyment in seeing the LORD's work going forward in that town. Many a new-born child of GOD showed a joyful countenance through glistening tears during our devotions. A truly Christian minister and rector of a seminary of learning, opened the principal room of the school, where I lectured from the pulpit on both holydays to a numerous assembly. We also met at the houses of two wealthy citizens of the town who had large rooms. The crowd was great, but so were also the joy and mutual edification felt. We came together every day, and three or four times a day during the holydays, so that in the course of one week I had, partly in G—— and partly in U——, and a country parish in the neighborhood, held seventeen or eighteen different meetings.

All this will tend to show you, that even in our poor country a spiritual life begins to dawn more and more in the places where the word of GOD is faithfully preached. But there are many parts of the country still in want of it, though the usual form of church service is gone through according to law, but mostly in a formal way. Much uneasiness has been caused of late among our civil and spiritual authorities, by the separatistical movements in the country. In many places the people begin to go out from the Church, and themselves administer the sacraments. When I wrote to you last, this was the case only in the northerly parts of the kingdom. Now a number of people in the town of Huddiksvale, not 200 miles from the capital, have followed their example, and separated from the Church. They have been sentenced to be fined by the lower tribunals of justice, but the Government has never put such sentences into execution. Many of the higher civil and ecclesiastical dignitaries have counselled a concession to the wishes of the people. Others keep to the old form. It seems, however, that we shall have more freedom in this respect sooner or later. But about this I will apprise you another time. I must now finish with the most sincere thanks and respect from myself and brother A——, and several other of your Swedish friends, to yourself and your brethren in the LORD. The GOD of all mercy, of all might, and of all comfort, bless you richly for your work of love! Such is the prayer of your humble and thankful friend in CHRIST,

C. O. ROSENIUS.

## Belgium.

The following letter, from the Rev. Mr. Van Maasdyck, pastor of the Flemish Chapel in Brussels, will be read with interest. It was written on the occasion of the reception of the funds which the Board had appropriated for the benefit of the Chapel, and of which notice was given to our readers in a former number. It shows the carefulness of the converts in guarding against errors, and in maintaining the Gospel in its purity; and it affords additional encouragement to Protestants to extend their aid to those who are struggling to counteract the destructive influences of Romanism in every part of Europe.

BRUSSELS, June 17, 1851.

The principal cause of my writing to you at present is, that a few days ago I received, through the Belgian Evangelical Society, the large sum of 757fr. 59c. from the AMERICAN AND FOREIGN CHRISTIAN UNION, in aid of our Church. Blessed and praised be the LORD, and thanks to the AMERICAN AND FOREIGN CHRISTIAN UNION for the kindness it has shown to our Church! And may this new proof of the LORD's love, faithfulness and care for us, fill our hearts with filial gratitude; may it also inflame our zeal, so that we may, with courage and confidence, devote ourselves entirely to His service, and to the enlargement of His kingdom among our countrymen.

Concerning the spiritual condition of our Church, I may say that, by the grace of GOD, we are going onward under His signal blessing. The life of GOD is manifesting itself more and more in our members. There is also a manifest growth in the knowledge and grace of our LORD and SAVIOUR. Peace, charity and harmony continue to bind together the hearts of our brethren and sisters. About a year ago Plymouthism and Irvingism tried to creep in among our people, and to our great sorrow some became the victims of it; but it is only *some*, and as far as I understand the state of things, with a heart looking up to the LORD, I hope this evil root will not grow any further.

At the same time a very important and promising indication of good things to come has proceeded from the bosom of our Church; namely, ten of its members—one born a Protestant, one an Israelite, the other eight born Romanists—all belonging to the working class, have imbibed a genuine missionary spirit; and after having earned their bread in the sweat of their brows for six days, they go out on the seventh to win souls for CHRIST. They walk as far as nine miles, in order to proclaim on the Sabbath the truth as it is in JESUS. I rejoice with all my heart that I am permitted to see these children in CHRIST, as I consider them, going forward to lead other souls to CHRIST, and to make them GOD's children.

The number of our members, by the LORD's love and faithfulness, continue to increase. Last year forty-two new members were received out of the Romish superstition into the LORD's Church. During the course of this year there have been received already thirty-seven. There is also a considerable number whom I am instructing in the Gospel.

Among our new brethren and visiters are some striking cases of thorough conversion. Six months ago a man, who was then a swearer, blasphemer, fighter, and

drunkard, came to our meeting quite drunk, with two comrades of the same stamp. These two, after having made some noise and disturbances, went out again, cursing and swearing. But the one first mentioned remained, and almost miraculously became at once sober. He was so smitten by the word of GOD, that he thought he must sink to hell immediately. So he cried out, "O, GOD, spare my life still!" On the next day he came to me, saying, "I am lost, lost! is there still any means for me to be saved?" My soul rejoiced to hear such language—the language of one convinced by the HOLY SPIRIT of his sinfulness. Very soon the same SPIRIT convinced him also of righteousness, and imparted to him faith in the pardoning merit of JESUS CHRIST and Him crucified. He is now a new creature, full of the life of GOD, and the peace of the HOLY SPIRIT.

Another man, of immoral character, seventy years of age, was converted so powerfully, that in his old age he came and asked me to marry him in a lawful manner with her who had been forty years the consort of his profligate life. Both now behave as true children of GOD.

One of our visiters, who is eighty years old, has had the joy to see her husband and her sister and six children, all of them of mature age, within a short time, thoroughly converted, from the religion of the Pope, whose strict adherents they had been, to JESUS CHRIST—the only head of the whole Church.

Many of our dear brethren and sisters have to endure the fiercest hatred and persecution from their Roman Catholic relations and neighbors. But they are full of joy that they are permitted to suffer shame and loss for their crucified REDEEMER, however great it may be.

Praise the LORD with us, and pray him to remain with us.

Please express the heartfelt gratitude of the whole Church to the American and Foreign Christian Union. We recommend ourselves to the continuance of their prayers and sympathy. Yours, &c.

H. VON MAASDYCK,
In the name of the Consistory.

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# Miscellaneous.

## Irish Church Missions.

We copy from the London "Protestant Magazine" the following article on the origin and progress of the Irish Church Missions:

"This Society originated less than three years ago, in experience of the real social wants of Ireland, acquired by a few Christian men who had, at the close of 1846, associated themselves at the time, it will be remembered, of the Irish famine, in aid of the various religious societies then existing in that country, and which would otherwise have languished under the pressure upon the clergy and laity in their desire to administer temporal relief to the population dying around them.

"Having, to the best of their means, collected and distributed the bountiful supplies afforded by British Christians then associated in the 'Special Fund for Ireland,' they were led to consider in what way they could apply the knowledge they had ac-

quired to the more permanent benefit of their fellow-subjects in the sister island. Foremost among those whose benevolence had been thus directed to Ireland, was the late and beloved Edward Bickersteth: he was among the very first of his clerical brethren to listen to the earnest representations of the Rev. Alexander Dallas, who had recently returned from an excursion to that part of Ireland which is now the principal scene of Missionary effort; and who, delighted with the splendid scenery of West Galway, found his heart yearning for the deliverance of the population from the deep, moral degradation to which it had sunk under the malign influences of the Romish system.

"The representations of the traveller not only engaged the Christian attention of the late Edward Bickersteth, but especially engrossed the mind of another eminent servant of God, the late Mr. Enosh Durant, who, with that truly Christian munificence which eminently characterized the late portion of his life, freely communicated of his substance for an experimental Missionary effort in West Galway, one of the wildest parts of Ireland.

"At Castlekerke commenced the deeply interesting experiment how far, as at the great Reformation, an open Word of God—the reading, teaching, and preaching of the Bible, and the training of children in the elements of human learning, combined with Scriptural truth, were available for the breaking down of the delusions of Satan, clothed, though they were, by the professedly Christian ministrations of the Romish priesthood.

"Very soon did the blessing of Almighty God appear in the unmistakeable evidence of a real conversion of souls, who had heretofore been satisfied with the wood, hay, and stubble of the Papacy: the people turned with simplicity and the deepest earnestness to the readers and schoolmasters for further instruction in Holy Scripture. Hundreds in Castlekerke, Clifden, and other places where stations had been opened, flocked to the Scripture-readers; and, feeling the experimental evidence, which is beyond all other evidence, of the adaptation of the benign truths of the Word of God to their own condition as sinners, and their cravings as immortal beings, they anxiously listened to the readers, sent their children to be taught how to continue to them the privilege they thus enjoyed in feeding upon the Word of Life, and in aspirations after spiritual objects, they almost forgot their worldly sorrows, and assumed a form of contentment, and even of joy, in the midst of their poverty, such as they never knew before.

"The tidings of the marvellous changes thus wrought spread far and wide in the district, and Connemara itself was not wanting in its readiness to accept the spiritual instruction that had so softened and subdued the hearts of its neighbors.

"It was not possible that a work like this could proceed without engendering persecution from those whose craft was endangered; that persecution, it may be well conceived, was not wanting towards the converts, who, in derision, were called "jumpers," when it is known that these Missionary efforts had their origin in the very seat of the well-known "John of Tuam." Such had been the progress of the beneficent work, that the real Bishop of Tuam had become sensibly alive to it. An application having been made to him, the Right Rev. Dr. Plunkett most promptly, after proper examination, ordered as Missionaries some of those who had, as lay agents, been most active and zealous in the work of subordinate evangelizing.

"With a becoming regard to Church order, the promoters of the Mission in Ire-

land had selected those for the more prominent work who either were actually or prospectively members of Trinity College, Dublin; and hence the readiness with which ordination could be granted. The fruits of all these arrangements speedily appeared in a change on the face of the entire population; those who had not already abandoned the errors of Rome, were brought to admit the civilising effects of Protestant teaching, and the power of the Romish priests over their flocks underwent a remarkable change.

"These indications were greatly increased by the Christian meekness and forbearance which were manifested under the several forms of cruel persecution to which both the converts and the agents were exposed, and especially by the fact, patent to the whole of Galway, of the presentation of no less than 400 converts to the Bishop of Tuam for the rite of Confirmation. This occurred in the year 1849, since which there has been a most rapid increase in the numbers of those who have separated from Rome—to such an extent, indeed, that the diocesan has recently made an appeal to the Christian public for the means of erecting or completing no less than eight churches in that part of the country where conversions have occurred.

"The Mission in West Galway having thus proved, no longer by hundreds, but by their thousands of converts, within so short a space of time, what may be expected, even in Papal Ireland, from the use of divinely appointed means; local committees for Missions have been formed in various other parts of Ireland by associated clergymen of contiguous parishes. From these, as from so many centres, will sound forth that truth, which we trust will, before many years, make Ireland really free from the bondage which has through so many centuries oppressed her. In Dublin, many of the former adherents to Romanism have, we learn, been arrested and turned from their errors by the ministration of the agents of the Irish Church Missions; and are giving most satisfactory evidence of the reality of the change that has passed upon them.

"Effects, such as have been described, are not made with an ordinary supply of means. The committee of the Irish Church Mission have, we perceive, put out a renewed appeal for public and more extended support, and with the facts they can adduce, we are satisfied they will not appeal in vain. All that is required for the continuance and furtherance of this great work appears to be pecuniary supplies."

## Notices of Books.

Episodes of Insect Life; by Acheta Domestica. First series. New-York: J. S. Redfield.

A most entertaining and instructive publication, in the spirit of the admirable work of Kirby and Spence, but with even more vivacity and poetry of description. It is a beautiful specimen of typography, embellished with humorous designs "from the life." Natural history in such hands is, indeed, a delightful study.

The Harmony of Prophecy; by the Rev. Alexander Keith, D. D. New-York: Harper & Brothers.

This valuable work of the distinguished author of "The Evidence of Prophecy" and "The Land of Israel," relates more particularly to the prophecies of the Apocalypse. On subjects which have so much divided the opinions of Christians, there will of course be difference in the estimate of Dr. Keith's success in upholding his views, but the authority of his name will certainly entitle them to respect.

LIFE IN THE WEST; OR, THE MORETON FAMILY: by the author of the "Village Boys." American Sunday School Union.

A real American tale, true to the scenes and manners it portrays, and conveying rich lessons of morals and piety. Sold by Mr. J. C. Meeks, New-York.

MEMOIR OF THE REV. EDWARD BICKERSTETH; by the Rev. T. R. Birks. Two vols. New-York: Harper & Brothers.

We have gladly welcomed the appearance of these volumes, so valuable to all who are familiar with the blessed character of Bickersteth. So far as we can judge, the work of his biographer and son-in-law has been well accomplished. From the wide correspondence within his reach, he has made up a continuous record, embracing nearly every topic of interest to Christians that arose during the life of this amiable divine. A short preface by Dr. Tyng, and an excellent likeness, are prefixed to this work.

We have received the 23d Part of the re-print of a standard medical work, Braithwaite's Retrospect of Practical Medicine and Surgery. It is published by Daniel Adee, 107 Fulton-street.

We have received the 15th Number of the "ILLUSTRATED FIELD-BOOK OF THE REVOLUTION," published by the Messrs. Harper. This publication has entered upon its second volume. We find no diminution in the labor bestowod upon it, both literary and mechanical; it will undoubtedly be one of the most popular national works of our day.

Messrs. Carter have published a handsome edition of Caroline Fry's excellent book. "THE LISTENER," well known to most of our readers. It is embellished with a number of well executed wood-cuts.

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## Movements of Rome.

The Ecclesiastical Titles Assumption Bill passed the House of Lords last month. By this law no man can be appointed a territorial bishop in the British empire without being subject to great penalties; yet Cardinal Wiseman recently, in London, consecrated with grand and imposing ceremonies two Roman Catholic bishops with English territorial titles. The object is to have prosecutions commenced, and then to raise the cry of persecution, by which Rome hopes to turn public opinion in her favor, and thus convert England.

POPERY IN GLASGOW.—Eight young women took the black veil in Glasgow last month. The Romish Bishop Murdoch delivered the sermon on the occasion, and wound up by praying to the "Virgin Mother" to take the "holy sisters" under her charge.

The French army is found altogether too liberal in its sentiments at Rome, and the cardinals, it is said, have made arrangements for sending these away, and to supply their places with Austrian and Neapolitan troops, who, under the admirable training of the "Holy Mother Church," are adepts at stifling liberty, both civil and religious.

Rome is coming up to the charge against Protestantism by putting into the hands of the school children, in France, books with *facts* like the following: "Luther is called a monk, intoxicated with beer and debauchery," and is accused of having burned Zwingle!

Mr. Venillot, the editor of the *Univers*, a Romish daily at Paris, says in his *Pelerinages de Suisse*, page 187, 4th edition:—"What I regret, to speak frankly, is, that John Huss was not burnt sooner, and that Martin Luther was not burnt as well as he. That no prince was then to be found, *pious enough*, or politic enough, to set on foot a crusade against the Protestants!"

Mr. Newman, who went over from the Church of England to Rome, a few years ago, has recently made the following novel interpretation of the apocalyptic number 666: "Astonishing to say, Queen Victoria is distinctly pointed out in the Book of Revelation as having the number of the beast! The number 666. Now she came to the throne in '37, at which date she was 18 years old. Multiply, then, 37 by 18, and you have the very number 666, which is the mystical emblem."

## View of Public Affairs.

Immigration to our country continues to be very great. Since the commencement of the present year upwards of 1200 Chinese merchants, agriculturists, and artisans, have arrived in California. Two American ships were lately loading at Hong Kong with passengers and freight for San Francisco. During the month of July, the immigration from various countries of Europe, at the port of New-York was 27,512. Of these there were from Ireland 11,245; Germany, 8,336; England, 3,133; Scotland, 1,152; Wales, 210; France, 804; Switzerland, 787; Norway, 1,188; Sweden, 298; Italy, 113.

The total number of immigrants at New-York, from the 1st of January to the 31st of July, *seven months*, is 167,486; an advance of 42,876 upon the corresponding months of last year.

The cholera is still in some parts of the country, though its ravages are not severe. Health generally prevails.

Much excitement obtains in South Carolina on the subject of secession from the Federal Government. The people are not unanimous respecting it. While some are urging it, others deprecate and discourage it.

An insurrection has occurred in Cuba. A pronunciamento for liberty was made at Puerto Principe on the 4th of July. The first battle was fought on that day. Another engagement is reported to have taken place on the 15th of this same month.

The Pronunciamento is a well written document, and it declares, that in the execution of their purposes, the Patriots expect aid from the United States and other Republics. The accounts received from the island are of such a nature that they are to be taken with considerable allowance.

Hayti is yet in an unsettled condition. Another battle is reported to have been fought on the 13th of July between the Haytians and Dominicans, which proved very disastrous to the Emperor's troops. Of 2,700 men, 900 were slain; an immense quantity of arms and ammunition fell into the hands of the victors, besides 246 prisoners, among whom are *nine* officers of some distinction, and *a nephew* of the Emperor.

Mexico, in some of her States, is threatened with revolutions. In the State of Chiapas, the standard of revolt has been raised by Col. Matias Castellano, who is said to have defeated the Governor, and installed himself in his place. The object of this movement is said to be to proclaim the dictatorship of SANTA ANNA.

In Oajaca anarchy reigns every where. In the State of Tobasco a revolution has also broken out, headed by Jose Julian Duenos, brother of the former Governor. The object of this revolution is not known, but it is supposed to be connected with the movements in Chiapas.

The Mexican papers state that the Government has received a letter from Mr. Webster, Secretary of State, relative to the Garay grants, in which he takes a very decided stand against its annulment.

It appears from the late census returns in England, that the male population of Great Britain and islands in the British seas is 10,184,687; females, 10,734,844; total 20,919,531, as follows: England and Wales, 8,754,554 males, and 9,151,227 females; total 17,905,831. Scotland, 1,263,622 males, 1,507,162 females; total 2,870,784. Islands in the British seas, 66,514 males, and 76,405 females; total 142,919.

The population in London is—males, 1,104,356; females, 1,258,735; total 2,363,091.

The inhabited houses in Great Britain and islands number 3,675,451; the uninhabited, 165,603. Building, 29,109. In London the inhabited houses number 307,722; the uninhabited, 16,889; and 4,817 building.

Intelligence from Cuba, more recent than the above, throws doubt over the whole account of the insurrection.

In England the Ecclesiastical Titles Bill has passed the House of Lords by a large majority. The motion to except Ireland from its influence failed. The Jewish member elect for Greenwich in the House of Commons, Mr. Alderman Salomons, has finally been compelled to withdraw from it.

In France the discussion on the revision of the Constitution has been the great theme of discussion. The motion to revise it, however, was rejected in the Assembly on the 16th of July. Out of 724 members present, 446 were in favor, and 278 against the motion. As, however, it required a majority of three quarters to carry it, it has failed for the present.

## To our Patrons.

The Post Office Law now allows us to put our bills into the Magazine free of postage, which for several years past has not been the case; and consequently quite a number of our subscribers have fallen in arrears. We have not felt at liberty to strike the name of any from our books without orders, and we hope that all will be kindly disposed, when our bills reach them. It is *possible* that a bill may reach some to whom it may *seem* to be unreasonable. We shall be happy, however, to correct all errors when represented to us.

☞ The Magazine is published, *not as a source of pecuniary profit* to the Board, but to diffuse information on topics of VITAL IMPORTANCE TO THE INTEREST OF OUR LAND AND TO EVANGELICAL RELIGION. *Whoever, therefore, receives, reads, and circulates it, contributes to the promotion of the cause of truth and godliness, in distinction from error and false religion.* It is furnished at a price *bearly sufficient to cover costs*, hence the necessity of asking our friends to remit to us promptly the amounts which may be due for it.

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☞ The series of Articles in our Magazine on the RELIGIOUS DENOMINATIONS IN THE UNITED STATES, as well as the NOTICES OF THE STATE OF CHRISTENDOM, will be resumed when Dr. Baird returns from Europe.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th AUGUST, 1851.

### MAINE.

So. Paris, Cong. Ch. M. Brett, . . . . $5 00
Bath, Two Ladies, Winter-street Ch. . . 2 00

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Pearl-street Ch. to make Mrs. Julia M. Swain L. M. . . . . 34 78
Rochester, Cong. Ch. and Soc'y. per E. J. Lane, of Dover, . . . . . 9 00

### VERMONT.

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Marblehead, 1st Ch. Mrs. William Reed, $25; Miss H. Hooper, $5, to make Miss Hannah Hooper L. M. Rev. Samuel Dana and family, $32.50, to make him L. M. Others, $48.78, . . . . . 111 28
Williamstown, Lyman Hubbell, in part for L. M. $10; Others, $57.25, . . . . . 67 25
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Lebanon, Mrs. Mary G. Huntington to constitute J. D. Wattles, N. Y. a L. M. 30 00
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### NEW-YORK.

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| Westfield, P. Ch. | $24 27 |
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| Cherry Valley, Meth. Ch. | 2 04 |
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| Plainfield, Union Meeting, Waldenses, | 48 07 |
| Lambertsville Methodist Ch. | 3 18 |
| Mendham, M. Ep. Ch. collection, | 10 16 |
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| Hope, M. E. Ch. | 35 68 |
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| Salem, Presb. Ch. | 32 00 |
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INDIANA.

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| Covington, Bap. Ch. | 8 25 |
| Three Meth. Brethren, to make Rev. G. M. Boyd an. mem. | 3 00 |
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| Bethel, Presb. Ch. (N. S.) | 4 25 |

GEORGIA.

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OHIO

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| Burton, Balance of collection, | 3 00 |
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| For the support of a Missionary at Cleveland, | |

MICHIGAN.

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| Detroit, Presb. Ch. 1st Prot. Soc'y. by T. L. Wendell, Trea. | 110 00 |

SANDWICH ISLANDS.

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| Hilo, Hawaiian Ch. to make their pastor, Rev. Titus Coan, L. M. | 50 00 |

ANSON G. PHELPS, Jun.
*Treasr. of Amer. & For. Christian Union.*

New-York, August 10, 1851.

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Errata for September.—Burlington, N. J. read Union Meeting, in Meth. Ep. Ch. $40; Thos. Collins, $5.

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OFFICE 150 NASSAU-STREET, NEW-YORK.

The publication entitled "THE AMERICAN AND FOREIGN CHRISTIAN UNION," is issued Monthly at $1 per year, payable in advance. There will be several fine Illustrations given in the course of the year.

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OF THE

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and orders for Books, for the Magazine, the Missionary Intelligencer, and the Free German Catholic, should be sent to the Society's office, 150 Nassau-street, addressed to EDWARD VERNON, General Agent and Assistant Treasurer.

266.05
CHRW

Vol. 2. October, 1851. No. 10.

THE

# AMERICAN AND FOREIGN

# CHRISTIAN UNION.

"THE LOVE OF CHRIST CONSTRAINETH US."

NEW-YORK:

PUBLISHED BY THE

AMERICAN AND FOREIGN CHRISTIAN UNION,

AT 150 NASSAU-STREET.

*This Publication is subject to Newspaper Postage.*

D. Fanshaw, Printer, 35 Ann, corner of Nassau-street.

## TO OUR PATRONS.

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## POSTMASTERS.

*The attention of Postmasters is respectfully called to the following decision of the Postmaster-General:—*

**Post Office Department, Appointment Office, May 4th, 1850.**

SIR:—According to a recent decision of the Postmaster-General, "The American and Foreign Christian Union" must be rated with newspaper postage. Very respectfully, &c.

FITZ HENRY WARREN,

Second Assistant Postmaster-General.

Rev. ROBERT BAIRD, D. D. New-York.

☞ Postmasters will greatly oblige us by giving early notice of stoppages, or refusals to receive our Magazine, as we continue to send them until we receive such notice. In case the Magazine is returned, instead of a written notice, it must be franked.

## NOTICE TO AGENTS AND DONORS.

The issue of our Magazine is so large that it must go to press on the 10th of the month. If donations do not reach us by that date, the publication must be postponed until the next month.

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☞ ONE HUNDRED DOLLARS constitute a Director, and THIRTY DOLLARS a Member for Life; the "American and Foreign Christian Union" is sent free to Life Directors and Life Members.

## FORM OF A BEQUEST.

I bequeath to my Executors the sum of Dollars in trust, to pay over the same in days after my decease, to the person who, when the same is payable, shall act as Treasurer of the Society called THE AMERICAN AND FOREIGN CHRISTIAN UNION," formed in the city of New-York in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its directions, in the field.

THE

AMERICAN AND FOREIGN

# CHRISTIAN UNION.

VOL. II. OCTOBER, 1851. No. 10.

## The Plate.

Frederick III, surnamed the Wise, elector of Saxony, was born in the year 1463, at Torgau. From his youth he showed much love for the sciences and philosophy, and was a zealous son of the Church. He attained to the electoral throne in 1487; and a few years after, undertook a pilgrimage to Jerusalem, where he was created knight of the Holy Sepulchre. Frederick enjoyed the esteem and confidence of the emperor Maximilian; and upon his death was offered the imperial crown, an honor which he however refused, and aided in conferring upon Charles the Fifth. In 1502 he founded the University of Wittemberg, the future cradle of the Reformation.

The elector Frederick early became the friend and patron of Luther, and contributed much to the establishment of the Protestant cause. "No one," says Merle d'Aubigné, "was better fitted to be its guardian; for besides being held in general esteem, he possessed in particular the emperor's entire confidence; so much so as even to take his place when Maximilian was absent from the empire. His wisdom was not that of the skilled adept in an artful policy; but it was an enlightened and far-seeing prudence, whose first rule it was never to allow self-interest to infringe the laws of honor and religion."

"Frederick was precisely the prince that was wanted at the beginning of the Reformation. Too much feebleness on the part of its friends might have suffered it to be stifled, while too much precipitation might dangerously have hastened the outburst of that storm which, from its very commencement, had begun to mutter against it. Frederick was at once moderate and resolute. He possessed that christian virtue which God looks for at all times in those who adore his ways. He waited upon God. He practised the sage advice of Gamaliel: *for if the counsel of this work be of men, it will come to nought of itself; but if it be of God, ye cannot overthrow it.* Providence made an admirable choice in the prince whom it selected for the protection of its own work, at its birth."

## Religious and Political Aspects of Romanism.

The following clear and excellent speech upon these topics was delivered at the annual meeting of the Protestant Association, held in Exeter Hall, London, in May last, by the Rev. A. S. Thelwall. Though somewhat longer than would be desired on some accounts, it is presented entire, that the argument may be seen at one view, and the proper impressions be obtained of that wonderful system to which it refers. It is believed, also, that those who read any portion of it will prefer to read the whole without the delay which would attend its publication in different numbers of the Magazine. But to the speech.

Mr. Thelwall said: It is extremely important to look at the Church of Rome and the whole system of Popery in its twofold aspect,—in its religious aspect, and in its political aspect. Considered under either point of view, there were sufficient reasons to engage every Christian heart and every honest man in a stedfast, persevering opposition to this awful system: how much more, when it was considered in both aspects combined!

In regard to the first, it was our duty as Protestants to take our stand upon the open Bible, the pure Word of GOD, and to inquire, What saith the Scripture concerning the Church of Rome?

In the first place, we find that St. Paul wrote an Epistle to the Church at Rome, as it was in his day; and in that Epistle he sets forth distinctly and forcibly, from the beginning to the end, that great and fundamental doctrine of Protestantism, which the Church of Rome has so awfully darkened, perverted, and denied,—the great doctrine of JUSTIFICATION BY FAITH ALONE. This was the grand subject of the whole of his Epistle; and did we not see herein that the Epistle was written by the inspired apostle in the prophetic foresight of that system of iniquity, that Anti-Christian system, which was afterwards to be developed? Moreover, in the eleventh chapter special warnings are addressed to the Church at Rome: "Be not high-minded," saith the apostle, "but fear; for if GOD spared not the natural branches, take heed lest he also spare not thee." And what Church was ever so high-minded as the Church of Rome? Again it was written, "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." Jerusalem is the root, the Church of Jerusalem the true mother of all the churches, for "salvation is of the Jews." Is not this utterly forgotten when the Church of Rome claims to be the mother and mistress of all churches? Here, then, was a plain warning unto them,—"Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise, THOU ALSO SHALT BE CUT OFF." Rom. 11 : 17–22.

Again the apostle said, in writing to the Thessalonians—"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition, who opposeth and exalteth himself above all that is called GOD, or that is worshipped; so that he, as GOD, sitteth in the temple of GOD, showing himself that he is GOD."

Was there not a lively and unmistakable manifestation of this when the newly elected Pope was enthroned, sitting on the high altar of the Church of St. Peter, (which altar, according to their superstition, is peculiarly the throne of Deity,) and

there was adored? On such occasions a medal was struck off—a fine large medal, beautifully executed—on whose obverse was an effigy of the new Pope, and on its reverse a representation of this very ceremony of enthronement; whilst this legend was written over in large letters,—"*Quem creant adorant*"—"Whom they create they adore:" they worship the work of their own hands! and this confirms, in a most striking manner, the application of the text just quoted to the Church of Rome. Let us, then, read on to the end of the passage:—"Remember ye not, that when I was yet with you I told you these things? And now ye know what withholdeth, that he might be revealed in his time." (This was the power of the Roman emperors, who, as long as Rome continued to be the seat of their dominion, effectually prevented the Bishop of Rome from assuming that power which he afterwards usurped, but which he soon began to exercise when the seat of the Empire was removed to Constantinople, and the last of the Western Emperors was dethroned.) "For," says the apostle, guided by inspiration of that Spirit who searcheth all things, "the Mystery of Iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming: *even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders," (mark this well!) "and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." (O let every one who *professes* the truth, remember this, and lay it to heart!) "And for this cause GOD shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2 : 3–12.) Here, then, we have a faithful delineation of the iniquities of the system, and a plain declaration of its awful doom.

Turn next to the first Epistle to Timothy, (4 : 1–6,) where we read: "Now the Spirit speaketh expressly, that in the latter times some shall depart (or apostatize) from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and *commanding* to abstain from meats, which God hath created to be received with the thanksgiving of them that believe and know the truth." (Who can mistake the application of this passage?) "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the Word of GOD and prayer."

Now mark what follows: "If thou put the brethren in remembrance of these things," (this was written some hundreds of years before the full and manifest development of the apostasy to which it refers)—"If thou put the brethren in remembrance of these things, thou shalt be a good minister of JESUS CHRIST, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." Now, if it was necessary, *even then*, to the character of a good minister of CHRIST, that he should faithfully warn his brethren against Popery, how much more *in these days*, when the Mystery of Iniquity has been fully developed—when it is among us—when it is working in every direction, by force and by fraud, to oppose and undermine the scriptural truth which we profess!

There is another plain warning in the second Epistle to Timothy (3 : 1–9):

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of GOD: having a form of godliness, but denying the power thereof: from such turn away." Now, to whomsoever *much* of this description may apply, *every word of it* applies to the members and restless agents of the Church of Rome; and especially the latter clause—for who ever had more of the outward form and profession of godliness, while they utterly denied the power thereof? or of whom could it be more fitly said, in the words that follow—"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth?" And again: "Now as Jannes and Jambres," the magicians of Egypt, "withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." We may rejoice, therefore, in the promise that succeeds: "But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." Let us earnestly and joyfully look forward to the fulfilment of this prophetic declaration!

But now it is high time to turn to the book of Revelation. There, in the thirteenth chapter, we find a graphic delineation of the Romish apostasy; to some points of which it is important to call peculiar attention.

1. There is a symbolical representation of the whole system, as extending more especially through the whole of the old Roman Empire. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. . . And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against GOD, to blaspheme his Name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear."

Not pausing now to expound every particular expression, have we not here the whole system, in its power and extent and unity, and more especially *the secular arm* which maintains the power of Popery, and wherewith it makes war against the truth and saints of GOD?

2. It is written further: "And I beheld another beast arising up out of the earth; and he had two horns like a lamb, and he spake like a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Here we have the Romish hierarchy, or ecclesiastical power, (consisting of the *regular* and *secular* clergy of that Church,) which exercises and wields at will all the power of

the whole system, as represented by the first beast. "And he doeth great wonders, so that he maketh fire to come down from heaven on earth in the sight of men, and deceiveth them that dwell on the earth by the means of these miracles which he had power to do in the sight of the beast;" *and what have the Romish clergy not done, by lying or Satanical wonders and miracles, to deceive mankind?* And note,

3. "Saying to them that dwell on the earth, that they should make an image of the beast which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

This image of the beast is the Pope—who is *created* by the College of Cardinals, as representing the whole of the ecclesiastics of the Romish Church—and is set up by them as an idol to be adored: for proof and illustration of which it is only necessary to refer to the medal already mentioned, whereon is depicted and proclaimed the idolatrous adoration of this visible head and representative of the whole Romish system. "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or on their foreheads. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six."

Not pausing to enlarge upon the particulars of this delineation, but merely intending to give a few brief hints, to direct or quicken each one in making the application for himself, let the fearful doom of this Antichristian system of iniquity next be considered, as it is described in the following chapter: (Rev. 14 : 8–11.) "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark on his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Such is the declaration of God Himself respecting the doom of the mystic Babylon!

But there is another delineation of this Mystery of Iniquity in the seventeenth chapter—equally graphic, and yet more unmistakeable:—"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." (This reminds us of the beast mentioned in chapter 13 : 1.) "And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls,"—(any one who has seen the Pope, and Cardinals, and great ecclesiastics of Rome, on any great state occasion, or great festival of their Church,

will, it is well known, be forcibly and irresistibly reminded of this description) "having a golden cup in her hand full of abominations and filthiness of her fornication; And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunk with the blood of saints, and with the blood of the martyrs of JESUS: and when I saw her, I wondered with great admiration."

Such was the vision which was presented to the eye of the inspired apostle. The features of her who thus appeared before him, when compared with those of that Mystery which was afterwards developed, and which is still before our eyes in its gigantic dimensions, are too plain to be mistaken We could scarcely err as to the likeness, even if this were all. But it has pleased the HOLY GHOST to give us an inspired comment upon this vision, and so far to explain the symbols, that he who errs in the interpretation must err wilfully, and because he resolutely shuts his eyes against the truth; for, if we proceed, we find it written: "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carried her, which had the seven heads and ten horns." Let us then listen to what the angel says: "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names are not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and yet is." (Compare with this, chapter 13 : 3 and 12.) "And here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth," and, passing by the intermediate verses, we read again, 5 : 15: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues, and," finally in the last verse, "the woman which thou sawest is that great city which reigneth over the kings of the earth."

These portions of the angelic interpretation are so clear, that there can be no reasonable doubt that the Babylon here spoken of is Rome. Some of the highest authorities in the Church of Rome not only admit, but maintain, that it is so; for example Cardinal Bellarmine, than whom no one ranks higher in authority, in his book *de Romano Pontifice*, and De la Hogue, who was Professor of Divinity at Maynooth, in his tract *de Ecclesiâ*, maintains that it is so; and they quote from Tertullian, Eusebius, Augustine, Orosius, and other of the fathers, in order to establish this point. They endeavor to get out of the consequence of such an admission, however, by pretending that Rome Pagan was meant as the persecutor of the saints. But in the eighteenth chapter and the second verse, it is said, "And he cried mightily, with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And this would be an exact description of the miserable state of Rome Papal at this moment, according to their own showing!

It would not be right to dismiss the religious aspect of the Church of Rome without alluding to its IDOLATRY. But on this subject he (the speaker) had published a volume; and he would only say, as the result of all his researches on the subject, that the grossest and foulest idolatry which had ever been committed on earth, had been committed, and is still committed, by the Church of Rome.

With regard to the second point, when considered in its political aspect. *Roman-*

*ism was, first of all, treason and rebellion against all lawful authority, and especially against Protestant princes.* For evidence of this he need only refer to the oaths taken by the Roman Catholic bishops and priests—to the Bull *Unam Sanctam* of Boniface VIII. (in 1302,) the Bull *Regnans in Excelsis* of Pius V. (in 1579,) deposing Queen Elizabeth, and absolving her subjects from their allegiance, and *the recent* Bull of Pio Nono, in which the same principles were manifested, and the same unchangable character of the Romish Church was asserted.

In the next place, *Romanism was oppression and persecution of all persons who dared to read and believe and obey God's holy word;* for proof of which he referred them to the Bull *In Cœnâ Domini*, which has been published and republished by FOUR different Popes—(by Paul V. in 1610; by Urban VIII. in 1627; by Clement XI. in 1701; and by Benedict XIV. in 1741)—the third Canon of the Fourth Lateran Council, (in 1215,) the Bull *Unigenitus*, of Clement XI. in 1713. And in historical illustration of both these points, it is only needful to refer to the persecution of the Waldenses, the Massacre of St. Bartholomew, the Gunpowder Plot, the Irish rebellions in 1641 and 1798, and *the whole history of the Inquisition;* of which a brief but striking summary will be found in a tract entitled, "The Papal Moloch," which every one ought to read. If this did not prove that Popery was the religion of the devil and not the religion of CHRIST, how, he asked, could anything be proved?

But in speaking thus strongly, let him remind them, that he was merely speaking the language of the Church to which he belonged. What saith the Church of England? Read her Homilies,—read the whole volume; but more especially the second homily of the second Book, against Peril of Idolatry; the sixteenth of the same book, for Whitsunday; and the twenty-first, against Wilful Rebellion. The Church of England, and the whole nation of England, brought the charge of superstition and false doctrine and idolatry against the Church of Rome. *Let them, then, as true-born Englishmen and faithful Protestants, look at Popery in its twofold aspect; in its religious aspect, viewed in the light of God's word; and in its political aspect, as manifested by its own deeds and the whole current of its history;* and then ask themselves this question, before GOD, "ARE WE NOT BOUND, BOTH RELIGIOUSLY AND POLITICALLY, TO OFFER OUR MOST STEDFAST, DETERMINED, PERSEVERING OPPOSITION TO THIS AWFUL SYSTEM?"

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## The Modern Inquisition.

Let us inquire what is the Inquisition of the present day in Rome. It is the very same that was instituted at the Council of Verona, to burn Arnold of Brescia; the same that was established at the third Council of the Lateran to sanction the slaughter of the Albigenses and the Waldenses, the massacre of the people, the destruction of the city; the same that was confirmed at the Council of Constance, to burn alive two holy men, John Huss and Jerome of Prague; that which at Florence subjected Savonarola to the torture; and at Rome condemned Aonio Paleario and Pietro Carnesecchi. It is the self-same Inquisition with that of Pope Caraffa, and of Fr. Michele Ghistieri, who built the palace called the Holy Office, where so many victims fell a sacrifice to their barbarity, and where at the present moment the

Roman Inquisition still exists. Its laws are always the same. The "Black Book," or *Praxis Sacræ Romanæ Inquisitionis*, is always the model for that which is to succeed it. This book is a large manuscript volume, in folio, and is carefully preserved by the head of the Inquisition. It is called *Libro Necro*, the "Black Book," because it has a cover of that color; or, as an Inquisitor explained to me, *Libro Necro*, which in the Greek language signifies "the book of the dead."

In this book is the criminal code, with all the punishments for every supposed crime; also the mode of conducting the trial, so as to elicit the guilt of the accused; and of the manner of receiving the accusations. I had this book in my hand on one occasion, as I have related above, and read therein the proceedings relative to my own case; and I moreover saw in the same volume some very astounding particulars; for example, in the list of punishments I read concerning the bit, or, as it is called by us, the *mordacchia*, which is a very simple contrivance to confine the tongue, and compress it between two cylinders composed of iron and wood, and furnished with spikes. This horrible instrument not only wounds the tongue and occasions excessive pain, but also, from the swelling it produces, frequently places the sufferer in danger of suffocation. This torture is generally had recourse to in cases considered as blasphemy against GOD, the Virgin, the Saints, or the Pope. So that, according to the Inquisition, it is as great a crime to speak in disparagement of a Pope, who may be a very detestable character, as to blaspheme the holy name of GOD. Be that as it may, this torture has been in use till the present period; and, to say nothing of the exhibitions of this nature which were displayed in Romagna in the time of Gregory XVI. by the Inquisitor Ancarani—in Umbria, by Stefanelli, Salva, and others, we may admire the inquisitorial zeal of Cardinal Ferretti, the cousin of His present Holiness, who condescended more than once to employ these means when he was Bishop of Rieti and Fermo.—Every one knows how the Holy Inquisition has surpassed every other tribunal by its exquisite ingenuity in torturing human nature. Must I bring examples from the Inquisition of Spain? That of Rome has had her own to answer for as well. Through the mercy of Heaven, the former has come to an end; but that of Rome is in full vigor.—I do not propose to myself to speak of the Inquisition of times past, but of what exists in Rome at the present moment; I shall therefore assert, that the laws of this institution being in no respect changed, neither can the institution itself be said to have undergone any alteration. The present race of priests which are now in power, are too much afraid of the popular indignation to let loose all their inquisitorial fury, which might even occasion a revolt if they were not to restrain it; the whole world, moreover, would cry out against them, a crusade would be raised against the Inquisition, and, for a little temporary gratification, much power would be endangered. This is the true reason why the severity of its penalties is in some degree relaxed at the present time, but they still remain unaltered in its code.

Concerning the method of conducting a process, I read in the *Libro Necro* as follows:—"With respect to the examination, and the duty of the examiners—either the prisoner confesses, or he is proved guilty from his own confession; or he does not confess, and is equally guilty on the evidence of witnesses. If a prisoner confesses the whole of what he is accused he is unquestionably guilty of the whole; but if he confesses only a part, he ought still to be regarded as guilty of the whole,

since what he has confessed proves him to be culpable or guilty as to the other points of accusation. And here the precept is to be kept in view, 'no one is obliged to condemn himself,' *nemo tenetur proderi seipsum.* Nevertheless, the judge should do all in his power to induce the culprit to confess, since confession tends to the glory of GOD. And as the respect due to the glory of GOD requires that no one particular should be omitted, not even a mere attempt; so the judge is bound to put in force, not only the ordinary means which the Inquisition affords, but whatever may enter into his thoughts as fitting to lead to a confession. Bodily torture has ever been found the most salutary and efficient means of leading to spiritual repentance. Therefore the choice of the most befitting mode of torture is left to the Judge of the Inquisition, who determines according to the age, the sex and the constitution of the party. He will be prudent in its use, always being mindful at the same time to procure what is required from it—the confession of the delinquent. If, notwithstanding all the means employed, the unfortunate wretch still denies his guilt, he is to be considered as a victim of the Devil; and, as such, deserves no compassion from the servants of GOD, nor the pity or indulgence of holy mother Church: he is a son of perdition. Let him perish, then, among the damned, and let his place be no longer found among the living."—This most astounding page is followed by another, in which is given the mode of obtaining a conviction. Various means are pointed out to establish the guilt of the prisoner, and to declare him deserving the condemnation of the tribunal. For example, Titus is accused of having eaten meat on Friday or Saturday. The Inquisition does not permit the name of the accuser to appear, neither those of the witnesses. The accusation is laid that Titus has eaten meat in the house of Caius. Sempronius is the accuser, and he summons the family of Caius to give evidence; but, as these have been accomplices in the same affair, they cannot be induced to depose against Titus; perhaps other witnesses may be brought who may be equally incompetent. In which case the wary judge endeavors to draw from the prisoner himself sufficient to inculpate him. He will first inquire respecting several other families the points which he wishes to know with regard to that of Caius. He will try to learn at what other houses Titus has been accustomed to eat, in order to know concerning the house of Caius, where the meat was eaten. The accusation sets forth, that on such a day, at such an hour, Titus went to the house of Caius, where the whole family were present, and that all sat down to table, &c. &c. If Titus admits all the circumstantial evidence brought forward by the accuser, with respect to time, place, and persons, but is silent, or denies entirely the only crime imputed to him, he stands convicted; the accuser has no necessity to bring forward witnesses; judgment is pronounced.

This practice is still employed by the Inquisition. In the year 1842 I was accused of having spoken, in a certain house, against the worship of saints. If the judge had made my accusation known (as is the case in all other tribunals throughout the world,) saying to me, You are accused of having, in such a house, spoken of such and such matters, in presence of so and so,—I should have known my accuser by the part he would take in the question. But instead of interrogating me in a straightforward manner, I was made to give a description of the house in question, together with that of several other houses; to describe the persons belonging to it, and many other persons at the same time; to discuss the real subject of accu-

sations mixed up with other irrelevant matters, in order to mislead me as much as possible, and prevent me from gaining any insight whatever of the points of which I was accused, or of the persons who had accused me. Whether I confessed or not, I was to be declared guilty, or, as they term it, *reo convinto*.

With regard to these denunciations, the Inquisition declares that in matters of offences against religion, it is the positive and bounden duty of every one to become an accuser. Children may and ought to accuse their parents, wives their husbands, and servants their masters. The law is, according to the decrees of several Popes, that whoever becomes acquainted with any offence committed against religion, whether from his own knowledge or from hearsay, is bound, within fifteen days, to bring forward his accusation before an inquisitor; or the vicar of the Holy Office; or, where these are not present, before a Bishop. The crime, whatever it may be, not only attaches to the principal and accomplices, but also to every one who knows of it and does not reveal it. So that if you, for example, dear reader, should unfortunately belong to the Church of the Inquisition, you would be obliged to accuse not only me, who address you, but all those who, together with yourself, listen to me; and whoever knows that you have listened to my discourses, although he himself may never have heard me, is under the obligation to denounce you to the Inquisition. The punishment for non-observance of this duty is excommunication, which excludes the party subject to it from the benefit of all the sacraments, and shuts him out from the kingdom of heaven. Moreover, besides excommunication, he is liable to be imprisoned in the Inquisition, and to suffer such other punishment as may be deemed necessary. Even the very Cardinals, and the Inquisitors themselves, are not exempt from this obligation; the Pope himself has followed his example. My letters to Gregory XVI. were immediately forwarded to the Inquisition by his own hand. I have reason to believe that Pius IX. did the same when I wrote to him. All this we may overlook; but that a wife should be obliged to accuse her own husband, or a mother her children, is too dreadful to think of.

I will here relate a fact which it always pains me to recall to mind: and which until the present occasion I have never before spoken about. During my residence at Viterbo, my native town, where I was public professor and teacher in the Church *di Gradi*, I was one day applied to by a lady of prepossessing appearance, whom I then saw for the first time.—She requested, with much eagerness, to see me in the sacristy; and as I entered the apartment where she was waiting for me, she begged the sacristan to leave us alone, and suddenly closing the door, presented a moving spectacle to my eyes. Throwing off her bonnet, and letting loose in a moment her long and beautiful tresses, the lady fell upon her knees before me, and gave vent to her grief in abundance of sighs and tears. On my endeavoring to encourage her, and to persuade her to rise and unfold her mind to me, she at length, in a voice broken by sobs, thus addressed me:—"No, father, I will never rise from this posture unless you first promise to pardon me my heavy transgression." (Although much younger than herself, she addressed me as her father.)—"Signora," replied I, "it belongs to God to pardon our transgressions. If you have in any way injured me, so far I can forgive you; but I confess I have no cause of complaint against you, with whom, indeed, I have not even the pleasure of being acquainted."—"I have been guilty of a great sin, for which no priest will grant me absolution, unless you will

beforehand remit it to me."—"You must explain yourself more fully; as yet I have no idea of what you allude to."—"It is now about a year since I last received absolution from my confessor; and the last few days he has entirely forbid me his presence, telling me that I am damned. I have tried others, and all tell me the same thing. One, however, has lately informed me, that if I wish to be saved and pardoned, I must apply to you, who, after the Pope, are the only one who can grant me absolution."—"Signora, there is some mistake here, explain yourself; of what description is your sin?—"It is a sin against the Holy Office."—"Well, but I have nothing to do with the Holy Office."—"How? are you not Father Achilli, the Vicar of the Holy Office?"—"You have been misinformed, Signora; I am Achilli, the deputy master of the Holy Palace, not Office: you may see my name, with this title, prefixed to all works that are printed here, in lieu of that of the master himself. I assure you that neither my principal nor myself has any authority in cases that regard the Inquisition."

The good lady hereupon rose from her knees, arranged her hair, wiped the tears from her eyes, and asked leave to relate her case to me; and, having sat down, began as follows:—"It is not quite a year since, that I was going about the time of Easter, according to my usual custom, to confess my sins to my parish priest. He being well acquainted with myself and all my family, began to interrogate me respecting my son, the only one I have, a young man twenty-four years of age, full of patriotic ardour, but with little respect for the priests. It happened that I observed to the curate that notwithstanding my remonstrances, my son was in the habit of saying that the business of a priest was a complete deception, and that the head of all the imposters was the Pope himself. Would I had never told him! The curate would hear no further. 'It is your duty,' said he, 'to denounce your son to the Inquisition.' Imagine what I felt at this intimation! To be the accuser of my own son! 'Such is the case,' observed he, 'there is no help for it—I cannot absolve you, neither can any one else until the thing is done.' And, indeed, from every one else I have had the same refusal. It is now twelve months since I have received absolution; and in this present year many misfortunes have befallen me. Ten days ago I tried again, and promised, in order that I might receive absolution, that I would denounce my son; but it was all in vain, until I had actually done so. I inquired then to whom I ought to go to prefer the accusation. And I was told to the Bishop, or the Vicar of the Holy Office, and they named yourself to me. Twice already have I been here, with the intention of doing what was required of me, and as often have I recollected that I was a mother, and was overwhelmed with horror at the idea. On Sunday last I came to your church, to pray to the Virgin, the mother of CHRIST, to aid me through this difficulty; and I remember that when I had recited the rosary in her honor, I turned to pray also to the SON, saying: 'O Lord JESUS, thou wert also accused before the chief priests, by a traitorous disciple; but thou didst not permit that thy mother should take part in that accusation. Behold, then, I also am a mother, and although my son is a sinner, whilst thou wert most just, do not, I implore thee, require that his own mother should be his accuser.' Whilst I was making this prayer the preaching began. I inquired the preacher's name, and they told me yours. I feigned to pay attention to the discourse, but I was wholly occupied in looking at you, and reflecting with many sighs, that I was under the obligation to accuse to you my own child. In the midst of my agitation a thought suddenly

relieved me, I did not see the Inquisitor in your countenance. Young, animated, and with marks of sensibility, it seemed that you would not be too harsh with my son; I thought I would entreat you first to correct him yourself, to reprimand and to threaten him, without inflicting actual punishment upon him."

I shall not recapitulate my injunctions to this poor woman, to tranquilize her mind with respect to having to denounce her son. I advised her to change her confessor and to be silent with regard to him—any how she was not in fault. And if confession, I further remarked, be a sacrament that pardons sins, it can never be made a means of unwarrantably obtaining information as to the words or deeds of another. —But had I really been Vicar of the Holy Office, what was my duty in this matter? To receive the accusation of this mother against her own son. An unheard-of enormity! She naturally would have made it in grief and tears, and I should have had to offer her consolation. And since this horrible act of treason has the pretence of religion about it, I should have employed the aid of religion to persuade her that the sacrifice she made was most acceptable to GOD. Perhaps, to act my part better, I might have alluded to the sacrifices demanded of Abraham, or Jephthah; or cited some apposite texts from Scripture to calm and silence the remorse of conscience she must have experienced on account of the iniquity of bringing her child before the Inquisition.

Now let us see what is done by the Inquisitors.—In what is called the Holy Office, every thing is allowable that tends to their own purposes. To gain possession of a secret no means are to be disregarded, not even those against our very nature. For a father and a mother to reveal the thoughts of their own children, so trustingly confided to them—a revelation which may lead to their death—is so great a crime that we cannot imagine one more base. And yet the Inquisition not only sanctions, but enjoins it to be done daily. And this most infamous Inquisition, a hundred times destroyed, and as often renewed, still exists in Rome, as in the barbarous ages; the only difference being, that the same iniquities are at present practised there with a little more secrecy and caution than formerly; and it is for the sake of prudence, that the Holy See may not be subjected to the animadversions and censures of the world at large.

From "Dealings with the Inquisition, by Dr. Achilli."

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## Encouragement from the Sandwich Islands.

The following letter was recently received from the church at Hilo, containing a draft for *Fifty dollars*, to be appropriated to the general purposes of the Society. That interesting people have felt the evils of Romanism, and have early learned the necessity of vigorous efforts to maintain the doctrines and ordinances of the gospel in their purity against the various and artful devices of the priests and leaders of that system of iniquity. Their co-operation in our sacred cause is highly prized, and while it tends to encourage those who are already engaged with us in it, we trust it will lead those who hitherto have done nothing for its advancement, to come up to its help. But we subjoin the letter:

Hilo, Hawaii, April 26, 1851.

To the Home Sec'y of the American and Foreign Christian Union.

My dear Brother,—The very name of your Union gives us a claim to enter your fraternity, while the blessed spirit by which you are moved, moves us to unite with your brotherhood. We have all "one Lord, one faith, one baptism;" one hope, one object, one work; and we all look for one home in heaven.

As a small token of our interest in your object we send you, herewith, a draft for fifty dollars, which will be paid by H. Hill, Esq., Treasurer of the American Board, at sight. This mite is a donation from the native Hawaiian church at Hilo, and, though small, it is given with great cordiality; not so much for its intrinsic value, as for an expression of the true sympathy we feel with you in your good work. We have suffered long and severely from that dark, audacious, and intolerant spirit, which has for ages crushed intellects and hearts, and which has blighted, as with a burning curse, some of the fairest portions of the earth. You know our history and our struggles with the Jesuit, and you have not failed to sympathize with us in joy and in sorrow. You have also blessed the Lord for the gracious care he has had over us, and for the signal deliverances he has repeatedly granted us. In *His* hands we feel safe. On His arm, and on *His alone* we rely. It has always been mighty to save, and it is not yet weakened or shortened. Papacy and Jesuitism can never prevail here so long as we and the friends of Zion keep near the throne. Will your Union, among its multiplied objects of attention, remember these "Isles afar-off"—this little green dot in mid-ocean? There are two French priests located at Hilo, but they have made few proselytes. Most of our people remain firm on the side of the Bible. About 10,000 have entered this church. Of these more than 4000 have died, and most of the rest are in regular standing. From 100 to 300 are annually brought in from the world.

You will do me a special favor by sending me a copy of your Constitution, with names of officers, &c. Also, your last Report. We shall be most happy to hear from you, *overland*, at your earliest convenience. Our church will be gratified if you will make their pastor a life-member of the Union, provided the sum sent be sufficient. Your brother and fellow-servant, Titus Coan.

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## Nunneries in Piedmont—A Good Example.

In the sitting of the 27th ult. of the Chamber of Deputies of Turin, Signor Peyrone developed a proposition of considerable importance in the present position of Piedmont with respect to Rome.

The first article directs that no person under twenty-one years of age shall take religious vows in a convent.

By article 2, such persons must have lived in a society at least six months within the period of two years before taking their vows.

Art. 3 prescribes that no foreigner who shall have taken vows in other countries, contrary to the rules laid down in the preceding articles, shall be admitted into a religious community within the Sardinian States.

Art. 4 extends this provision to Sardinian subjects who have taken vows in foreign countries.

Art. 5 provides that any person accepting vows, or allowing them to be taken contrary to the above provisions, shall be punished with five years' exile; and any person taking such vows shall be deprived of civil rights.

The Chamber took this Bill into consideration by an immense majority.

It is obvious that Popery is in its death struggle in Italy; and that, but for the presence of Austrian and French bayonets, the whole horde of spiritual vampires, who have for ages fastened themselves upon the heart of humanity, would be driven out of every portion of the Peninsula.

In addition to the above fact, full of hope, as it is, that the regeneration of Italy is not far distant, we are informed that the communal council of Turin has decided that the ground required for the erection of the monument in commemoration of the Siccardi law, abolishing ecclesiastical privileges, shall be granted gratuitously by the city.—*London Protestant Magazine.*

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## Letter from Rev. Dr. Baird.

REV. E. R. FAIRCHILD, D. D. DUBLIN, (Ireland,) August 16th, 1851.

*My Dear Brother:*—I have just completed, in company with the Rev. Alexander King, our excellent missionary and agent, a long and most interesting tour in this country. Mr. King met me at Belfast on the morning of the 1st inst. upon my arrival in that city from Glasgow. We went first to Londonderry, by way of the Giant's Causeway, where we passed the night of that day. The northern end of Ireland is called the Province of Ulster, and partakes greatly of a Protestant and Scotch character, owing to the numerous colonies of Scotchmen which were planted there in the reign of James I. and which were much augmented by the emigration thither of Scotch Presbyterians in the reigns of Charles I. of Charles II. and James II. It was the scene of some stirring events in the reign of William and Mary. At present I doubt whether the Protestant population greatly, if at all, exceeds the Roman Catholic, because of the emigration of many Protestants to America and other foreign parts within the last few years.

The commercial and manufacturing capital of this Province is Belfast, a city of nearly 100,000 inhabitants, which stands at the head of a long bay, which runs up into the country, from north-east to south-west, some twenty miles. It is a stronghold of the Irish Presbyterian church. There is there a Theological Seminary, with a large staff of professors, (who are all, I believe, pastors of churches at the same time,) and some eighty or one hundred students. There is also there one of the Queen's Colleges, with a dozen and more professors, and 150 or 200 students. As I staid only long enough to breakfast with Professor Gibson, I shall say nothing more about Belfast, hoping to visit that place a second time before I leave Europe.

Londonderry, where we spent our first sabbath, (the 3d inst.) is a small, old city of 18,000 inhabitants. It is one of the sacred cities of the Protestants in Ireland, and is celebrated for the siege which it endured in the winter of 1688–89. There are several Protestant churches in that city, in three of which I endeavored to preach sermons, bearing more or less on the objects of our society. About half of the popu-

lation is Protestant. The Rev. Dr. Cahill, a Roman Catholic priest of some notariety and a certain eloquence, was delivering a course of Lectures there *on*, that is, *against* Protestantism, and many were flocking to hear him. Mr. King, who is decidedly the best Protestant debater in Ireland, I learn from all quarters, would have challenged him to a public debate, or failing to draw him into that species of discussion, he would have replied to his charges and assertions, if we could have spared the time. This is a business with which he is familiar, and in which he has great advantages from his familiarity with the Papal controversy, his great tact, and his ready and powerful eloquence. He is fresh from his inchoate, but never-to-be finished controversy with "Father Ignatius, *the Passionist*."

The Monday following we took leave of dear Christian friends whose acquaintance we had made, and turning to the south-westward, went on to Donnegal, the last place of importance which we visited in Ulster. Throughout all this distance I was struck with the fine appearance of the country, undulating rather than level or hilly, with a few insulated mountains in the eastern and western sides. The whole country seemed to be divided up into fields of greater or less size, bounded by walls of stone or earth, or enclosed by hedges. There is almost no forest at all in that part, or, indeed, in any part of the island. As we approached Donnegal we remarked that there was a much greater amount of extreme poverty than we had seen in any other part of Ulster. This was soon accounted for; we were in a part of the country almost entirely inhabited by Roman Catholics.

I never had a proper idea of the cottages of the poor Irish until I made this tour. They are generally small, often consisting of only one room. They are made of stone or brick, low, and covered with thatch or straw very thick, with a stone floor, or what is more common, one of earth and sand hard beaten or pounded. Almost invariably the poor people, even aged females and children, were bare-footed! And in Connaught, the great western Province, there was an amount of poverty that was distressing beyond measure. I never saw so many people, men, women, and children, that were covered with rags, as in that part of Ireland. The ground around their poor cottages was often covered with mud, or was a place for forming manure for their few acres;—a cow or pigs—sometimes both—being about the door. I never knew before, I confess it, what poverty really was! The beggars were very numerous, and of all ages and of both sexes. It was really distressing to travel through that part of Ireland. And what must it have been during the famine in 1848 and two or three succeeding years. A great many people were passing their time in idleness, literally because no man had hired them.

At Donnegal we spent an afternoon and night, and held a meeting for the purpose of giving information respecting the progress of the Gospel in America. The Independent chapel was well filled. The town of Donnegal is a very small one, of less than 2000 inhabitants, at the head of Donnegal Bay.

I was greatly astonished to learn that the Rev. Henry G. Brien, who has labored there for six years, will probably be removed by the Irish Evangelical Society, which is in the hands of Englishmen, and is managed by a committee in London, and the chapel sold! This is too bad. It will break up all the schools, held chiefly on the Sabbath, which he had established, and which have more than 400 pupils in them, receiving instruction in the word of GOD.

From Donnegal we came to Sligo, at the head of Sligo Bay, which is a portion

of the great Donnegal Bay. There we spent a day and two nights. The second night we had an interesting meeting, similar to the one we held in Donnegal.

In the neighborhood of Sligo, near to Loch Gill, a beautiful sheet of water surrounded by delightful scenery, is one of the many *Holy Wells* which exist in Ireland, and which are still frequented by the poor and ignorant people, who consider them to be very sacred places; a remnant of old pagan superstition which has come down from the earliest times. This "well," which we visited, is in fact a very large delightful spring, which is walled in, and down to which one descends by a step or two. The water is cool and pleasant. At the distance of some twenty feet back of it there is a venerable old and beautiful ash tree, which completely overshadows the fountain. At the root of the tree is a rude altar, of stones piled up. At about the same distance from the fountain, in nearly the opposite direction, is another and smaller altar.

Whilst we were there, two old women came to pray. First of all they pulled off their shoes, and then kneeled at the larger altar, and afterwards at the other—each holding in her hands a string of beads, by which she counted the requisite prayers which she was to repeat mentally during her visit. During the great festivals of the Papal Church, these "holy wells" used to be frequented by great crowds of people. But there has been a vast falling off in this respect within a few years.

Still there are scenes of superstitious "revelry"—I know not what else to call them—which it would be interesting to see. For instance, there is at this time, or there was ten days ago, a great affair going forward on an island in Loch Derg, at several miles' distance from Donnegal, at which it was our intention to be present; but we were assured on good authority that the priests will not allow a Protestant to visit the island during the religious services of the occasion—which last about two weeks. The island is called "St. Patrick's Purgatory." We had a great desire to see it. Sligo has twelve thousand inhabitants, and considerable trade with America and some other countries. It suffered dreadfully from *famine* and *cholera* a short time ago. There is an Episcopal church, a Presbyterian, a Wesleyan, a Baptist, and an Independent, in Sligo. The Roman Catholics are much more numerous, however, than the Protestants in that town.

There are the ruins of a fine old *abbey* very near to Sligo. It is astonishing how many ruins of *abbeys* and *castles*, built in the latter portion of the middle ages, one sees in this country. The chieftains who governed the country were very numerous, and as all were very religious in their way, every one had an abbey in his neighborhood, and a good staff of monks, who certainly seem to have had very comfortable quarters, if one may judge from the size and convenience of their cloisters, and the spacious and pleasant dining-halls that were in their monasteries, which always adjoined the church of the abbey. This was a happy arrangement; for the good "fathers" had many services to perform in the chapel, partly for their own benefit, and partly for the benefit of the people.

The next day we came on as far as Ballina, a pleasant town of five thousand inhabitants, on the outlet of Loch Conn, where we passed the night. A large portion of this day was spent with the Rev. Mr. Allen, in visiting several schools in the neighborhood of Dromore-West. And certainly I never saw anything more interesting. Mr. Allen has forty schools under his superintendence. Of these schools, thirty-eight are held in cottages of the poor people—or such as they live in—the

largest and best that he could find. Two large and commodious houses have been built for schools. These schools are taught by pious young men and young women —the latter class much the most numerous. The scholars are taught to read and write—in other words they receive the elements of a common education. But the Bible is read and studied as I never saw in schools with us. They are truly missionary schools. Besides this the children are taught to sew well, and to earn something for themselves by making *lace-work*. Some of them earn one shilling, some of them three or four per week, and this without interfering with their lessons. The work of the needle they do at home chiefly.

These children are allowed by their parents to go to the schools because of their earnings. The work is bought by merchants of Glasgow, Belfast, and other places, and the little children receive their money regularly. It was indeed a rich treat to hear them read, and answer questions on the portion read, and to hear them sing their sweet hymns—one of which, I remember, was entitled "The Precious Bible,"—"We won't give up the Bible."

Of course the priests have made great opposition to these schools, but with little success. The children are fond of them, for they learn to read at them, and everything is made interesting by the excellent teachers. Poor children! I never saw children so universally clad in rags, and barefooted! The teachers told me that the children came to school barefooted in winter as well as summer, though one would think that the cold floors of their houses would be unendurable.

In general the children appeared to be bright and happy—comparatively so. The teachers are excellent persons. Their wages are very small; many of the female teachers getting only £10, (or $50) per annum, with a room in the house in which they teach their schools. On this sum they have to board and clothe themselves!

The best part of the system is the employment of young men of piety as missionaries and visiters of these schools. Every day, almost, these young men visit some of the schools of their districts. They give religious instruction to the children, and hold meetings for both children and parents at the school-rooms at night, several times in the week, as well as on the Sabbath. In general these young men are greatly respected by the people, and live among this rude population in perfect safety.

This good work commenced in Connaught in the year 1845, and Mr. Allen came to the field in 1847 or '48. He has charge of the whole enterprize. One of his schools is supported by the Presbyterian Church in Ireland, and only one. The others are all supported by the free gifts of good people in the North of Ireland, in Scotland and England. The whole work is sustained beautifully on the "voluntary principle"—the only one which is worth much in the work of propagating the gospel.

The Rev. Dr. Edgar, of Belfast, has forty schools also in Connaught. They are conducted in a different way from those of Mr. Allen. They are more of the nature of "industrial schools." The children give more time to needle-work, and less to study. But they all learn the word of God, and treasure it up in their memories. But of these schools I hope to be able to say more in another letter.

From Ballina we came to Galway, where we spent a night, and part of the next day. On our way we passed within a few miles of *Tuam*, the seat of Archbishop McHale, who is more commonly called "John of Tuam." He is another Bishop of

Exeter, in energy and decision of character. We visited a very interesting school in Galway, of one hundred poor Irish children, who have attained to a wonderful knowledge of the word of GOD. O, why is all Ireland not covered with such schools!

The next day, the 9th inst., we reached Limerick, a city of 70,000 inhabitants, and twice as large as Galway. It is a very pleasant and enterprizing city. There we spent the Sabbath. I preached in the morning, (or at *noon*, as the practice is in Ireland,) in the Presbyterian church, and in the Congregational church in the evening.

The next day we came to the "Lakes of Killarney," where we spent a day in viewing the admirable scenery of its vicinity. It is certainly one of the most charming spots in these British isles.

We next visited Cork, and held large and interesting meetings there on two successive nights. That city is the second in Ireland in respect to size, and its environs are of surpassing beauty. Our brief stay there was every way agreeable.

From Cork we returned to Dublin by the railroad—stopping an afternoon and night at Parsonstown, (or *Birr*, as it was formerly called,) to see the Rev. Dr. Carlile, a Presbyterian minister, who takes a great interest in schools for the religious instruction of the children of the Roman Catholics, and has been quite successful in his labors. We had also an opportunity of seeing Lord Rosse's great telescope, at Birr—which is certainly one of the most extraordinary objects of interest in the world. There are but a few nights each month that it can be used for the work to which it is chiefly applied—the examination of *nebulæ*. His smaller telescope is one of great size, but is nothing scarcely in comparison with the "Mammoth" one, to which I have just referred. His lordship has expended upon his astronomical instruments and experiments about $150,000! That sum has often been laid out in a far worse manner—that is certain. It is delightful to see men of wealth—though Lord Rosse is far from being one of the wealthiest men in Ireland—employing their fortune in the promotion of science—especially the *heavenly* one of astronomy.

This evening I arrived here, tired enough, from my long tour of fifteen days, in which I went almost round Ireland; from Belfast to Londonderry, Galway, Limerick, Kallarney, Cork, etc. This tour has enabled me to gain a large amount of information respecting this unhappy country, where the famine and emigration have reduced the population from eight millions down to six and a half, within a few years! It is astonishing to see how great the emigration has become, and will go on. I did not see one man, woman or child, during this whole tour, who did not, when interrogated, say that they had some relation or other in America. All seem to desire to get away. To-morrow, (the Sabbath,) I spend here. Monday evening I leave for London and the continent. Yours truly, R. BAIRD.

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Go on in the strength of the LORD, and put CHRIST's love to the trial, and put upon it burdens, and then it will appear love indeed; we *employ* not his love, and therefore we *know* it not.

The day of the LORD is at hand, when all men shall appear as they are; there shall be no borrowed colors in that day; men borrow the lustre of Christianity, but how many counterfeit masks will be burned in the day of GOD.—*Rutherford's Letters.*

# Our Own Operations: Home Field.

## Conversion of a Spanish Lady.

One of our Missionaries in a southern city gives us the interesting narrative which we subjoin, and which has come under his personal observation:

I will relate you some details of the life and conversion of Mrs. D——, an aged and infirm Spanish lady. I have them, for the greater part, from herself.

Mrs. D—— was born in New Orleans, of Spanish parents, who settled in this city while it belonged to Spain. These were devout Catholics, who brought her up in the most strict obedience to the rules of their Church. They enjoyed a good standing in society, and true to the prejudices of their native country, they would have considered it a stain to their blood, and the extreme of degradation if any of their family would have been accused of heresy, or even of feelings of toleration towards any opinion at variance with the tenets of the Roman Catholic creed. These prejudices were put to the most severe test. An attachment had been formed between their daughter and a gentleman who asked for her hand. It was only then discovered that he was a Protestant; and, although every worldly prospect was favorable to the alliance, still both the parents and the daughter did not hesitate to break up at once the acquaintance. She was married afterwards to a Frenchman, whose Roman Catholicism was satisfactory to them.

About thirty-six years ago, says Mrs. D——, as she was living in the suburbs of the city, a man called who carried with him a large bundle of Bibles and New Testaments, in various languages. He stopped at every door, and offered a copy without charge to any who would accept it. Although her neighbors refused the gift, she took a Spanish New Testament, and began to read it for the first time in her life. It was to her like a true revelation from heaven; she felt the most intense interest in reading the sacred book, her mind was entirely absorbed in the divine truths which were, for the first time, revealed in all their purity to a soul which was thirsting after God. She was enraptured with the word of God, and could not lay it down. This attracted the attention of her mother and relatives, and was finally reported to the priest. She was then told she must cease her readings; she was admonished to give up the book, but all in vain; she would not be persuaded that it was sinful to open a book which had done her so much good, and which was acknowledged by her own Church as the best volume in the world. She hid it away, as a precious treasure, and continued to read it. Finally, her friends and relatives becoming alarmed, resorted to deceit to obtain the New Testament from her. An aunt professed to feel interested in the Scriptures, and asked the favor of being herself permitted to read in the obnoxious book. As soon as she had it intrusted to her hands, she went away with it, refused to return it, and by order of the priest had it solemnly burned.

This was a painful and irretrievable loss to poor Mrs. D——. To procure another copy was impossible to her; the Spanish Bible was not then for sale in New Orleans, and she long hoped that God would send the same man again to her from whom she had first obtained her Testament. But her wish was not granted her. She

had not had possession of the word of God long enough to have become fully enlightened, and obtain either faith unto salvation, or sufficient knowledge to reject entirely the errors of her Church. She had merely perceived the glorious dawning of the Sun of Righteousness; it had not yet risen upon her. Like Luther, after she had read for some time the Scriptures, she felt that she had found something better than what the Church taught, but she had not come yet to the mature conviction that it was impossible to obey the word of God and remain in the Romish Church. The opposition that exists between the two had to be discovered later.

A few years after, while visiting a relative who lived at a distance, she found in the house a copy of the Bible. She seized it eagerly, and her former impressions were renewed; but she had to depart after a few days, and was not permitted to take the volume with her.

Awakened to a deep sense of her sins and misery, she sought relief in a rigid observance of the practices of her Church. She spent her time and her means lavishly to work out her own salvation. She enforced upon herself penances, and visited the nuns of a convent, trying to emulate their devout practices, and asking the intercession of their prayers.

At that time, however, the impure language which she had to hear in the confessional box gave such a shock to her religious feelings, that for years she felt she could not go to confess herself, although she persevered in all her other religious habits. Her mother reproached her, would not at first credit her statements, and then thought that the robe should screen the priest from indignation and disgust.

A constant anguish and deep feeling of sinfulness and misery, which no penance or religious practice could subdue, continued to beset poor Mrs. D——, until a little more than a year ago, when, at an advanced age, by the mysterious leadings of Providence, she was led to find what she had so long sought in the midst of darkness. She happened to take lodgings near a French family which attended evangelical preaching. She heard them pray and read the Scriptures. She introduced herself into the house, she listened again with deep emotion to that book of life she had read once in her youth, she procured a copy for herself, and felt as if she had found already the pearl of great price. She then ascertained that she might hear the word of God preached and expounded, and was led to our service. There she listened with inexpressible joy and surprise to these great truths of the Gospel, for which her heart had been long prepared, and she experienced that in them was life eternal. Although many things were at first obscure to her, and difficult of understanding, still the light was glimmering, and by degrees growing more bright to her, until at last all her doubts were removed, and she believed with all her heart. Her faith has been ever since strong, unwavering, and abounding in love. She has never ceased to be a regular attendant at church. Indeed, although aged and infirm, she is a model of regularity. No heat, no rain, no storm will prevent her walking to church, more than a mile, every Sunday. And then she listens to the preaching of the word of God with such avidity, that when the service is over her looks seem to say that it has been too short for her, and she would be ready to hear more.

She has had to encounter fearful opposition on the part of her family. Their love has been changed into hatred; they say that she is damned because she has abandoned her religion, and that she is possessed by the devil. She has endured this persecution with the most perfect meekness that a disciple of Christ could exhibit,

answering their abusive language only with words of love, and entreaties to turn themselves from their evil works to God. She is incessant in prayer for them, and within a few days has had the satisfaction to see one of them begin to read the word of God privately.

Since her conversion, some relatives who could help her have abandoned her, and refuse to see her. She had some property, which an intemperate husband consumed, and now she is reduced to utter destitution.

At the age of seventy she supports herself by her own work, and still every Sunday she brings her mite to the church. When we had a collection for the building of a chapel, she wanted to divest herself of almost all she had, to contribute to the permanency of a worship which had been, in the hands of God, the means of procuring for her all her happiness for this world and for the next. The minister refused long to accept anything from her, because she absolutely needed it for herself. But she felt grieved and distressed until he accepted two contributions of five dollars each. Truly it was more than the two mites of the poor widow, and she of her penury cast in all her living.

A few days ago she had been speaking to me, with tears, of her many troubles and afflictions, when, lifting up her eyes to heaven with an expression of joy and faith, she said hopefully, "But I have chosen that good part which shall never be taken away from me. Very soon I shall leave this world for a better one; this is now all my desire. Every morning when I awake, I ask myself whether it will not be this day that Jesus will take me to himself, and I prepare my soul for him, so that whenever he comes he may find me ready and waiting for him."

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Boston, Mass.—"A respectable widow," says our missionary, "a Roman Catholic, whom I have frequently conversed with, called upon me a week ago, and after I had spoken to her as usual about the salvation of her soul, she candidly acknowledged how much comfort she had received from the truths she had frequently heard from me. She said, 'I have steadily attended to my duties, as enjoined by my priest, but have never felt happy in mind until I heard you explain God's way of saving sinners through faith in the merits of Christ, in whom I now hope.' This good woman, being about to go into the country, has put her child in the Protestant Orphan Asylum, and intrusted some of her little valuables, among which is her late husband's Douay Bible, to my keeping. Among a few others," continues the writer, "a spirit of inquiry seems to prevail. I am frequently asked to mark particular portions of the Scriptures, that they may be able to refer to them in conversation with others. The female convert, mentioned in my report for last May, has had several interesting conversations on the subject of the Messiah with a Jew for whom she works as seamstress."

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Connecticut.—Some encouraging indications of the diminished confidence of Irish emigrants in the truth of Romanism, are given in the following incidents:

"I have lately found a copy of Dowling's '*Variations of Popery*' lying

on a table in a Catholic house, and upon hinting my surprise at seeing such a book in such a place, was informed by the lady of the house: 'My husband made a present of that book to me; there it lies to be read by all that choose. Some say it should be removed, and others that it should be burned, but I say no; it shall remain to be seen and read, and let it speak for itself.' So much for the 'Variations of Popery.'"

"A Papist requested me to speak to his son, and advise him on certain domestic relations. I inquired, why do you not get the priest to do that? He said, 'My son would not heed him, he does not go to chapel, and would give no thought to what the priest would say, but I think he might attend to any advice you would give him.' I never knew a case in Ireland of a Catholic unwilling to hear and obey the priest."

"Another man informed me he had 'very many doubts whether his religion was of the right sort.' The poor man, however, I am sorry to say, has no true or genuine religion whatever; still this is a case that shows how he has been thinking on the various external forms of religion, and that his own has suffered by the investigation. It also shows, that in some cases the Catholic mind is beginning to awake, and to perceive that men should examine and judge for themselves on questions that are purely religious."

A colporteur in one of our northern towns of this state, writes:

"I regret to say that the Popish party here have threatened to mob me, as I can hear. They have begun to fear that my missionary efforts may take effect, as some of the Romanists appear in favor of my doctrines, and one young man has totally renounced his errors. This individual is afraid of his life, and it is no wonder after the threats and insults he has received. He is firmly resolved, however, by the grace of God, to persevere unto the end. Another, a young Roman Catholic woman, to whom I gave a Testament some time ago, and who, on my first interview with her, opposed me with feelings of deep-rooted prejudice, is going to abandon Popery. Indeed, I may say she has already renounced it, for she goes now to the Protestant church. She reads her Bible carefully whenever she has an opportunity, and has given up going to mass, but she has not as yet publicly declared herself a Protestant.

"Many more are eagerly searching for the truth in the Book of truth, and one family with whom I left a Testament, and have visited frequently since, have taken a very determined stand in favor of the Bible. One of the priest's spies visited this family and told them I was an insinuating, deceitful person, sent by the enemies of their Church to entrap them, and bring ruin upon their souls and the souls of their children. The man of the house and his wife both denied the charge, and said I was a good Christian, and no deceiver. The wife then took the Testament and told him he ought to read it—that it would do him good, and he would learn something in it that he never heard before. They boldly defied priest or layman to compel them to part with it, and said it was no wonder the priests should hate it, for it never prophesied good of them, but always evil, or as the poor man himself said, 'It tells too much of the plain truth.'"

"I have met," writes a missionary in the city of Baltimore, "with an old gentleman of eighty, who has spent his long life in groping his way through the darkness

of Popery, doing penance and other works of satisfaction for his sins. About three weeks ago it pleased GOD to convert him; and now he rejoices in the hope of the glory of GOD. The priest came, and wanted him to go to confession; but the old gentleman answered no, he could do him no good; he had CHRIST in his heart, and was now ready to die whenever GOD should call him." Another case mentioned by this laborer is that of an intelligent Roman Catholic, about fifty-five years old, who had been educated for the priesthood. He found this man completely convinced of the impostures of Romanism, but without any knowledge of spiritual religion. After several interviews, reading and praying with him, he gave good indications of sincere conversion, and appears well so far.

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# Foreign Field.

## Mission in Provence.

An excellent missionary, the Rev. Mr. Rouaze, gives the following account of the trial of colporteur R——, for the offence of selling controversial books, to which he referred in a letter which we published in a late number:

"I have to inform you that the court of the department of Var has given in a verdict of guilty against our colporteur R——. His defence was admirable, but everything was prepared for an unfavorable issue. But although we have lost the suit, I may say that truth triumphed, and the court manifested much embarrassment in giving their decision. R—— was condemned to two months close confinement, and a fine of 200 francs, with costs.

"A crowded audience attended the trial; every one seemed anxious to hear the discussion which was expected to take place. The deepest silence and attention were maintained at the opening of the court, and the most eminent members of the bar stood for the defence. But great was the general disappointment, when the court declared at the opening of its session, that in view of the danger that might ensue to *religion* from these debates, the trial would be held with *closed doors*. Universal dissatisfaction broke forth upon this announcement; for it is well known that the President of the court is possessed of unlimited powers, and can even arrest an advocate, or debar him from the floor, should he expose himself without sufficient caution—wherefore, then, these secret sessions? It was with some difficulty that the crowd was dispersed; but the military body which was called out succeeded at last in effecting this. The advocate for the defence demanded that Mr. B—— and myself be excepted from the order to withdraw; but the prosecution twice requested our expulsion, and it was not until Mr. P—— declared absolutely that our presence was required for the defence, that we were allowed to remain. Such measures as these made it evident what the course and issue of this affair would be; a secret sentence against us was considered necessary. Thus it is that Rome ever acts; she fears the light, and suppresses all freedom of discussion. The presiding judge continued the

examination for three hours. Instead of simply interrogating the defendant, he read selections of the most obnoxious passages from the books which he was accused of selling. He commented at great length upon every sentence; he interrupted, reprimanded and rebuked our poor friend, and dwelt much upon the sanctity and purity of the Roman Catholic religion. 'You have insulted,' exclaimed he, 'the most holy part of *our worship*—the sacrifice of the mass!' As I heard the presiding judge thus declaiming upon his religion, I asked myself whether we were before an ordinary tribunal, or before a court of theologians; for not even a doubt seemed to be admitted respecting the truth and holiness of all the Roman Catholic practices. Mr. D——, the advocate for the defence, made a remarkable speech. In the course of three hours, with the Bible in hand, he attacked all the abuses and falsehoods of Romanism. He exposed the absurdities of the mass, purgatory, indulgences, and the confessional. He demonstrated that Mr. R—— in speaking against Rome only used a right which every true Protestant possesses who considers the gospel to be the truth. He defended the Evangelical Societies, showing that their object was a lawful one;—to propagate truth which they regard as salutary. He submitted to the judges our books, and Bibles, and Testaments, and defied any one to prove the lying accusation that we sell falsified Bibles, and distort the doctrines of the Word of God. He showed up the absurdity of such a trial; since we had only been doing what has been done ever since the Reformation—proclaiming truth and opposing abuses. In the course of this admirably appropriate and courageous discourse, the court exhibited much uneasiness; it was clear from what motive they had expelled the public. The reply of the attorney-general was truly pitiful. He declared that he respected the Protestants, but considered us only as a troublesome, meddlesome sect; that we were at liberty to believe whatever we chose, but had no right to insult others. He insisted much upon the urgent necessity of a condemnation, saying, that at a time when the earth is trembling under our feet, it was important to be watchful, lest anything should occur to disturb *religion*, which alone could ensure the quiet of society. Mr. P—— made a capital rejoinder to this speech of the attorney-general. How sad it is, that so upright a man should not be a Christian! In an energetic manner, he observed, that the very thing which was sapping the foundations of society was these merely external religions, devoid of influence upon the heart. He proved that this trial was nothing else than a plot of the priests. He declared that if the court must needs sit in judgment in the case, it should have the courage to attack the author of the tracts; not a simple, obscure colporteur. He made a powerful appeal to the jury; he dwelt upon the piety and blamelessness of brother R——; and remarked, that if society was in danger, it was not from such men as he, but from men without earnest convictions, without real faith, who can discover true religion only where there are numbers and indications of strength. Mr. P—— said some remarkable things; he spoke like an honest man; and while he confessed that he was so unfortunate as not to be a believer, he respected men of faith, and especially of sincere faith, who were the safeguard of society, notwithstanding all these pretended bulwarks of religion and morality, which are really destitute of both these.

### Mission to Hayti.

We have received from our missionary, the Rev. Arthur Waring, an interesting letter dated Aug. 10th, announcing his safe arrival at Port-au-Prince. We give the following extract from it:

*My Dear Brethren:*

I have been in this city some days, after a favorable passage of twenty-three days from New-York. I was fearful that my long residence in your climate would have been the cause of inconvenience to my health, in arriving out at this hot season. But I am happy to say, and feel grateful to the author of all good, that I have suffered very little, and my health is even better than usual; and this is a great blessing; for physical strength, at least in a certain degree, is indispensable for me.

With respect to other matters, which I ought to thank GOD for, my family are well. Upon my arrival I found the Emperor absent, on a tour through the northern department, and he is still absent. But all the officers of government here received me with marked respect, instead of in the jealous manner which I somewhat anticipated. It seems that the efforts of some, to excite evil feelings against me, did but bring to the notice of those in power, certain considerations connected with myself, which seem to have inspired them with sentiments both of caution and respect—and thus GOD defends us. As for the people, never did they manifest so much regard for me as now; although many fear a little as yet to take decided ground. But I have no fears whatever for the future; if the Society sustains me only in a reasonable degree, I feel confident that I shall be able to do at least something for GOD and his cause. My house is full from morning till night, almost, of all sorts of persons, who delight to be there, and you may be sure I do not fail to speak to them of JESUS. I have preached several times in the city to large audiences, (for this country,) with boundless approbation, and shall do so again while I am here. The books and tracts which I brought with me are of immense value, and are doing their legitimate work, and I foresee I shall be in want of more immediately.

I ought, perhaps, to tell you of the case of two interesting young Spanish men here, who have been wanting since some time to renounce Popery, but could find no religious person to whom to address themselves, until my arrival, who could understand their language. I have given them Bibles and other books in their language, and conversed much with them, and have the best reason to think GOD has been at work with their hearts.

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## Miscellaneous.

### General Association of New-York.

The following preamble and resolutions were adopted by the General Association of New-York, at their late meeting in Brooklyn, Sept. 5th, 1851:

"*Whereas*, GOD in his providence has opened many doors of access to the Ro-

manist population in various countries of Europe, and also of our own hemisphere, through which the sacred Scriptures and an evangelical ministry may now pass, and exert a salutary influence upon that peculiar people: And whereas, of the emigrant population to this land, which is exceedingly numerous and increasing annually, very many are of the Romanist connexion, a religion everywhere hostile to Protestantism: And whereas the American and Foreign Christian Union directs its labors to the promotion of "religious liberty and a pure Christianity," Therefore,

"*Resolved*, 1st. That in the judgment of this Association, the providence as well as the word of GOD, calls loudly on the Evangelical Churches of this land to engage vigorously in efforts for the evangelization of the Romanist population which is now accessible.

"2. *Resolved*, That the "American and Foreign Christian Union" is admirably adapted to the work contemplated by its constitution; and it is cordially commended to the confidence and patronage of the churches connected with this body, and of the Christian community."

## SYNOD OF UTICA.

The following preamble and resolutions were adopted by the Synod of Utica, at its late sessions in Camden, N. Y. Aug. 30, 1851:

"*Whereas*, GOD in his providence is opening the door for direct labor among the Catholics of Europe, and is increasing the facilities to give them the Word of GOD, and an evangelical ministry: And whereas, there are many portions of Europe of very great interest at present, as fields of labor, especially Ireland, Belgium, France, and Italy—

"1. *Resolved*, That the Protestant churches of this country are called upon to enter this field and do what they can to give them a pure gospel.

"2. *Resolved*, That as Divine Providence is directing thousands of the oppressed of Europe to this country, a large majority of whom are of the Catholic faith—it is our interest as citizens, and duty as Christians, to give them the gospel, the basis alone of our free institutions, and the only hope of salvation.

"3. *Resolved*, That as the American and Foreign Christian Union are laboring directly for the evangelization of the nearly two hundred millions of Catholics in the world, and especially for those whom GOD has sent here to be our neighbors, to be part and parcel of the millions in this country, we most heartily bid them GOD speed, and commend them and their work to the sympathy and coöperation of the churches under our care."

# Notices of Books.

MEMOIR OF THE REV. W. H. HEWITSON, minister of the Free Church of Scotland. New-York: Robert Carter & Brothers.

This is the biography of a young man, but of one mature in the religious life. But thirty-eight years of age when he died, he had been only eight years in the Christian ministry, and much of that time was broken in upon by severe illness. In 1844 Mr Hewitson devoted himself to missionary labors, in connection with the newly-established foreign operations of the Free Church, and the location to which he was appointed was the island

of Madeira. Thus he became connected with the blessed work of grace in that interesting field, where he succeeded to the interrupted labors of the excellent Dr. Kalley By small meetings, and especially by abundant conversation with individuals, he ministered to the spiritual wants of the persecuted Portuguese, and became instrumental in the conversion of a considerable number. "Mr. Hewitson," says Dr. Kalley, "has been a source of incalculable good to Madeira." He followed his scattered flock to Trinidad. In 1847 Mr. Hewitson returned to Scotland, was settled over the church at Dirleton, and labored there until his death, in August, 1850. Of the wonderful attainments in spirituality and holiness, which characterized this brief course of ministerial life, we can give little conception, and must only refer to the valuable Memoir itself. "He was the likest to Robert M'Cheyne," says the biographer of that holy man, "of any I know." We heartily commend this volume to the favorable attention of our readers.

A Wreath around the Cross; by Rev. A. Morton Brown. Boston: Gould & Lincoln. New-York: L. Colby, 122 Nassau-street.

A series of meditations on the death of our Saviour, well calculated for private improvement and comfort. It is highly recommended in a short preface by John Angell James.

Plymouth and the Pilgrims; by Joseph Banvard. Boston; Gould & Lincoln. New-York: E. H. Fletcher, 141 Nassau-street.

The little book bearing this title is designed as the first of a series of American Histories by the same author; a plan which, if similarly carried out, will undoubtedly furnish a most valuable collection of historical narratives. Several good engravings illustrate this volume.

Episodes of Insect Life. Second series. New-York: J. S. Redfield, Clinton Hall.

A more delightful exhibition of the results of scientific study, in the wide field of natural history, has never been presented to the world. Romance and poetry are here so delicately entwined around the uncouth shapes of our insect neighbors, as to transform them into fairies of the most agreeable proportions. Externally and substantially, these volumes are among the most attractive that have lately issued from the press.

Christ going forth to Purify the World; a Sermon, by the Rev. Ray Palmer. Albany: Joel Munsell.

This is the able discourse pronounced in May, 1848, before the Foreign Evangelical Society, then just about to be merged into the American and Foreign Christian Union. At the solicitation of the directors, Mr. Palmer has given it to the press, from which it has been recently issued. It is an excellent exhibition of the three-fold work of Christ in what are here designated as the *initiatory*, *experimental*, and *transforming* stages.

Cruden's Concordance of the Holy Scriptures; from the tenth London edition. New-York: M. W. Dodd.

Mr. Dodd has published a new edition of this invaluable companion to the sacred volume, the merits of which are sufficiently known to every student of it. This Concordance is now to be obtained at a price which puts it within the reach of all. The large and closely printed volume before us is probably the most accurate and only complete dictionary of the Bible in any language whatever.

The Life and Times of Calvin; by Paul Henry, D. D. Vol. II. New-York: Robert Carter & Brothers.

There is yet but one voice as to the superiority of Dr. Henry's work, in point of accuracy, completeness, and general fidelity. We prize it as one of the most precious contributions made in the present age to Protestant historical literature. The world can now see Calvin, not only as the illustrious founder of an important theological system, but as a holy and devoted servant of the Universal Church, whose fame should be dear to all. We trust that the success of this publication may be such as amply to justify its publishers in issuing so large and handsome a work.

North British Review; No. XXX. For August, 1851. New-York: L. Scott, 79 Fulton-street.

The present number of this invaluable publication contains a rich array of topics the most interesting of the day. The articles on The Social Science, and Net Results of 1848, in Germany and Italy, indicate unusual ability. To those whose means are limited, our advice is, Spare a newspaper, if you are taking more than one, and subscribe to the North British.

The third and fourth parts of Kitto's Daily Bible Illustrations, on Saul and David, and Solomon and the Kings, have reached us. These volumes improve, if possible, upon the merits of the preceding ones. They condense, in a popular form, the fruits of modern criticism and discovery, scattered through a wide field of study. In the fourth part, Dr. Kitto comes upon subjects illustrated and elucidated by the recent investigations in Egypt and Nineveh, and gives their results as far as bearing upon the Scripture narrative. There can hardly be a question as to the great benefit to be derived from such assistance as these Illustrations give to the study of the word of God. We gladly welcome the promise held out in the preface to "Solomon and the Kings," of a second series, continued through the topics of the sacred word. Numerous well executed wood-cuts add to the exposition of the inspired text in these volumes. Published by R Carter & Brothers.

Isaiah Translated and Explained; by J. A. Alexander. Two vols. New-York: John Wiley.

Dr. Alexander has acceded to the wishes of many friends, in here reducing to a more convenient size his learned commentary on Isaiah. In these beautiful volumes we have a close condensation of that work, much better adapted to general use. What has been lost by this process in minuteness, has been made up by increased definiteness and perspicuity. Authorities and the history of opinions are little referred to; but the correctness of the expositions offered are, throughout, substantiated by a new translation of the sacred text. The value of this work will not be limited to the clerical scholar; every Bible student must appreciate it.

The World of Waters; by Mrs. David Osborne. New-York: Robert Carter & Brothers.

The author of this elegantly printed little book of travels is fortunate in a novel plan and a striking title. The seas, bays, and oceans furnish her with an open pathway to every clime, bordered everywhere by subjects of the richest interest. The narrative bears the form of a family conversation, and is well adapted to the family circle. It is beautifully illustrated.

Harper's Magazine for September gives its usual variety of choice selections from the foreign press, besides a very able article by Mr. Abbott, and several other original contributions.

## Movements of Rome.

English papers contain full accounts of the recent "aggregate meeting of the Roman Catholics of the United Kingdom," held at Dublin on Tuesday, the 19th of August. The ostensible object of this convocation was the formation of an association to defend and maintain the rights of the Roman Catholic Church throughout the British dominions. Its real purpose seems, however, to have been the public violation and defiance of the bill recently passed by Parliament, prohibiting the use of the titles conferred by the Pope upon the Romanist bishops of Great Britain and Ireland. The meeting took place at the Rotunda, which was densely crowded. A large number of the newly-elevated prelates were present, and took part in the proceedings; the chief relish of which seems to have resided in the fact, that each of these gentlemen, upon his appearance on the stage, and upon every mention of his name, was pompously dubbed with the forbidden titles, at full length, and greeted upon every repetition of the same, with the most enthusiastic Hibernian cheers. The very serious legal penalties which this exhibition of audacity or fool-hardiness involves are all that redeem it from absurdity and ridicule. To a Protestant, however,—we may add, to any serious mind,—there was enough of solemnity in the fearful blasphemy of such language as this, with which the "most Rev. Dr. Cullen, Archbishop of Armagh and Primate of all Ireland," closed his address:—"And may the most Holy Queen of Heaven, the *seat of wisdom*, and *mother of good counsel*—may our own great saints, Patrick and Malachy, and St. Lawrence O'Toole, bless and direct and strengthen all our undertakings, and make them beneficial to our country and our religion."

## View of Public Affairs.

In England, the Grand Exhibition continues to concentrate public attention. The receipts are, however, diminishing; within a month they decreased by about one-third. It is now proposed to reduce the price of admission to six-pence.

The Evangelical Alliance has adjourned. Its meetings seem to have possessed surpassing interest. The papers read at different times during their course, by distinguished individuals from the several countries, upon the progress of morality and religion among them, will form a most valuable compendium of information.

It is intimated by the London press, that the Duke of Norfolk, the Premier Peer of England, and head of the Roman Catholic laity, has forsaken the Church of Rome and embraced Protestantism.

In France, the Prince of Joinville will, it is stated, become a candidate for the Legislative Assembly. His nomination for the Presidency will not improbably follow. Both of these measures are strongly opposed by M. de Lamartine in a recent article.

On the 31st August, sixty-five persons were arrested at Paris, charged with a conspiracy against the State. Ledru Rollin is said to be implicated in the conspiracy.

The negotiations between Austria and Denmark are interrupted, in consequence of the delay of the Austrian troops in evacuating the duchies.

All come not home at night who suppose they have set their faces heavenward; it is a woeful thing to die and miss heaven; how many a mere professor's candle is blown out, and never lighted again! Many, now, take CHRIST by guess; therefore, I say, be sure you take CHRIST himself; his sweet working in the soul will not lie, it will soon tell whether it be CHRIST indeed whom you have met with.

# Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th SEPTEMBER, 1851.

### NEW HAMPSHIRE.

| | |
|---|---|
| Nelson, Oliver P. Newell, 2nd pay't for L. M. | $5 00 |
| Nashua, In full to make Rev. Leonard Swaen L. M. | 25 |
| Winchester, Meth. Ch. a bal. to constitute Rev. Alfred C. Mason L. M. | 7 50 |
| New Ipswich, Cong. Ch. | 12 66 |
| Temple, Cong. Ch. | 18 00 |
| Mason Village, Union Meeting Cong. Ch. and Bap. Ch. to constitute Rev. D. P. French a L. M. | 32 10 |
| Gilmanton, Cong. Ch. in part, | 7 43 |
| Amherst, Cong. Ch. in part, | 30 00 |
| Mount Vernon, Cong. Ch. in part, | 4 03 |
| Hinsdale, Cong. Ch. with $15 before to constitute Rev. Moses Gerould L. M. | 20 00 |
| Fisherville, Union Meeting Baptist and Cong. Chs. | 28 37 |
| Boscawen, Cong Ch. | 16 00 |
| | $181 34 |

### VERMONT.

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|---|---|
| Burlington, Cong. Ch. collection. | $75 00 |
| Baptist Ch. to make in part Rev. —— Parker L. M. | 10 00 |
| West Rutland, Cong. Ch. per Rev. A. Walker, to constitute Moses P. Humphrey L. M. | 30 00 |
| Bennington, 1st. Cong. Ch. $21; 2nd Cong. Ch. in part, $8, | 29 00 |
| Manchester, Cong. Ch. in part, | 8 00 |
| Castleton, Meth. Ch. | 4 30 |
| Dorset, Cong. Ch. in part, | 6 00 |
| Paulet, Union Meeting Cong. and Meth. in part, | 10 00 |
| Enosburg, Cong. Ch. a balance, | 7 00 |
| West Brattleboro, Ch. and Congregation to constitute Rev. Jos. Chandler L. M. | 30 00 |
| Brattleboro, Centre Ch. and Society, | 90 38 |
| | $299 68 |

### MASSACHUSETTS.

| | |
|---|---|
| Templeton, Female friend, per L. Sabin, | 20 00 |
| Sturbridge, Cong. Ch. and Society, | 34 00 |
| Stockbridge, Cong. Ch. and Soc'y. a friend, to make Dan'l R. Williams, Esq. L. M. $30; Others to make Rev. Alfred H. Dashiell L. M. $39, | 69 00 |
| Lee, Cong. Ch. and Soc'y, Elizur Smith, Esq. to make Geo. W. Platner, Esq. L. M. 30 others, $87, | 117 00 |
| Bradford, Ladies Benevolent Circle, | 25 00 |
| Upton, Anna C. Hale, | 9 00 |
| Grafton, Cong. Ch. and So. per H. A. Ball, | 150 00 |
| Andover, Members of Philip's Academy, | 5 00 |
| Carried forward | $429 25 |

| | |
|---|---|
| Brought forward | $429 25 |
| Holliston, Cong. Ch. and So. (a balance,) | 23 00 |
| Holden, Cong. Ch. and Society, | 9 00 |
| North Hampton, 1st Cong. Ch. and Soc'y, | 89 02 |
| Edward's Ch. and Soc'y, | 16 49 |
| Sunderland, Cong. Ch. and Society, | 38 16 |
| East Hampton, Hon. Samuel Williston, to make Rev. Luther Wright L. M. $50; Others, $19, | 69 00 |
| Woburn, 1st Church and Society, | 52 00 |
| Ashfield, Church and Society, | 7 20 |
| Buckland, Church and Society. | 24 50 |
| Conway, Ch. and Soc'y, to make Rev. Geo. M. Adams L. M. | 53 30 |
| East Sheffield. J. N. Collar, | 3 00 |
| Leicester, M. T. E. | 5 00 |
| | $818 92 |

### CONNECTICUT.

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|---|---|
| Connecticut, Mrs. Sarah L. Roy, | 5 00 |
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*Treasr. of Amer. & For. Christian Union.*

New-York, September 10, 1851.

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Vol. 2. November, 1851. No. 11.

THE

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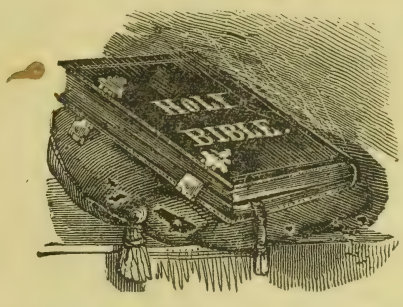


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☞ The Magazine is published, *not as a source of pecuniary profit* to the Board, but to diffuse information on topics of VITAL IMPORTANCE TO THE INTEREST OF OUR LAND AND TO EVANGELICAL RELIGION. *Whoever, therefore, receives, reads, and circulates it, contributes to the promotion of the cause of truth and godliness, in distinction from error and false religion.* It is furnished at a price *barely sufficient to cover costs*, hence the necessity of asking our friends to remit to us promptly the amounts which may be due for it.

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☞ Postmasters will greatly oblige us by giving early notice of stoppages, or refusals to receive our Magazine, as we continue to send them until we receive such notice. In case the Magazine is returned, instead of a written notice, it must be franked.

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The issue of our Magazine is so large that it must go to press on the 10th of the month. If donations do not reach us by that date, the publication must be postponed until the next month.

## LIFE DIRECTORS AND LIFE MEMBERS.

☞ ONE HUNDRED DOLLARS constitute a Director, and THIRTY DOLLARS a Member for Life; the "American and Foreign Christian Union" is sent free to Life Directors and Life Members.

## FORM OF A BEQUEST.

I bequeath to my Executors the sum of Dollars in trust, to pay over the same in days after my decease, to the person who, when the same is payable, shall act as Treasurer of the Society called THE AMERICAN AND FOREIGN CHRISTIAN UNION," formed in the city of New-York in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its directions, in the field.

THE

AMERICAN AND FOREIGN

# CHRISTIAN UNION.

VOL. II. NOVEMBER, 1851. No. 11.

## Melancthon.

This illustrious companion and friend of Luther was born in 1497, in the palatinate of the Rhine. His family name was Schwartzerd, which, in accordance with the practice among the learned men of the day, he translated into the Greek name Melancthon. At an early age he distinguished himself by his intellectual powers, and the rapid progress he made in the study of the ancient languages. At the age of thirteen he went to Heidelberg; and at seventeen delivered lectures on Greek and Latin literature in Tübingen. He obtained the high commendation of the distinguished scholars, Reuchlin and Erasmus. In his twenty-second year Melancthon was called to the University of Wittemberg, as professor of the Greek language and literature. "His enlightened mind soon decided in favor of the cause of evangelical truth; and his judgment, ripened by classical study; his acumen as a philosopher and critic; the uncommon distinctness and order of his ideas, which spread light and grace over whatever he discussed; the caution with which he advanced from doubt to certainty, and the steadfast zeal with which he held and defended the truth when found:—this combination of great qualities and merits, at all times rare, contributed greatly to the progress and success of the Reformation, in connection with Luther's activity, spirit and enterprise."

Melancthon was the theologian of the German Reformation. His *Loci theologici*, which appeared in 1521, "opened the path to an exposition of the Christian creed, at the same time scientific and intelligible; and became the model to all Protestant writers on dogmatics." We conclude with the beautiful parallel between the great kindred spirits of the Reformation, drawn by the pen of a popular historian:—

"We cannot sufficiently admire the goodness and wisdom of GOD, in bringing together two men so different, and yet so necessary to each other. Melancthon was as remarkable for calmness, prudence, and gentleness, as Luther was for wisdom, impetuosity, and energy. Luther communicated vigor to Melancthon:—Melancthon moderated Luther. They were like positive and negative agents in electricity, by whose reciprocal action an equilibrium is maintained. If Melancthon had not been at Luther's side, the torrent might have overflowed its banks:—when Luther was not by, Melancthon faltered, and gave way even where he ought not. Luther did much by *power*:—Melancthon did no less, perhaps, by following a slower and gentler method. Both were upright, open-hearted, and generous; both,

full of love for the word of eternal life, proclaimed it with a fidelity and devotion which governed their whole lives.

"Melancthon's appearance wrought a revolution, not merely in Wittemberg, but throughout Germany and the learned world. The study he had applied to the Greek and Latin classics and philosophy had given an order, clearness, and precision to his ideas which diffused on the subjects he handled a new light and an indescribable beauty. The sweet spirit of the Gospel fertilized and animated all his reflections; and in his lectures the driest sciences appeared clothed with a grace that charmed all hearers. The sterility that the scholastic philosophy had spread over instruction was gone;—a new method of teaching and of study was introduced by Melancthon. 'Thanks to him,' says a distinguished historian of Germany, 'Wittemberg became the school of the nation.'"

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## Letter from Rev. Dr. Baird.

REV. E. R. FAIRCHILD, D. D. BRUSSELS, September 11th, 1851.

*My Dear Brother*,—I wrote to you fully, from London, in relation to my tour in Ireland, and the work there, by the last steamer but one.

After writing that letter, I remained in London till the Alliance meetings were over, and a few days longer. Saturday preceding the close of the Alliance, I read the Statistical Report on the Religious Institutions, Churches, and Societies of the United States, which I had engaged to furnish. It will be published in a few days, and a copy will be forwarded to you. In the same pamphlet will appear the address which I delivered on the history and present state of the Alliance cause with us, and the remarks which I felt it my duty to make in the recent meetings, in relation to the irritation and alienation which are evidently increasing among our American Christians, and especially among those who visit Great Britain,—occasioned by the ill-advised and injurious course which many in England have been pursuing of late years. I believed it to be an imperative duty, at all hazards, to warn our English brethren of the evil consequences which may result from such a course; a course which, I will add, can achieve no good that will compensate for the evils that will certainly result from it.

I will not allude further to this subject, which indeed has reference to my duties as an American Christian and my relations to the Alliance, and not to the work of our Society or my relations to it. I will only add, in reference to the Alliance meeting, that I deem it to have been one of much importance. A great amount of information, from many portions of Christendom, was there spread out before the world,—relative to the state and prospects of religion, the obstacles which hinder its progress,—among which Romanism stands prominent,—and infidelity. I have never seen, nor can I hope to see a better spirit in any meetings of the sort. There were 219 brethren from foreign lands, of whom 18 were Americans, (the greater part attending but a short time,) and the rest mainly from the Continent. France, Germany, Belgium, and Switzerland, were strongly represented; whilst there were a few excellent brethren from Holland, Sweden, and Italy. Though it was only the annual meeting of the British branch, it had much more of an œcumenical character than

the General Conference in 1846. It will do much good, by making Christians of Britain know much more fully than they have hitherto done, of the state of the Continent and the work to be done there;—a species of knowledge of which they had very great need, I assure you.

From London I came to Paris, where I met, last Monday afternoon, the Executive Committee of the Evangelical Society of France, and received a cordial welcome from them. Some time was spent in the consideration of the subjects which I was charged by our Board to lay before them. These questions will be taken up again, (upon my return, early next month, to Paris, from Germany, Switzerland, and Italy, whither I am now going,) and a just conclusion be reached, I have no doubt. In the mean time let me say that the letters which were read at the meeting, communicated much important and very encouraging intelligence respecting the work of GOD in all parts of France. But of this I will speak more fully in a future letter.

From Paris I came down to Brussels, and have this night met at my room in the *Hotel de Saxe*, the Rev. Messrs. Panchaud, Anet, Van Maasdyk, and two other brethren, and with them discussed the questions appertaining to the work of the LORD in Belgium. I can hardly express to you the joy with which I heard these friends and excellent Christian brethren tell of the progress of the Gospel in this little kingdom of four millions and a half of people, more thoroughly Roman Catholic than any other people, I believe, in the whole world. When I first visited this city, in 1836, with the exception of a few Protestant ministers connected with the state—for the constitution of this country, made in 1831, places the Roman Catholics and Protestants on the same footing, and supports such of the Protestant churches as are willing to be supported by the state, and nobly protects the rest—there was only one man, so far as I remember, in all Belgium, who was preaching the Gospel with any zeal and success. This was the Rev. Philip Boucher, who held his meetings in an old and almost inaccessible warehouse, and was preaching to a congregation of some 150 or 200 people, sixty of whom were once Roman Catholics. At my instance he went to the United States in the autumn of 1836, and in five months collected $8,000, with which he built a large and commodious chapel, where he preached several years. The Rev. Mr. Anet succeeded him, and still preaches the Gospel with success in that chapel.

But see what GOD has wrought. Besides Mr. Anet's congregation of 300 souls, Mr. Panchaud has even a larger one in a new chapel which he has recently built, but which is not yet entirely paid for. And Mr. Van Maasdyk has a third, composed of Flemish people, in the lower part of the city, where he preaches in their language to 800 souls, of whom 350 are hopefully pious! All of these people were once, and only a few years ago, Roman Catholics! They are poor people, and can do little or nothing beyond the hiring of their place of worship and the expenses connected with that worship. You will remember that our Board sent Mr. Van Maasdyk $150 a few months ago. It was money well laid out, as was an equal sum sent to aid the work in Charleroi.

Besides these three chapels in Brussels, the Rev. Mr. Tiddy, the agent of the British and Foreign Bible Society, has a service in his own house every Sabbath. There is also a national Protestant (French) church here, but the pastor is not reckoned evangelical. There are two English chapels here, for the benefit of the many English people who reside in this city, or visit it from time to time. So much for

Brussels. Now let me say a few words respecting the good work in the kingdom itself.

When I first came to this country there was no Home Missionary Society. At present the Belgian Evangelical Society has 26 stations, 12 ordained ministers preaching to organized churches, three or four colporteurs, and eleven pious school teachers! About 300,000 copies of the Sacred Scriptures, and many thousand tracts, have been distributed in this country since 1830, and chiefly since 1835. The SAVIOUR has greatly blessed this sacred enterprise, which has been silently going forward, and which would be made to advance much more rapidly, if it were aided, as it should be, from abroad. Our brethren here are too few as yet, and too poor as to this world, to do what ought to be done. British Christians have done something, and ought to do much more, for a country that can almost be seen from their coast. But we can hardly expect a people to do much for Belgium who have hardly begun to care for the Roman Catholics of their own Ireland. I trust that our American churches will hereafter do more for this land. Our American and Foreign Christian Union has, from time to time, done what it could. The General Assembly's Board gave a few hundred dollars last year, and one thousand the year before. I sincerely hope that they will continue, and even augment the aid which they have hitherto rendered.

I know no part of the Papal world where well-directed effort meets with so much success as in this kingdom. What a delightful and encouraging beginning has been made! GOD be praised for it, and for the fact that the government protects all these movements, and faithfully carries into effect the provisions of the constitution, which guarantees religious liberty to all. What a contrast this to the vacillating and unjust course which the government of France has pursued under a constitution essentially the same, in this respect, with that of Belgium!

I sincerely hope that our Board may be able to continue to aid the good work in this kingdom, and on a considerable scale. I can, and do, most earnestly recommend it.

I will only add, that the little Protestant assemblies which are held in different parts of the kingdom, meet, for the most part, in rooms fitted up in private houses as places of worship;—as the apostles and reformers did;—but in some cities and villages, chapels have been built. The work of building places of worship must follow slowly that of preaching the Gospel in private houses. It requires a good deal of money,—more than the new converts from Romanism, who are mainly of the humble and laboring classes, can furnish,—to purchase ground and build chapels, in this populous country, where land is very dear. But the work will advance in its time—is advancing somewhat even now.

I leave to-morrow for Germany, to meet some brethren there, in relation to our want of good German laborers, and to attend (for the accomplishment of the same object) the great missionary meeting at Elberfeldt, which is to take place next week. In a few days, GOD willing, I shall write to you again.

Yours very truly, as ever, R. BAIRD.

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Go where you will, your soul will find no rest but in CHRIST'S bosom. Inquire for him, come to him, and rest you on CHRIST the SON of GOD. I sought Him, and I found in Him all I can wish or want.

## Statistics of Evangelical Protestantism.

In connection with Dr. Baird's letter, we give, from the *Puritan Recorder*, a summary of the valuable statistics of religion in various countries, presented in the reports read at the meetings of the Evangelical Alliance :—

### FRANCE.

Rev. Augustus Bost stated, that in the French Protestant church there were two parties—Rationalists and Pietists. French Rationalism is not a system of principles, but the want of principle. The Rationalists had excluded two hundred evangelical clergymen from their pulpits. But the principles of the Alliance are spreading in France. Rev. J. Monod, of Marseilles, spoke of Romanism in France. He said it now enjoys great outward prosperity, but it has no hold on the hearts of the people. The clergy are extremely divided, and ignorant, and superstitious. As to infidelity in France, one member remarked, that the Gospel was disbelieved, because it was unknown. The Bible has not been in the hands of the people, and they are ignorant of its contents. And then the people have confounded the Gospel with Romanism, which is but a gross caricature of the Gospel. This had disgusted the people, and blinded them. The French are good Catholics in name ; but in fact bad Protestants. The history of the popes is better known in France than the history of Jesus Christ and His Apostles. The people have no confidence in the priesthood. Many frequent the mass, which they inwardly despise, lest they should shock their wives.

### SWITZERLAND.

Rev. Dr. Redpath said, that in the several cantons, the Jesuits had been abandoned, and all had the same liberty of worship. Popery has much declined since the revolution of 1848, and Protestantism has gained influence. In this country, as in France, Popery is the cause of infidelity. In some cantons infidels are abundant. The people are deplorably ignorant of religion. The pot-house orator is more believed than the pastor. Swearing, drunkenness, licentiousness, and vice of every description, are very general. In many country places few respectable marriages take place. Many do not recognise a God. Some say the sun is God, and that labor is prayer.

Rev. M. Baup made a statement of influences counteractive of vice and infidelity. About a quarter of a century ago a revival of religion took place in many of the cantons. This occasioned persecutions. Then a free church was formed in 1847. Things are now in a transition-state in many places, and are working in favor of the truth. Great attention is bestowed upon the instruction of the young. Evangelical doctrines are advancing among the pastors of the national churches, and some of these now announce the Gospel with much power. Dissenters from the national church are much more in favor in French than in German Switzerland.

### SPAIN.

Rev. W. Rule said, that by the connivance of the government, he had several years preached the Gospel to Spaniards in their own language. He believed that the character of the Spanish people was not well understood in England. The laity were liberal and ready to listen to the truth, if the clergy would allow it to be preached.

## GERMANY.

Dr. Krummacher gave a historical sketch of religion in Germany, from the Reformation to the present time He described the coming in and almost universal prevalence of Rationalistic infidelity, and then the reaction in favor of the Gospel, which has of late taken place. A religious awakening began in the wars maintained against Buonaparte. Then appeared Schleiermacher, calling the nation back to a historical CHRIST. And though his theology was only a Christianized Rationalism, its value at that time was important. Among his disciples came forth Neander, Tholuck, and others of the kind. The jubilee of the Reformation in 1817 was attended with a promising revival. After that came in the Hegelian philosophy—the votaries of which were the destroyers of the sanctuary—at the head of whom was David Strauss. He was the Anthony who took away the cloak from the Cæsar of the Gospel, to show all the wounds that had been long before inflicted. Now infidelity shows itself in three forms, indifferentism, rationalism, and radicalism. In Berlin, with its 400,000 inhabitants, only 20,000 attend church. There are countries in Germany, as Saxony, Hesse, and Oldenburg, which are wholly Rationalistic—both ministers and people have lost the last spark of Christian experience. But a great reform has taken place in the universities. The governments hitherto had been working against Christianity, but have at length discovered what is the true guaranty of civil order, and have now ceased to throw impediments in the way of the truth. Believers are entering with more zeal into evangelical efforts. Old books of devotion are in demand, and tracts are put in circulation. The "Inner Mission" is doing a great and good work.

Dr. Tholuck added his testimony respecting the universities. He said a great change, however, had taken place in them. Eighty professorships had been taken up by faithful men, which before were almost exclusively occupied by Socinians and infidels; and the students very generally were imbibing the truth, intellectually, if not in their soul. Formerly associations used to exist among the students, for youthful licentiousness; but at the present time many of them were forming associations for the purpose of sustaining and propagating the faith of CHRIST.

## THE UNITED STATES.

Dr. Baird made a statement as to this country. He said that the Episcopal church was the oldest in the United States. In the year 1800 it numbered 320 churches, 260 ministers, 16,000 members, and 7 bishops. In 1850 it had increased to 1,560 churches, 1,504 ministers, 73,000 members, and 28 bishops. The Episcopal church had thus increased above four-fold. The Congregational branch of the one true church of CHRIST might be taken next. This body had been on the increase from the very first. Its exact condition, however, in 1800, could not be ascertained. In 1850 it comprised 1,971 churches, 1,687 ministers, and 197,196 members. The various divisions of the Baptist churches numbered, in 1850, 13,455 churches, 9,018 ministers, and 948,867 members. The Presbyterian church, in 1850, had 4 general assemblies, 65 synods, 360 presbyteries, 4,578 ministers, 1,014 students and licentiates, 5,672 churches, with 490,259 members; which, compared with the numbers of 1800, showed an increase of eleven-fold. The various bodies of Methodists speaking the English language had, in 1850, 30,000 places of worship, 6,000 regular

preachers, and 8,000 local preachers, and more than a million and a quarter of members. Methodist Protestant churches of German origin were ten in number, having 1,827 regular preachers, 550 local preachers, 5,356 congregations, and 333,000 members. The Orthodox Quakers had 300 congregations. It would thus appear, that while the increase of the population of the United States had been less than four-fold, the number of Evangelical churches, ministers and members, had increased nearly ten-fold. There were 100,000 places in which the Gospel was preached: and last year there was paid in salaries to ministers, by voluntary contributions, one million six hundred and seventy thousand one hundred and fifty dollars. This, he thought, was a pretty good evidence of what the voluntary system could do; but perhaps nothing tried its efficiency so much as the building of places of worship. Now, it would be a low estimate to say, that the Christians of America spent in this direction three million dollars annually.

More than 10,000 edifices were erected last year by all denominations of Evangelical Protestants, and he believed that the annual incomes of the various religious societies was not less than $2,130,000. With regard to the Roman Catholics, Archbishop Hughes had said there were 3,000,000 Catholics in the United States, but that was nearly as bad as the Pope himself, who said there were 200,000,000 of Catholics in the world. Now he (Dr. Baird) had taken considerable pains—more than most—to investigate these matters, and his sincere conviction was, that if there were any more than 170,000,000, they were hidden in some secluded part of Asia—perhaps in China—that no one knew any thing of. With regard to the Catholics of America, the *Catholic Almanack*, which was compiled by a trustworthy and very judicious man, estimated the Catholics in the United States at 1,650,000, instead of 3,000,000, as Bishop Hughes had it. Catholicism in America was not increasing by conversion, and this the Catholics themselves admitted; on the other hand, the defections were numerous. The young Irishmen soon cast off the impositions of the priesthood, and went over to infidelity or indifference, and became the most troublesome class of American society; but the second generation of these became Protestants; and it remained to be seen how Romanism could exist in a land of perfect freedom and equality in religious matters, while their children were brought up in Protestant public schools, and everywhere meeting Protestantism at every step.

## IRELAND.

Dr. Urwick gave the statistics of Ireland as follows:—There were in Ireland the following Roman Catholic priests:—Prelates and arch-prelates 28, parish priests 989, curates 1,430, other ecclesiastics 322—total 2,769; that was one Roman Catholic priest to every 1,765 Roman Catholics. With regard to the Episcopal church in Ireland, there were 2,261 clergymen, supported by what was called "church property." There were 662 Presbyterian, and 228 Methodist ministers. The total number of Protestant ministers, exclusive of Unitarians, was 3,224. Thus it would be seen that the Protestant ministers outnumbered the Catholic priests by 455. With reference to secessions from Catholicism, his grace the Bishop of Tuam had stated, that during the past year no fewer than 10,000 persons had forsaken Roman Catholic communion in his diocess alone! Dr. Urwick also stated that there was no visible manifestation of Puseyism in the Established Church of Ireland.

## Ecclesiastical Titles Assumption Bill.

The interest attaching at present to the following bill passed by the British Parliament, induces us to give it in full, for the benefit of the many who have not yet seen it.

*An Act to prevent the Assumption of certain Ecclesiastical Titles in respect of places in the United Kingdom.*

Whereas divers of her Majesty's Roman Catholic subjects have assumed to themselves the titles of archbishops and bishops of a pretended province, and of pretended sees or dioceses, within the United Kingdom, under color of an alleged authority given to them for that purpose by certain briefs, rescripts, or letters apostolical, from the See of Rome, and particularly by a certain brief, rescript, or letters apostolical, purporting to have been given at Rome on the twenty-ninth of September, one thousand eight hundred and fifty: And whereas by the act of the tenth year of King George the Fourth, chapter seven, after reciting that the Protestant Episcopal Church of England and Ireland, and the doctrine, discipline and government thereof, and likewise the Protestant Presbyterian Church of Scotland, and the doctrine, discipline and government thereof, were by the respective Acts of Union of England and Scotland, and of Great Britain and Ireland, established permanently and inviolably, and that the right and title of archbishops to their respective provinces, of bishops to their sees, and of deans to their deaneries, as well in England as in Ireland, had been settled and established by law, it was enacted, that if any person, after the commencement of that Act, other than the person thereunto authorized by law, should assume or use the name, style, or title of archbishop of any province, bishop of any bishopric, or dean of any deanery in England or Ireland, he should for every such offence forfeit and pay the sum of one hundred pounds; And whereas it may be doubted whether the recited enactment extends to the assumption of the title of archbishop or bishop of a pretended province or diocess, or archbishop or bishop of a city, place, or territory, or dean of any pretended deanery in England or Ireland, not being the see, province, or diocess of any archbishop or deanery of dean recognized by law; but the attempt to establish, under color of authority from the See of Rome or otherwise, such pretended sees, provinces, dioceses or deaneries, is illegal and void: And whereas it is expedient to prohibit the assumption of such titles in respect of any places within the United Kingdom: Be it therefore declared and enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that—

I. All such briefs, rescripts, or letters apostolical; and all and every the jurisdiction, authority, preëminence, or title conferred or pretended to be conferred thereby, are and shall be deemed unlawful and void.

II. And be it enacted, that if, after the passing of this Act, any person shall obtain, or cause to be procured from the bishop or See of Rome, or shall publish or put in use within any part of the United Kingdom, any such bull, brief, rescript, or letters apostolical, or any other instrument or writing, for the purpose of constituting such archbishops or bishops of such pretended provinces, sees. or dioceses within the United Kingdom, or if any person, other than a person thereunto

authorized by law in respect of an archbishopric, bishopric or deanery of the United Church of England and Ireland, assume or use the name, style, or title of archbishop, bishop, or dean of any city, town or place, or of any territory or district (under any designation or description whatsoever,) in the United Kingdom, whether such city, town, or place, or such territory or district, be or be not the see or the province, or co-extensive with the province of any archbishop, or the see or the diocess, or co-extensive with the diocess of any bishop, or the seat or place of the church of any dean, or co-extensive with any deanery of the said United Church; the person so offending shall, for every such offence, forfeit and pay the sum of one hundred pounds, to be recovered as penalties imposed by the recited act may be recovered under the provisions thereof; or by action of debt at the suit of any person in one of Her Majesty's superior courts of law, with the consent of Her Majesty's Attorney General in England and Ireland, or Her Majesty's Advocate in Scotland, as the case may be.

III. This act shall not extend, or apply to the assumption or use, by any bishop of the Protestant Episcopal Church in Scotland exercising Episcopal functions within some district or place in Scotland, of any name, style or title, in respect of such district or place; but nothing herein contained shall be taken to give any right to any such bishop to assume or use any name, style, or title which he is not now by law entitled to assume or use.

IV. Be it enacted, that nothing herein contained shall be construed to annul, repeal, or in any manner affect any provision contained in an act passed in the eighth year of the reign of her present Majesty, entitled "An act for the more effectual application of charitable donations and bequests in Ireland."

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## Rome Hostile to the Freedom of the Press.

We wish to contemplate Rome in the presence of free thought and free speech. What is her attitude? Is it a becoming, a wise, an effectual attitude? In self-defence she doubtless puts forth her best resources. Here, if any where, her infallibility will be displayed. Fortunately, on this point, we possess authentic materials. Rome herself puts into our hands the fullest and most cogent evidence. She has published a list of books which she forbids to be read, and so has given us the best means of learning what she fears, and how she constructs her self-defence. The commencement of this literary police has a very early date in the spiritual despotism of the Romish Church. The supervision was considered a part of the pastoral care, so soon as sacerdotal pretensions gained head, and received the sanction of the state. As early as the twelfth century the Waldenses possessed at least portions of the Bible in the vernacular tongue, and their privilege in that matter called forth from Pope Innocent III. one of the first recorded displays made by Rome against the unrestricted study of the Scriptures. The official documents whence we gather this information show that at their date the local ecclesiastical authorities were accustomed to exert a supervision over books, were afraid of the Bible, and in special cases took counsel of the Pope himself. In this actual instance the Pontiff directed that the Scriptures should be consumed in fire. The discovery of printing brought a new era, and with it new exigencies. Thought became very prolific and very ac-

tive. With a sort of instinctive hardihood it assailed the ecclesiastical corruptions, which, having been accumulating for ages, then presented a mass of repulsive foulness. Protection was necessary. The Papal Babel had been struck with lightning from heaven. Ruin was inevitable, unless means of defence could be found. With a view to defence, the Inquisition was founded and Jesuitism was set on foot. Sacerdotal authority must supply itself with a shield, by inhibiting the perusal of books whose circulation could not be prevented. Hence the index. It was not easy to put the press into irons. The young giant resisted vehemently, and it required all the force of the Council of Trent to effect the purpose. A board, under the title of "The Congregation of the Index," was appointed, and this board continues in existence and in operation to the present hour. With this board, under the presidency of "the Master of the Holy Palace," lies the duty of inspecting, licensing and prohibiting books; and by its authority have been formed and published (under restrictions) the several editions of the official "Roman Index," which, from time to time, have been put forth in reprints by Catholic authorities in different parts of the world. At present, "The Congregation of the Index" consists of several cardinals and theologians; the latter bear the name of *Consultores*, or advisers. The cardinals are thirteen in number, among whom, in the year 1848, were Micara, Mezzofanti, de Bonald, Schwarzenberg; and among the consultors, in the same year, was cardinal, then bishop Wiseman. In their judgments on suspected works, "The Congregation of the Index" receives aid from certain rules which, being sanctioned by the Council of Trent, are still of the highest authority in the Roman Church. The first rule declares that all books which, before the year 1515, were condemned by the Popes, or by the œcumenical councils, remained under the ban, though they might not be inserted in the "Index." The second is a sweeping rule, proscribing, without limit or qualification, all the writings of heretics who have existed since the year 1515, express mention being made of Luther, Zwingle, Calvin and others. The third and fourth rules lay down the law regarding the use of the Sacred Scriptures; to this effect—translations of the books of the Old Testament may, at the discretion of the bishop, be conceded to learned and pious men, and to them only; nor are they to be conceded to such except as means for the elucidation of the Latin Vulgate, which, in the Catholic Church, holds the position of the Hebrew originals; but versions of the New Testament made by reprobated authors are universally prohibited, as involving great danger to faith and morals; and generally, versions of the Scriptures in the mother tongue, even though formed by Catholic scholars, are to be intrusted in the hands of the people only in special cases, in which the bishop or the inquisitor may be fully satisfied that they will occasion no harm; whoever, without an express permission, shall read or sell the Scriptures in the vulgar tongue, is pronounced incapable of receiving absolution of sin until they have delivered their Bibles into the hands of the ordinary; nor are the regular clergy to purchase or peruse the Scriptures, except they have first obtained leave from their superiors.

British Quarterly Review.

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Lose not sight of CHRIST in this cloudy and dark day; learn not from the world to serve CHRIST, but ask himself the way; the world is a false copy, and a deceitful guide to follow.

## Conversion of the Duke of Norfolk.

The following paragraph appears in the *London Times:*

"On Sunday morning his Grace the Duke of Norfolk, E. M., attended divine service at Arundel church, when an excellent discourse was delivered by the Rev. G. H. Hart, chaplain in ordinary to the Queen. The Duchess Lady Adeliza Howard, with Lord and Lady Ellesmere, &c., were also of the party."

The *London Sun*, in copying this article, says:—"If we are rightly informed, the example of the Duke of Norfolk will, ere long, be followed by the great bulk of the educated Roman Catholics of the United Kingdom, who are thoroughly disgusted with the absurd and outrageous pretensions to exercise absolute authority over them, even to the extent of coercing their votes in Parliament, which have been recently put forth by the ambitious ultramontane hierarchy, and which are sought to be enforced by the peasant priests, who have, in too many instances, been forced upon them as 'spiritual directors,' with all the offensive and vulgar arrogance which has been of late years the characteristic of their order. The days of the gentlemanly priest have passed away; the highly educated, well-bred man, who never forgot the gentleman in the priest, and who exercised his duties as spiritual director all the more effectively because he avoided any appearance of bullying arrogance and vulgarity, has been compelled to give way to the noisy, blustering, tale-bearing, spying, bullying, ill-educated, and worst-bred peasant priest, who seeks to reduce every one to a state of abject slavery, and who scoffs at learning and abhors good manners. The educated portion of the Roman Catholics of England have long since been disgusted at the conduct of these men, and their disgust has been intensified by the publication of the bull nominating the recent intruding hierarchy, and by the arrogant tone of the far-famed Flaminian-gate epistle of Cardinal Wiseman."

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## Jesuitism as it Is.

The May number of the "British Quarterly Review" contains an article on Jesuitism as it is, from which we make the following extracts. The present Superior General of the order of Jesuits is Johannes Roothaan, who was appointed July 9th, 1829. Speaking of him, the "Review" says:

"Since Aquaviva, who died in 1615, the Jesuits have not had so young a superior, one still in the prime of life; and historical truth compels us to admit that the post has never been held by so able a man, or one of such high mental endowments as Father Roothaan, who now fills it. He was born at Amsterdam, November 20th, 1785, and for a time was clerk to Mynheer Mos, a tobacco manufacturer of his native town. He afterwards left this humble situation in order to take Jesuit's orders. He was scarcely nineteen years of age when, in 1804, he entered the college at Polozk, and displayed rare ability and great activity in the discharge of his various, and, in some degree, arduous undertakings. At the time of his elevation Father Roothaan was not quite 45 years old. He brought to his new office an acute, penetrating understanding, comprehending the whole world in the spirit of his order, the cool consideration peculiar to the Dutch, uncommon power of self-control, united with indomitable courage, and an extensive knowledge of mankind, of modern states

and their relations. He has, therefore, been deservedly called the greatest political chief, the most skillful pilot, to whom the vessel of the Order of Jesus could be entrusted, and the festivities with which his election was celebrated in all the houses of the Society were very natural. According to the prevalent opinion in Rome, Heaven itself seemed to signalize Roothaan's entrance into office by a miraculously favorable omen. On the 18th July, the 9th day after his election, there happened a frightful thunder storm, accompanied by a hurricane, at the time when eighty Jesuit disciples were met for prayer in the chapel of St. Louis of Gonzaga. The lightning struck two places in the Romish college in the garden, in the church and the chapel. A flash fell in the midst of those who were praying, without injuring any of them. 'A miracle! a miracle!' exclaimed the people, and the holy fathers did not think proper to contradict them, by pointing out the very evident natural explanation of the event.

"It cannot be denied that the triumphs of the Society of Jesuits, under Roothaan's generalship, and the brilliant worldly position which they have again attained, have been in a great degree owing to the circumstances of the age, and especially to that fatal fever of reaction against the spirit of the century, which became more and more prevalent in courts, and at last infected even the wisest potentates. Nevertheless, we must allow that Roothaan's distinguished abilities have contributed greatly to this result. It may truly be said that he, throughout nearly the whole of his generalship, was not only the superior of the Jesuits, but also the actual Pope, and possessed almost unlimited authority in the States of the Church."

The following summaries of the numbers of the "Society of Jesus" are derived from official documents:

| January 1st, 1843. | | | | | January 1st, 1844. | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Provinces. | Priests. | Scholars. | Lay Brothers. | Total. | Provinces. | Priests. | Scholars. | Lay Brothers. | Total. |
| Rome, | 232 | 173 | 196 | 601 | Rome, | 258 | 186 | 226 | 670 |
| Sicily, | 101 | 71 | 78 | 250 | Sicily, | 107 | 75 | 80 | 242 |
| Turin, | 133 | 132 | 114 | 379 | Turin, | 147 | 146 | 132 | 425 |
| Spain, | 152 | 69 | 106 | 327 | Spain, | 156 | 54 | 101 | 311 |
| Paris, | 163 | 57 | 71 | 291 | Paris, | 195 | 87 | 91 | 374 |
| Lyons, | 154 | 57 | 79 | 290 | Lyons, | 181 | 118 | 98 | 397 |
| Belgium, | 125 | 93 | 63 | 281 | Belgium, | 137 | 149 | 89 | 375 |
| Total, | 1060 | 625 | 707 | 2419 | Total, | 1181 | 815 | 817 | 2814 |

| January 1st, 1845. | | | | |
|---|---|---|---|---|
| Provinces. | Priests. | Scholars. | Lay Brothers. | Total. |
| Rome, | 269 | 201 | 232 | 702 |
| Sicily, | 112 | 72 | 83 | 267 |
| Turin, | 156 | 138 | 134 | 428 |
| Spain, | 156 | 64 | 100 | 320 |
| Paris, | 204 | 110 | 106 | 420 |
| Lyons, | 188 | 147 | 111 | 446 |
| Belgium, | 147 | 176 | 101 | 424 |
| Total, | 1232 | 908 | 867 | 3007 |

"These tables show a constant increase of members. In the three years from 1841 to 1844 the increase in the order was, of priests, 121; of scholars, 163; of lay brothers, 110; in all, 394 persons. The next year, 1845, gave an increase of 51 priests, 93 scholars, and 50 lay brothers; in all, 194 persons. It is a significant fact

that the provinces of England and Ireland do not appear in these official statements. But our authority ('Heinrich Bode Das Innere,' &c.) gives the number of Jesuits on the 1st of January, 1844, as 164 in England, and 73 in Ireland. Some other provinces are omitted. With the probable increase for 1845, the aggregate number of members of this proselyting society was, at the end of that year, about 4,400 persons, and the annual increase about 114. If we suppose that the annual increase has remained from then till now the same, though everything gives reason to believe that it has augmented considerably, then to 4,400 we shall have to add five times 214, or 1,070, making the grand total of Jesuits at the present hour to be 5,470. This, it must be allowed, is a considerable array of spiritual power.

An estimate is attempted of the number of Jesuits in England:

"In 1780 there were 110 Jesuits out of 359 priests then in England and Wales. Supposing the proportion to have been preserved; then, of the present 826 priests in England and Wales, 253 would be of the Society of Jesus. This calculation, however, does not inform us how many lay brethren of the order are here, and in active operation. We may employ other means of calculation. It has already been stated that between 1790 and 1800 there were built eighteen new Catholic places of worship. The number of Jesuits in England about that time was, we have learned, 110. Now, if 18 new chapels were produced by 110 Jesuits, how many Jesuits are necessary to produce 144—the number built in the period from 1840 to 1851. The answer is, 880. This calculation gives us 880 Jesuits employed in the extension of Catholicism in England during the decennium 1840–1850. The actual number of members that now belong to the Society of Jesus, we have calculated to be 5,470. If, then, 880 are engaged in England, this island receives a full share of attention from General Roothaan, about one-sixth of his army being here engaged in active warfare. Whether or not so large a number is employed in England, we cannot say. In that part of this essay to which we have just referred, the number of the disciples of Loyola in England and Ireland was seen to be 237. Adding 57 as the proportionate increase, we obtain 294 as the total number of Jesuits now at work in England and Ireland. These results widely differ; 294 is only about one-third of 880. One figure or the other must be remote from the truth. But let it be remembered that England and Ireland are omitted from the official lists; and that the smaller amount is deduced from less recent, and perhaps less reliable sources of information than the larger. And while the omission to which we have adverted justifies a suspicion that the number of Jesuits in England was larger than General Roothaan thought it prudent to publish, especially at a time when the legal documents of the country were declaring that the land was as innocent of Jesuits as it was of Bonzes, we may, at any rate, acquiescing in the smaller total, declare that at this hour not less than 300 sons of Ignatius Loyola are employing all their confessedly great resources, and all their secret fascinations, in order to lead England back under the yoke of Rome.

"But Jesuits exist under other names. Proscribed or forbidden as Jesuits, they assume disguises; and under these disguises they work out their dark purposes, especially in Protestant lands. How many cloaked Protestants are there in England? The idolatry of 'The Sacred Heart of Jesus' prevails in England. The 'Society of the Sacred Heart' was, during the French revolution, instituted (1794) by the ex-Jesuits Charles de Broglie and the Abbe de Tournely. Another hidden

form in which Jesuits have arrayed their forces is that of 'The Society of the Faith,' established by Piccarini and other ex-Jesuits in the diocess of Trent. To the existence in England of one society of the 'Sacred Heart,' (at Roehampton, in the Catholic diocese of Hexham,) the 'Catholic Directory' confesses. Another Catholic authority of recent date, (Aschbach's Kirchen Lexicon,) informs us that 'the Fathers of the Faith' are beginning to spread in Holland and in England. Are these the persons of whose existence in England many traces are found in the 'Directory,' under the denomination of the 'Order of *the Faithful Companions of* JESUS?' And among the now very numerous 'Christian Brothers,' who seem specially engaged in the work of popular education, how many belong to the Society of JESUS, or some kindred association? We suspect that Catholic Jesuitism exists in this land far beyond what the smaller results of our calculations show."

Yet, on the whole, comparing Jesuitism now with what it formerly was, there is no ground for discouragement.

"The spirit of the age is adverse to Jesuitism. The great tendencies of our actual Christianity are adverse to Jesuitism. The essential qualities of the Saxon race, now every day rising into the ascendant, are adverse to Jesuitism. Nor is the actual condition of the abominable thing otherwise than encouraging when that condition is compared with what it was in the early days of its existence.

"To its repeated overthrows we have adverted. The human heart hates Jesuitism, and throws it off as soon as ever it is fully aware of the presence of the incubus. True, Jesuitism has had its revivals as well as its falls. But in the midst of these vicissitudes there has been a general tendency towards decline and decay. In the year 1626, 86 years after its foundation, Jesuitism numbered in Europe 13,369 members. In the year 1851 some 5,000 members form the sum of its strength. Had it in the last 225 years increased in the same ratio as during those 86 years, it would now have held the supreme mastery of the world. Instead of an increase, the society has suffered, on the whole, constant diminution; being weakened every time that human nature and the Gospel cast it to the ground, until now it numbers not one-third of the members which it had of old."

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## The Protestant Portuguese at Trinidad.

We find in the *Home and Foreign Record* of the Free Church of Scotland, a notice of the present condition of the converted Portuguese who have settled in the island of Trinidad. We add to the brief mention of Mr. Hewitson's Memoirs, noticed in our last number, our hearty commendation, upon a more extended examination of it. It is certainly one of the most edifying biographies that we have been so fortunate as to meet with.

"Of the Portuguese converts whom Popish persecution drove from Madeira, it is known that one part are now resident in Illinois, in the United States, and enjoy the ministry of M. de Mattos, while the greater portion of the remainder are located at the Port of Spain, in the island of Trinidad, and are placed under the care of M. Henrique de Vieiro, a student of divinity, who officiates as catechist. Although not our countrymen, they have a special claim on the care of this Church, and on its Colonial Committee, because it was through the instrumentality of our Church's co-

lonial efforts among our countrymen at Madeira, that that change in their spiritual character was effected which eventually procured their expulsion from their native land. Of this most impressive history—one of the most remarkable events in modern missionary labor, and one of the most instructive illustrations of the unchanged character of Popery—we have lately been favored with an interesting and authentic record in the *Memoirs* of the Rev. W. H. Hewitson, who was a main instrument in carrying on the work at Madeira, and who afterwards (in 1847) visited the refugees, and for a time ministered to them in Trinidad. From this narrative it appears that in their case, as in that of the apostolic churches, persecution did not so thoroughly purify or humble them, as to prevent errors and contentions from arising among them—and that flight from persecution in one country did not rescue them from trials elsewhere. Still, the condition and history of the great bulk of the refugees—the contrast between what they were as Papists and what they now are—was, and continues to be, a signal testimony to the grace and faithfulness of GOD.

"They had for a long time been deprived of the regular administration of ordinances, when M. Henrique de Vieiro arrived amongst them. His labors and instructions have been already blessed of GOD to the gathering of them together, and the removing of various disorders. In letters dated 11th and 28th April and 16th June, 1851, he gives an interesting account of his entrance on his labors, and of the present state and prospects of the congregation. 'You are already aware,' he says, "of the deplorable state in which the people are. They are like a people without a king, a household without the head of a family. I have been exhorting the people to stand firm in CHRIST, and to GOD, and to brotherly love. The gracious LORD CHRIST seems to be working among us, though not in very outward demonstration, neither in great effusions of the HOLY SPIRIT: but we are laboring in the gloomy winter, hoping to reap and rejoice in summer, and waiting for the times of refreshing from the presence of the LORD. Oh! pray for us, brethren, that these times may soon come! We need much grace and the help of your prayers, for we have been sometimes fainting; but the LORD has helped, JEHOVAH has sustained us.'

"Of the numbers of the congregation he says,—'The outward state of things is encouraging. There is a pretty good attendance on the Word of GOD in town, perhaps of more than two hundred people, and the number of them is increasing daily. We have in town service twice on the Sabbath, a week-day prayer meeting on the Thursday, another for the singing, and another for the catechism. I have a class, from five to six, for the benefit of those that are working through the day, which, though it is for so short a time, has made considerable progress. But there is another difficulty with which we have to contend—I mean the various positions of the people. There are in one plantation, at the distance of fifteen miles, thirty-five of them; in another plantation, at the distance of, perhaps, nineteen miles, there are about forty-eight; and at another, about four or five miles from the last mentioned place, there are twenty-seven. I sometimes, after the two services in town on the Sabbath, go on Monday to one plantation, Tuesday to another, Wednesday to another, and come on Thursday to hold the meeting in town, and Friday and Saturday to study for Sabbath. My body is sometimes very weary, and my spirit very faint. The number of our communicants amounts to 111, and the number of regular attendants on the list is 379. There are always some coming to this place from Madeira and the other islands.'"

## Our Own Operations: Home Field.

Boston, Mass.—Our missionary in a district of this city states: "I have had interviews during the month with Roman Catholics from almost every county of Ireland; and with Protestants too. As I have laid before them the salvation which is in Christ Jesus alone, many of them would fearlessly exclaim, (and this often in the public streets,) 'What you say, sir, is surely true.' Such instances of interest encourage the hope that in due time we shall reap, if we faint not."—"You would, I think, have been gratified to see your humble missionary, in a public street, seated on the door-steps of a house, in a block occupied wholly by Irish Romanists; engaged in reading the Bible and making suitable remarks to fourteen or sixteen Romanists, who were listening with intense interest to the words of eternal life, and giving their assent to the truth, yet without interruption. Such has been more than once my position, and to see such things in 'Erin,' in by-gone days, would be a prodigy indeed. I may truly say, as would all acquainted with the facts, 'What hath God wrought.' May all the friends of the Lord Jesus be stimulated more and more in their efforts to advance his cause."

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Providence, R. I.—At this station the labors of our evangelist are continued, not without valuable grounds of encouragement. "Within the past month two young men, who had been educated for the Roman Catholic priesthood, have come so far under the influence of the Gospel as to reject most of the leading dogmas of Popery. One of them had spent four years in Maynooth College, Ireland. He has been lately laboring under great distress of mind; I hope he may yet become a useful man in the vineyard of Christ."—"I have not been able, during the past month, to spend any time in the northern part of this mission. It would be very desirable to have more labor bestowed upon this field: for although there are no churches as yet in formation, still there is an influence of truth taking hold on the minds of the people, which will undoubtedly bear fruit ultimately to the glory of God and the deliverance of many of my countrymen from the power of the man of sin."

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New-York.—A laborer in this city speaks of nine families, of whom he has reason to feel assured "that Popery has no hold upon their affections. I have left with them, at their request, copies of the New Testament, and have received pressing invitations to call and see them as often as I can."—"I have opened my little prayer meeting in —— street; it is very well attended. I am now collecting a number of children into a Sabbath School; besides whom, seven children of Roman Catholic parents are in the habit of accompanying me to church on Sabbath evenings, and are diligently studying the Bible; reading it in the midst of their families as often as they have opportunity."

The degree of ignorance respecting the Bible among Irish Romanists, mentioned in the following remarks, is by no means uncommon, however startling and deplorable. "In many instances they run for their Popish prayer-books, and oppose them to the Bible in defence of their doctrines; telling me plainly that they would just

as soon believe the man who wrote their prayer-book as *the man who wrote my Bible.* Indeed, three-fourths of them firmly believe that our Holy Bible is not older than the times of Luther and Calvin: who, as they say, composed it against the Roman Catholic religion. The majority of them are convinced that the Bible condemns their religion; therefore they can scarcely bear to be told that it contains the words of CHRIST and his apostles. True, they sometimes tell you that *they* have a Bible too—that is the *true* one, given by GOD into the keeping of the priests, who are the only people in the world who understand its true meaning.'"

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ROCHESTER, N. Y.—"I hold a meeting," says our laborer here, "in a room in —— street; at which I am in the habit of giving a short lecture to my hearers on the errors of Popery. Some Irish Roman Catholics attend, and many more have promised to come. Last Sunday, sixteen were in attendance, five of whom were Roman Catholics, two converts, and the rest Protestants. I hold my meeting at half-past two in the afternoon on Sundays. There is one family here, whom I visit very often, and they have become shaken in the errors of Popery—husband, wife, and children. They are going to attend my meetings every Sunday, although they have been much persecuted and calumniated by their bigoted neighbors. Another family, whom I visit, are beginning also to see their errors, especially the father and youngest son. When first I visited the family, the father, who is a very pious, honest Catholic, became very much alarmed, and endeavored to shun me as well as he could without giving me any offence. He thought I was paid a certain sum for every soul, and he therefore in his heart abhorred me; but at last I prevailed on him to listen to me while I read for him, in the Irish Testament, our Lord's Sermon on the Mount. The tears flowed down his cheeks at the words of our SAVIOUR, and he said he 'would never again think evil against that blessed book.' He comes now, every day, unknown to his neighbors, to hear me read the Irish Bible for him, and says that he 'knew no real comfort since he came to America, but that of listening to me reading the Word of GOD in his own beloved tongue.' He and his youngest son, a lad about 17 years of age, attend my meetings every Sunday, and will, ere long, I trust, renounce Popery altogether. There are many more halting between two opinions, who will ultimately, with GOD's help, embrace the truth as it is in JESUS. There is a very intelligent, and thoroughly educated man who is also convinced of the errors of Popery, and would abandon them willingly but for fear of bringing misery on his wife and little children, which would be a source of infinite satisfaction and joy to the Popish party. In arguing with an intelligent Roman Catholic a few days ago, the Catholic asked this gentleman, 'why did not CHRIST command his disciples to write the Scriptures, and the people to have each a Bible to read?' The gentleman replied, that 'no document ever was written, until the actions about to be recorded had been performed.' His antagonist was dumb at once. This man in his own way is doing more good than many a professing Protestant. There are other cases as interesting which I have not room to mention."

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PHILADELPHIA.—"Notwithstanding," says our missionary, "the interference of the Catholic priesthood and their threats to cut off from the Church any who send

their children to my Sabbath School, I find it is increasing in numbers and in interest. My school-room, which is fourteen feet by twenty, is pretty well crowded twice every Sabbath day; the only thing I am afraid of is that it will be too small for the numbers that have promised to attend. There is scarcely a day that I have not applications for Testaments from Roman Catholics who feel desirous of comparing the doctrines of the Bible with those of Rome, and judging for themselves. It would really surprize you to witness the numbers that manifest a spirit of inquiry, and seem astonished at their own simplicity in remaining as long as they have done depending on others to secure their salvation, when they are given to understand that every man must account for himself."

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German Missions in Philadelphia.—From our laborer among the German population of Philadelphia, we have the following interesting statements:

"In the past month I have visited in the neighborhood of 200 families. One man's case among them I will mention for your encouragement. He was a poor German, lately come to this country; a Roman Catholic. When I first saw him he was able to go about, but evidently in consumption. I talked with him a little about his soul; he was very ignorant of spiritual things. I asked if he had a Bible; he said he did not know what a Bible was. I told him it was the Word of God, and that I would get him one; I did so, and read to him of the sufferings of our Saviour for our sins, assuring him that Jesus alone could pardon his sins, and that no priest on earth had power to do so. Believing, as he had, that the priest had power to pardon sins, he seemed very much astonished. I then asked him if I might hold a prayer-meeting in his house; he said he would ask his wife and tell me when I came again. Two days after, I went again to see him, and again read with him and prayed with the family. His wife is a Protestant. He then told me I might have a meeting in his house. It was evident that he was beginning to feel that he was a sinner, and in need of a Saviour. I had a very pleasant meeting in his house; God was present, and that to bless. I called next day; he seemed much affected; he said he would like it if I would teach him to pray. I visited him often, always reading and praying with him; and it pleased God to shine into his heart, and dispel the darkness from his mind; and in the past month he died happy in Jesus. Thus you see that our labor is not altogether in vain in the Lord.

"I visited another family; the father and mother both had left the ——street Catholic church. I preached the Gospel to him in its God-like simplicity; by degrees he was much affected, so much so, that for two days he seemed almost out of his mind. When I saw him again he was in the greatest trouble, saying that if he had known where I lived, he would have come to see me, as he knew not what to do with himself. We knelt down, and I prayed with him; and it pleased the Lord to bless his soul with a sense of his pardoning love, and ever since he has given the clearest evidence of his being a new creature in Christ Jesus. He now goes amongst his Roman Catholic neighbors, beseeching them to abandon the errors of Popery and flee to the Lord Jesus Christ, who alone can pardon and save them. This man's wife is anxiously seeking the Lord also, with her whole heart.

"A Missionary in this city called upon me a few days ago, desiring me to go

and see a German family whom he had found; and as they could speak no English, he could do them no good. I went and found the man dying of consumption. He made no profession of religion at all; his wife is a Romanist. I talked and prayed with them, but as yet I have seen no good resulting from my intercourse with them, only this, that the wife is willing that I should bring her a Bible, as they have none. The poor man seems to think that he has never done any thing that would merit GOD's displeasure.

"I am afraid that he will die in his sins, but I pray that my visits may be blest of GOD to his wife and family."

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Our excellent Italian evangelist, in this city, mentions, among other incidents, the following:—"In a Fulton Ferry-boat I met a gentleman who asked me who I was. I replied, 'an Italian.' 'A Catholic, then?' said he. 'No, sir; I am a Christian, what is commonly called a Protestant.' 'But Italians are all Catholics,' replied he. 'You deceive yourself, sir,' said I; 'the intelligent portion of Italians, at the present day, are ashamed of having formed a part of a congregation of blood and crime; and, if they do not declare themselves Protestants openly, it is because they are prevented by circumstances; because, by the command of Rome, the people are compelled by the bayonets of despots to bow their heads."

"In such conversation we arrived at Brooklyn, and then returned to New-York, and then again to Brooklyn, when the stranger left me, saying that 'his father was a Catholic, and he would die one, while I replied, that 'if my father had lived and died in error, I was not obliged to imitate him.'

"On the 10th I visited an Italian in the City Hospital, who suffered from a very severe sickness. I wished to leave him some religious tracts; but he was not able to read them; and I repeated my visits, and conversed with him on the value of the blood of CHRIST. The patient was a Roman Catholic, and therefore in fear of the pains of hell, without knowing any means of escape. I asked if he believed in CHRIST, and that his blood has washed away sin? He said '*yes*.' 'Then are you not saved,' said I, 'if your faith is sincere and living? The words which JESUS CHRIST once addressed to a sick man, 'Thy faith hath saved thee,' are addressed to you also. 'Believe, and you shall be saved.'' He mentioned to me several other duties: but little by little I showed him that they are impostures of the Popish priests, who have made the house of GOD a den of thieves; I repeated to him, 'Believe and you shall be saved.' A few days after, he was in better health, and I gave him a Bible, in which, after he had read some days, he found the truth, and the condemnation of the impostors. Towards the end of the month I returned; and he stretched out his hand in a friendly manner, and said:

"'Brother, I am convinced of my errors; I regret them, and henceforward I will seek for the truth in the words of the Gospel, the only source of peace, liberty, and eternal life.'"

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ROCHESTER, N. Y.—The following encouraging facts have just reached us:—"Since my last report three more have renounced Popery, a father and two sons.

The father and younger son give every sign of a true and heartfelt faith in the 'blood of the Lamb,' as the only way of obtaining forgiveness for their sins. The elder son, a young man about twenty-one years of age, who was educated for the priesthood, does not take such an interest in spiritual things as his father and brother. Although he detests Popery, he is yet ignorant of that one great truth insisted upon in the word of GOD, 'Ye must be born again.' I have been busily engaged this week in providing for them a place where they may be away from the influence of the Papists; as their influence (I need not say) both in deed and example is very bad—especially on the minds of those young converts who are not grounded and built up in the faith, like their more experienced brethren. My meetings are sometimes pretty well attended; the Romanists who attend (about ten in number) are all convinced of the errors of Popery, though not converted in heart. There are two individuals who are truly converted in heart and spirit, I trust, and have united with the Methodist Church; but these are not included in the foregoing number, although they attend my meetings regularly. They were converted before I came to this city, and are a credit to any Christian denomination. On Sunday last at my meeting I was speaking on the plan of salvation, as laid down to us in the Bible, and the inefficacy of all other schemes which man would propose to our belief. I happened to make some remarks on the doctrine of purgatory, as taught in the Church of Rome, and as I learned myself out of Bishop Butler's Catechism. I compared this doctrine with that of 'free grace,' and showed how one contradicted the other. All felt interested, except one young man, who stood up and said he would prove the doctrine of purgatory from the Bible, if the audience was satisfied. They consented; but, instead of proving the truth of the doctrine, he commenced an attack upon apostates, meaning converts from Popery. The Roman Catholics present 'did not care to hear him,' as they said. I went with him to the priest, as he required afterwards; but the priest he wanted was not at home. I have visited him since frequently, and there seems now a great change in him for the better."

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NEW-YORK CITY.—Another missionary in this city writes:—"During the last six months I have held fifty-one prayer meetings; the average attendance being from three to seven individuals. Amongst them I have distributed eleven packages of tracts, three of which were on the Errors of Romanism; the rest on Temperance, and of a practical and moral tendency. I have also distributed twenty-five Testaments and eleven Bibles, and have been the means of directing fifty-nine children to the Sabbath School—twenty-seven of whom I taught in my own rooms, although the average Sunday attendance was only from five to twelve. I can (with much thankfulness to GOD) report that one man, with his family, have renounced the errors of Popery, and embraced the truth as it is in JESUS, and when I consider the value of one immortal soul, I bless GOD for his aid to me, and consider my labors as not in vain. I have at this time three others, who visit me from time to time, who are deeply impressed with a sense of their ruined condition, and are very eager to learn the way to be saved. I hope before long they also will be added to the Church.

Four families, who were living without GOD, have joined evangelical Churches by my humble instrumentality. Although I cannot report to the Society many converts at present, still, from what fruits have already followed my humble labors in the cause of CHRIST, I have the sweet consolation of knowing that the LORD has not been forgetful of me; besides, from the willingness of some to read the Bible and receive tracts, there is every hope that the seed sown will, in GOD's own good time, produce much fruit to the glory of GOD the FATHER. My labors, however, are not all sunshine; for there are many things to depress and discourage; and some even go so far as to threaten my life. Still, supported by the grace of GOD, and having a clear conscience void of offence toward GOD and toward man, I have been kept from harm hitherto, and, for those who are thus hostile toward me, I have hope that GOD will yet show them their errors; and that, by his grace, they will be led to embrace that faith which they now persecute."

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PROVIDENCE, R. I.—Another report from this field states:—"Access to the Roman Catholic population is becoming more general, and though the priests are making every effort to keep the people under the influence of their delusions, even the children, in some cases, reject their measure. One little girl who had been at our school, by order of the bishop was taken and sent to the Papist school; she was so opposed to continuing at their school that her parents used great violence with her in order to make her go. The city authorities interposed, and appointed a guardian to the little girl. Three grown up children of another Roman Catholic family have refused to go to Mass, or to be called Roman Catholic. They are nearly all of age, and will no doubt come forth as the warmest opposers of that system which they reject. The minds of many Romanists are greatly disaffected towards their priests and system generally. The word of GOD is seen to be great and powerful in leading the inquirer to see the absurdities of the errors of Romanism."

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OGDENSBURGH, N. Y.—"At the visit which the Rev. Mr. Gillett made to this place, having had an interview with that gentleman, I expressed my fears of the consequences of Pere Chinique's doings here among the Romanists; I am happy to say, these fears are vanished as smoke. Many of that people have become incredulous, nay, believe nothing about those miracles pretended to have been wrought by that Jesuit who had pointed out to the people sundry places where miracles had been wrought, and where he had caused to come back into his Church all who had left it; but some incredulous ones, to test his pretensions, resorted thither, and to their surprise found there was no truth in all those pretended miracles; and found too, that in all those places the character of Pere Chinique himself does not stand high. Consequently Romanists here have lost their confidence in him.

"With regard to the individual whose name is on the bulletin annexed to my last report—and out of whom he had cast a devil in the guise of a viper, after he had made him return to his Church—all of which, by the way, is no longer regarded but as sheer deception—that same individual still frequents the Protestant churches

here, and is to be seen very regularly at my meetings, apparently humble and penitent, and zealous for the cause of CHRIST; and more than ever determined to engage in the work of the gospel, and is preparing himself for that blessed work."

## Miscellaneous.

### The Cross of Christ.

Hold fast CHRIST, but take his cross and himself cheerfully. CHRIST and his cross are not separable in this life, however they part at heaven's door.

To be crucified to the world is not so highly accounted of by us as it should be; how heavenly a thing it is to be deaf and dead to this world's sweetest music!

Make others to see CHRIST in you, moving, doing, speaking, and thinking: your *actions* will speak of him, if he be in you.

I wish our thoughts were, more frequently than they are, upon our country; heaven casteth a sweet perfume afar off to those who have spiritual senses.

More I can neither wish nor pray, nor desire for you, than CHRIST, singled and chosen out from all things, even though wearing a crown of thorns. I am sure the saints are at best but strangers to the weight and worth of the incomparable excellence of CHRIST. We know not half of what we love when we love CHRIST.

### Resolutions of the Philadelphia Baptist Association.

"1. *Resolved*, That numerous indications of Providence call upon American Christians for vigorous and united effort to evangelize the Papal population of our own and other countries.

"2. *Resolved*, That while we rejoice in the present and prospective efficiency of the American and Foreign Christian Union, we cordially commend it to the confidence and patronage of the churches of this Association."

The above "Resolutions" were unanimously passed by the *Philadelphia Baptist Association*, at its 144th Anniversary, held in this city, October 7th, 1851.

This Association numbers about sixty churches, and is the oldest and largest in the United States.

The Rev. Dr. Malcolm presided.

Yours, &c. R. B. WESTBROOK.

To the Rev. Dr. FAIRCHILD,
*Philadelphia, Oct.* 15, 1851.

### London Society for Irish Church Missions to the Roman Catholics.

We have already spoken of this institution and its operations. The following is a brief statement of them up to the present time:—"The great object of this Soci-

ety is to promote the evangelization of Ireland, in dependence upon the Divine help and blessing, by means of the simple preaching of the Gospel to the Irish Roman Catholics. The missionary work which was first adopted by this Society had been commenced in Galway in the year 1846. An extraordinary progress has been made since that period; multitudes of Romanists have been converted from Popery, and led to make a decided profession of the Gospel. This is evidenced by the demand which has arisen for churches, schools, and missionaries in various parts. The Bishop of Tuam, in whose diocess the county of Galway is situated, has found it necessary to issue an appeal for the erection of at least eight new churches, and the enlargement of others, without delay, to provide for the increasing congregations of converts, who have come out of Popery. Some of these churches are now in course of erection, and an urgent necessity exists for more funds to commence the building of others.

"In West Galway alone, upwards of 3000 children are now under regular instruction; all of whom are the children of converted or still Romanist parents. Some idea of the amazing progress of the work may be gathered from the fact, that whereas in one district alone, (West Galway,) there were, ten years ago, not more than 500 Protestants, there are now between five and six thousand. The reality of the work has been attested in a variety of ways. Resident English gentlemen who have purchased land in Connemara, and are able from local knowledge and observation to speak on the subject, declare there is every prospect, should the present movement go forward as it has hitherto proceeded, that ere long the whole of that part of Galway will become Protestant. The poor converts themselves have evinced remarkable consistency under the trials of physical privation on the one hand, and violent persecution on the other.

"The influence and power of the Romish priesthood have declined in a sensible degree. In the month of June last, the well-known Dr. McHale, who claims to be Archbishop of those parts, went to the village of Derrygimia to hold a confirmation, of which notice had been previously given several weeks beforehand; notwithstanding all the efforts which had been employed to secure a large attendance at the Romish Chapel, there were not more than forty persons present when he arrived; and in order to swell the congregation, Dr. McHale sent a message to the neighboring union workhouse, and required a large body of paupers to attend the service. On the same day the mission schools at the same village of Derrygimia were inspected by the Bishop of Tuam, and the honorary secretaries of the Society; no notice had been previously given of this visit from the Bishop; but not a single child belonging to the schools, except a very few who were in sickness, was absent; and there were upwards of 170 present. At Clifden, where Dr. McHale remained for the night, an effort was made upon the evening of the same day to get up an illumination; but there was only one person in the whole town who would illuminate his windows. At Ballynakill, a few Sundays ago, the priest, from the altar, denounced the converts (who are called 'Jumpers,' as having jumped from one religion to another;) and at the same time, upbraiding the people for not attending the chapel better, he declared, 'If you do not attend better than you have done lately, the Jumpers will soon have a greater triumph than they have ever had before; for I will nail up the chapel door, and not come here any more.' It is about a twelve-

month since two priests in Oughterard—Fathers Castiany and Geraghty—issued an appeal for help to enable them to withstand the successful efforts which 'the heretics' (or Protestants,) were using in that town. To the praise and glory of GOD be it spoken, that neither have those efforts been relaxed, nor the success bestowed on them diminished. On Thursday evening, the 12th of June last, Mr. Bickersteth preached to a full congregation of converts and inquiring Romanists, in the Parish church of Oughterard; and upon the following Tuesday evening Mr. Dallas preached in the same church to a more crowded congregation, the subject of the sermon having been previously advertised as 'GOD's call to leave Rome.'

"The reformation is not, however, confined to Galway. The Society is carrying on missionary operations amongst the Roman Catholics in Dublin, Enniscorthy, Limerick, Belfast; and is affording the means of direct missionary efforts to local committees of clergy in various parts of thirteen counties in Ireland.

"In the city of Dublin there are thirty-two agents employed by the Society, whose daily occupation is to visit amongst the Romanists, and strive to bring them to an acquaintance with the Gospel of JESUS. Many instances have come to the knowledge of the Society of conversions, not only from Popery to Protestantism, but, as it may be confidently believed, from darkness to light, and from the power of Satan unto GOD. A class of inquiring Romanists meet, every Tuesday evening, in the school-room of St. Michan's Church, when discussions take place upon the several points in dispute between Protestants and Romanists. The two honorary secretaries of the Society were present upon one of these occasions, on the 10th of June last. The discussion commenced at half-past seven, and did not close till past ten o'clock. There were upwards of seven hundred in the room, of whom a very large number were inquiring Romanists. It was a deeply affecting and interesting spectacle to see the earnestness of this assembly, and the eagerness of the appeal to the word of GOD, as often as any text of Scripture was quoted. The missionary who conducts these weekly controversial meetings, is the Rev. Charles MacCarthy. Upon the occasion now referred to, the Bishop of Cashel, and several clergymen were present. The priests evince no desire to attend these controversial discussions. They are afraid to encounter the keen edge of the sword of the SPIRIT, and dare not openly bring their doctrines to the test of GOD's word.

"In the presence of so much encouragement, with so large and extensive a field open before them, with so rich a promise of an abundant harvest, the Committee of the Society for Irish Church Missions earnestly appeal for renewed help. Strong in faith, and not daring to shrink from the work to which, as they believe, GOD has called them, they have determined upon opening fresh missionary stations, and planting the gospel standard in districts on which hitherto the darkness and idolatry, the superstition and iniquity, of Popery have heavily brooded. They rely upon the zeal of all who know the grace of our LORD JESUS and have felt in their own hearts the power of the HOLY GHOST.

"The case is imperative: every day souls are perishing for lack of the bread of life. Who can contemplate the disclosures of the Irish census without a feeling of horror, that upwards of two millions of souls should have gone into eternity, almost all of them utterly ignorant of the gospel, which alone makes wise to salva-

tion,—which gospel it was in the power of English Christians to have sent them? Let us strive to redeem the time, and to seize the great opportunity.

"New stations are demanded; fresh churches are required; more missionaries must be sent forth. Let us pray; let us act; let us cheerfully and promptly give, each one according to the ability which God hath given."

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## Manifesto against the Bible.

*The Bishops of the Ecclesiastical Province of Lombardy assembled in special conference in Milan, to the Reverend, the Parish Ministers, and the beloved Clergy of their respective Dioceses, peace and blessing.*

Of the afflictions which the LORD has reserved for us in these latter times, O venerable and beloved children in JESUS CHRIST! the most grievous to our hearts is that of beholding our country inundated with books and pamphlets of every description, tending to bring into disrespect what ought to be, above all things, dear to every true Christian, and to turn the most sacred subjects into ridicule; yea, by insidiously attacking the purity of Christian morals, to undermine the integrity of our most holy faith.

And in further augmentation both of the dangers to which the faithful are exposed, and of the grief of their bishops, the enemies of our common faith, who are at all times on the watch for a favorable attack upon us, have eagerly seized upon the opportunity afforded by the political disturbances of the country, to introduce among us a host of corrupt Bibles, with a view to undermine the faith of the simple, and to carry on, even among ourselves, their works of darkness for corrupting sound doctrine. Nor do they leave any artifice untried, whether in the form of elegance in printing and binding, or in the lowness of their charges, to put them into circulation, and to gain their own ends. Verily, it is afflicting to own that, perhaps in order to prove the constancy of our faith, or perhaps as a punishment for our backsliding, the LORD has suffered their attempts to be not altogether in vain, inasmuch as in various Catholic families, not only in our cities, but in our market towns and villages, their Bibles, as above described, are circulated with impunity, more especially among females and the youth of both sexes.

It is unnecessary to remind you how repeatedly the Church, by the mouth of the Roman Pontiffs, has forbidden her children to read the Bible in any vulgar tongues whatsoever, and has not even sanctioned the versions of Catholic authors, though free from all suspicion, unless they have previously received the approbation of the Apostolic See, and were furnished with annotations taken from the holy fathers, or of learned and Catholic writers. His holiness, Pope Clement VIII. has, moreover, declared, that no bishop whatever is at liberty to prevent Bibles of the above description to be kept and read.

It is further well known to you how rigorous have been the measures, at all times, adopted by the Roman Pontiffs, to prevent Bibles of any kind that may issue from the presses of heretics, from falling into the hands of the faithful; and such are, in all respects, the mutilated, and on many accounts, erroneous copies of Dio-

dati, which have been so widely disseminated among us, to the crying injury of the faithful, and to our most poignant distress.

On you again we call, O venerable brethren, and beloved sons of JESUS CHRIST, who are attentive and obedient to the wise regulations of the Church and the Roman Pontiffs. Point out the necessity of rendering strict obedience to the most holy laws of that mother, in order to become her children, and to find salvation in her. Above all, be careful that prohibited Bibles, or bad books, leading astray from the true faith, and from pure morality, do not find their way into Christian families. Let the faithful read the Holy Scriptures, but let them be in such form as they are furnished by the Church, who is the sole depository and interpreter of the Sacred Volume.

Given at the archiepiscopal palace in Milan, the first of December, 1850. [Here follow the names of the bishops.]

## Notices of Books.

MANUAL OF THE CHRISTIAN ATONEMENT; by Rev. Thomas Lape. New-York: M. W. Dodd.

This treatise appears to be calculated for popular instruction on the fundamental doctrine of Christianity; and while many will dissent from the correctness of some views embraced in it, few will fail to receive benefit from the practical reflections which the theme suggests.

HANDBOOKS OF NATURAL PHILOSOPHY AND ASTRONOMY; by Dionysius Lardner, D. C. L. Philadelphia; Blanchard & Lea.

A more generally attainable treatise on these branches of Natural Science, than the works we already possess on the subject, is no small contribution towards the facilitation of popular knowledge. From the pen of Dr. Lardner, such a production has claims to a wide introduction and adoption in our schools and academies. From some examination we infer that the latest results of scientific investigation are embraced in these "Handbooks," the American edition of which is improved by various corrections and additions, among which are a series of brief questions and definitions on each subject, for the convenient use of students. The division into separate "Handbooks" on the several branches included, is also a fortunate arrangement; the whole collection, embracing the first series, making a neat volume of convenient size.

THE HISTORY OF THE UNITED STATES OF AMERICA; by Richard Hildreth. New-York: Harper & Brothers.

Mr. Hildreth no longer labors, in these volumes, under the disadvantage of apparent competition with an already popular historian, who had previously occupied the ground covered by the former portion of this work. Having carried the narration down to the adoption of the Federal Constitution, he now prosecutes it under the administrations of Washington, John Adams and Jefferson. This portion, we believe, has never before been treated with equal detail. Peculiarities of political opinion, in a period so closely connected with the events of our own times, must of course appear more conspicuously than before. But we doubt whether, in the popular judgment, these features will detract from the title of Mr. Hildreth's work to estima-

tion, as the great American history. The lucid and accurate style of his composition, though in a great measure devoid of the graces of diction which characterize Mr. Bancroft, is most in harmony with the grave and unimpassioned manner of his investigations and statements. We must not omit reference to the mechanical attractions of these volumes, which are quite worthy of the standard value of the work.

THE RAINBOW IN THE NORTH; by S. Tucker. New-York: R. Carter & Brothers.

This beautiful little book gives a very interesting account of the first establishment of Christianity in Rupert's Land, under the labors of the English Church Missionary Society. The history and description of the missions are narrated in a very pleasing manner; the illustrations, of which there are several, are of a very superior character.

JAMIE GORDON, OR THE ORPHAN, is the title of another of Mr. Carter's charming juvenile publications. It is the history of an orphan boy taken at an early age to India, where, passing through the various temptations to which foreign children are there exposed, he finally became a useful Christian.

Our readers will do well to make a note of these little volumes. No better selections could be made for the approaching season of gifts.

THE LIFE OF A VAGRANT, written by himself. New-York: R. Carter.

The sub-title of this book is more attractive—"The testimony of an outcast, to the value and truth of the Gospel." Though not without interest, the narrative does not seem, however, to fulfil the promise of this title. Its publication, we should judge to be owing rather to the kind partiality of the vagrant's friends than to its intrinsic merit.

THE LORD A STRONG TOWER; published by the Am. S. S. Union. Sold by J. Meeks, Nassau-st. New-York.

A simple, edifying exposition of the nature of the Christian's trust; illustrated in the lives of Joseph, Daniel and his companions, and Lazarus. The language is plain, adapted to youthful comprehension, and calculated to interest and benefit. The engravings accompanying it are remarkably fine.

## Movements of Rome.

ROMANISM RENOUNCED.—During the meeting of the Episcopal Convention in Illinois, for the election of an assistant Bishop, Rev. Dr. John Niglus, a Roman priest, renounced the doctrines of that Church, and was received into the communion of the Episcopal. He was one of the Professors of the University of Vienna. He fled to this country from the persecution of the Austrian Government.

ROMANISM.—Horace Greeley, in one of his letters, says:—"They have 365 Roman Catholic churches in Rome, with a population of 170,824, including infidels, idiots, and infants. This gives one Romish church for 468 people of all descriptions. And as the same city contains 4,633 bishops, priests and monks, each church has an average of nearly 13 priests to minister to it. Of course each church may have a new priest every month in the year—a pleasant variety."

Spread of the Gospel in Florence.—Under the influence of the Spirit of God, a deep religious interest has been excited in Florence, and numbers of Italians are now inquiring for the Scriptures and reading them with delight. According to the Count Guicciardini, there are more than 2,000 persons who are under the influence of the gospel in various degrees, some still seeking it and others having found it.

Papal Tyranny.—Several young men in Rome werea rrested for wearing *striped pantaloons*, under suspicion that the stripes were intended to display the hated tri-color, which was the symbol of the republic. In Bologna forty gentlemen of family have been put in irons, and the prisons throughout the states of the church are crowded with the victims of civil and ecclesiastical tyranny. At Rorrigo within a fortnight there were *twenty-one executions*. The Roman Catholic Freeman's Journal in New-York, styles these as the acts of "*a mild and paternal government*."

## View of Public Affairs.

Our papers are filled with detailed accounts of the reception of the Hungarian patriot Kossuth, at Marseilles, on his way to England, and at Southampton. The French authorities having refused him permission to pass through the country, he addressed a glowing appeal to the democrats of Marseilles, and left on the 1st Oct. for Gibraltar. The preparations for his reception at Southampton are described as being on a grand scale; the greatest enthusiasm pervades the people.

The Great Exhibition at London was to close on the 11th; the approach of its termination was creating general interest. On the 4th inst. the number of visiters amounted to 109,915; the receipts were £5,175 16*s*. The best order prevailed.

The Austrian government, as might be expected, has taken serious umbrage at the noble course of the Turkish Porte in regard to Kossuth and his companions. A ministerial communication in the official paper declares that, henceforth treaties will no longer be considered as binding in the relations of those courts.

At Madrid, the prevailing sentiment, upon receiving news of the failure of the Lopez expedition against Cuba, was that of exultation.

From Chili, it is reported that a revolution had broken out among the troops, who have declared in favor of General Santa Cruz as President.

The Kingdom of Sardinia presents a more hopeful appearance to the Christian than any of the countries of Papal Europe. The present king is determined to carry out the free constitution of his father, the lamented Charles Albert, in spite of priest, jesuit, or pope. The Waldenses, so long and bitterly persecuted, are now, for the first time, incorporated in the nation, and enjoy equal privileges with the rest. The Bible has gained an access where before it had none. Freedom of conscience and the press is enjoyed, and the right of suffrage is almost universal. The Roman Catholic Church is falling into disrepute with the higher classes, and light is gradually breaking in upon the lower. There is hope that this interesting people will be in time not only free from the bondage of Rome, but truly enlightened by the gospel, and thus become the teacher and regenerator of the whole Italian peninsula.

## Our Society and its Wants.

The period of the operations of the American and Foreign Christian Union is brief. It is about two years and a half. Its commencement was much embarrassed. But the developments of Providence have fully sustained its organization,—and the many tokens of Divine favor which have been bestowed upon it, happily and clearly indicate its approval as an agency *now* performing a much needed and good work; and destined *hereafter* to accomplish a service of the utmost importance to the Church of our LORD JESUS CHRIST, and to the world of mankind.

One of the most formidable barriers (if not eminently the most formidable) to the progress of the principles of *civil liberty*, and the *kingdom of* CHRIST among men, is ROMANISM. Mohammedanism and Paganism are trifles compared with it: and will soon vanish when Romanism shall have been removed from the earth. Nothing so much perplexes and burdens the nations of Europe at this time as it; nothing so much disturbs England and Ireland; and no evil is more to be dreaded by any people than its introduction and prevalence among them.

To expose its true nature, its antichristian character; to labor to redeem from its bondage and idolatries, those who are under its power; and to substitute a pure Christianity in its stead, is our appropriate, yet difficult and important work.

It can easily be seen, by every reflecting mind, that the evils for whose removal we labor are of a kind altogether *peculiar;* and that *ordinary* agencies will *not much* affect them. We need, and must have, a peculiar literature adapted to the position and habits of thought of those whom we would benefit. We need, and must have, a band of missionaries whose *peculiar previous training has qualified them for the work to be done.* Others could effect but very little.

In preparation for its work the Society has made good progress. It has a publication as well as missionary department; and, in obedience to the manifest calls of Providence during the current year, it has established several new and highly important missions; while others, in respect to "fields white already unto the harvest," have been projected, and considerable advancement has been made in the matter necessary to their commencement advantageously at an early day.

But it becomes our duty now to say to our readers, and to the patrons and friends of the Society, that *the treasury is embarrassed, and needs prompt and liberal relief.*

The missionaries of the Society are now preaching the Gospel in various Roman Catholic countries of Europe, in South America, in the West Indies, in the Valley of the Rio Grande, on the confines of Mexico, on the northern frontier near the Canadas, and in the principal cities and towns, and in some rural districts of our own country. They preach it in *seven* different languages, to the thousands of the foreign population now resident among us; and GOD is crowning their labors with encouraging success. Thousands, by their labors, hear the gospel who otherwise would not hear it, and multitudes are brought by them to a saving knowledge of the truth. Not a month occurs which does not record some hopeful conversions of Romanists to CHRIST, through the agency of our missionaries. And several of these missionaries have gathered congregations which are now walking

"in the order and comfort" of the gospel; each member of which had formerly been a Romanist.

*But the treasury is embarrassed, and has been for some weeks.* The missionaries have labored faithfully and profitably to the cause of morals and religion. "The laborer is worthy of his hire." WHAT THEN SHALL BE DONE? The friends of the Society and of our common SAVIOUR, we trust, will answer the inquiry.

We have, thus far, been encouraged in our work beyond our expectations. And with gratitude to GOD, we record the *advance* which has been realized in receipts, during the current year, upon past corresponding times. And we had hoped to avoid the necessity of any special statement, in respect to our wants; but our work has increased, and our pecuniary liabilities have necessarily been increased, and duty requires us, as the servants of the Society, to make our position known to its friends.

Shall the missions now established, or any of them, be suspended? Their suspension would be followed with evils which it would probably take years to counteract. Instead of suspending them, the voices of the multitudes perishing urge the establishment of many others in addition.

Shall the missionaries now under appointment to labor in Panama and in Rio de Janeiro be retained in this country? They have prepared themselves for those fields. They have given themselves to the work. They are ready to embark; and they are anxious to enter the service; and doors of usefulness are now opened in those places, which, if not entered soon, possibly may be closed; or, if not closed, may be entered hereafter, perhaps, with less encouraging prospects.

But their departure for these fields must depend upon the decisions of the friends of the Society, and of the cause which it seeks to promote.

Should only the readers of the Magazine send us a donation of *one dollar each*, it would enable the Board to send out these missionaries to their respective stations, and to extend relief to many of the laborers, who need, especially now, to receive what is due to them, in order to provide for the approaching winter. But we do not prescribe the amount of donation for any one.

We have confidence in the sympathies and principles, and cheerful co-operation of the Christian community; and doubt not that the pastors and clergymen, and the laymen to whom GOD has intrusted wealth, and others who are interested in our work, on reading this article, which is respectfully commended to their prayerful consideration, will put forth such efforts in respect to the case as in their judgments shall be deemed proper; and we will hope that they will allow us to hear from them in the way of contributions to the treasury, at an early day.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th OCTOBER, 1851.

MAINE.

| | |
|---|---|
| Winthrop, David Thurston, | $2 00 |
| Bloomfield, Isaac Dole, | 50 |
| Limerick, Young Ladies' Society, | 11 00 |
| Bangor, J. Eddy, | 20 00 |
| Augusta, South Ch. and Soc'y, to constitute Rev. Edwin B. Webb L. M. | 32 42 |
| Hallowell, 1st Cong. Ch. and Society, to make Rev. John P. Skeele L. M. | 34 31 |

Bath, Winter-st. Ch. and Society, . . . . 20 75
Central Ch. and Soc'y, to make Rev. Eliphalet Whittlesey L. M. . . . 30 00

NEW HAMPSHIRE.

Milford, Cong. Ch. to make Rev. E. N. Hidden L. M. $31; and $6 in part of Rev. Ira Person L. M. . . . . 37 00
Gilmanton, Cong. Ch. a balance, . . . . 12 00
Amherst, Cong. Ch. do. . . . . 8 75
Hooksett, Cong. Ch. a few individuals, . 3 10
Gilsum, Amherst Hayward, . . . . . 1 00
Londonderry, two friends, per Rev. Tho's T. Brainard, . . . . . 3 00
Mount Vernon, Cong. Ch. in full of Rev. C. D. Herbert, L. M. . . . . 21 00

VERMONT.

St. Johnsburgh, Cong. Church $35.73; J. P. Fairbanks, to make his wife Almira T. Fairbanks L. M. $30, . . . . . 65 73
Wethersfield, Cong. Ch. . . . . 13 32
Middlebury, Cong. Ch. in part, . . . . 28 50
Meth. Cong. . . . . 4 00
Vergennes, Cong. Ch. and Society, . . . 38 00
Meth. Episcopal Ch. . . . . 5 00
Castleton, Wm. Dennison, . . . . . 3 00
East Rutland, Cong. Ch. and Society, . . 25 25

MASSACHUSETTS.

Hadley, First Parish, to make Rev. Rowland Ayres, L. M. . . . . 30 00
Bradford, Belinda E. Lovejoy, Ann'y, . . 3 00
Boylston, Cong. Ch. and Society, to make John B. Gough of Boylston Centre L. M. 39 26
Southampton, Cong. Ch. and Society, . . 25 00
Newburyport, First Presb. Church Ladies Whitfield Circle, Mrs. H. Sanborn, Tres. to support a Colporteur in France, and make Mrs. Sarah D. Moody and Mrs. Elizabeth Storey L. M's. . . . . 80 00
Monson, Cong. Ch. and Society, . . . . 43 37
Meth. Ch. . . . . 3 00
Palmer, Second Ch. and Society, . . . . 10 00
Shelburne, Ladies' Benev. Soc'y, . . . . 9 75
Dedham, First Cong. Ch. . . . . 33 30
Ashland, Misson'y Asso'n, C. V. Guy, Tre. 17 00
Harvard, Benj. Barnard, . . . . . 10 00
Hatfield, Martha Guild, . . . . . 2 00

CONNECTICUT.

Bethel, Cong. Ch. and Soc'y, in part, Capt. Isaac Seelye, Mrs. Lem'l Beebe, each $3, An'l. Others. $7, . . . . . 13 00
Coventry, First Cong. Ch. (Rev. C. Hyde, pastor) Mrs. Fanny M. Preston, bal. in full of L. M. $15; Rev. Cha's Hyde, an'l, $5; Others, $15, . . . . . 35 00
Coventry Village, Rev. H. B. Blake, . . . 2 00
Bridgeport, South Ch. additional, Jas. Porter, $5; Lem'l Coleman, $3; Fanny Cushing, $2, . . . . . 10 00
Hamden, Mount Carmel Cong. Rev. A. Putnam, bal. of L. M. $15; Others, $7.57, . 22 57
West Haven, A Friend, . . . . . 5 00
New Haven, Centre Ch. additional, E. C. Read, $5; Jas. Townsend, $1, . . . . 6 00
Court-st. Ch. E. N. Thomson, . . . 5 00
Howe-st. Ch. A Friend, . . . . . 1 00
Obed T. Frisbee, An'l M. . . . . 3 00
Woodstock, Ch. and Society, . . . . . 10 00

NEW-YORK.

Rhinebeck, C. S. Wainwright, Ann'l M. . . 5 00
Rocky Hill, Miss Alida L. Brown, . . . 1 00
Montgomery, Presb. Ch. to make Rev. Dr. Judd L. M. . . . . 33 00
Middletown, P. Horton, . . . . . 1 00
Presb. Ch. Additional, . . . . . 9 00
Chester, Additional, per Rev. J. Wood, . . 5 00
Amity, Presb. Ch. Add. to make Rev. Mr. Timlow L. M. . . . . 20 00
McGrawville, C. Church, . . . . . 10 00
Cincinnatus, C. Church, . . . . . 5 00
Texas Valley, B. Church, . . . . . 5 50
Pitcher, C. and B. Church, . . . . . 8 29
Arksville, Alex. Ruckby, . . . . . 50
Bovina, James Douglass, . . . . . 1 00
Upper Jay, Rev. L. Brewster, . . . . . 2 00
Ogdensburgh, Presb. Ch. . . . . 20 35
Meth. Ch. . . . . 3 33
Bapt. Ch. . . . . 1 96
Gouverneur, Presb. Ch. . . . . 13 55
Bapt. Ch. . . . . 5 20
Cong. Ch. . . . . 4 00
Mrs. H. M. Ingersoll, . . . . . 1 00
Potsdam, Dea. J. Smith and Others, . . . 2 15
Malone, Cong. Ch. to make Rev. Ashbel Parmelee, L. M. . . . . 30 00
Bapt. Ch. to make their Pastor, Rev. O. W. Babcock L. M. in part, . . 10 00
Utica, R. D. Ch. a balance, . . . . . 1 00
Johnstown, J. P. W. . . . . 2 00
Coxsackie, Mrs. Amanda Cuyler, . . . . 5 00
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Errata—In October No. under New Haven, Conn. page 335, read George Hoadley instead of Geo. Hadley, and Jas. M. Mason. An'l M. $3.00; rest of the Paragraph should be omitted. Birmingham, Dea. Shelton and 5 Others, should read $3 each, making $18, and not $81, as reported.

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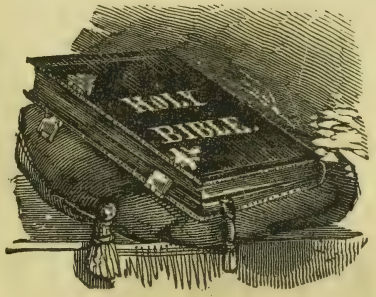


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# INTRODUCTION.

In completing a second volume of the monthly organ of the American and Foreign Christian Union, it may be proper for its conductors to express their hope that this completion has not been reached without improvements in its value and increase in its usefulness. During the last few months our magazine has been deprived of the services of its editor, one of the Society's Corresponding Secretaries, who has been during that time in foreign countries on the service of the Society. It is not improbable that the variety and interest of its pages have suffered from this deprivation; yet, upon the whole, our readers have perhaps found little diminution in the real value of the articles in these numbers. Our endeavor has been to keep up a general survey of the events and influences bearing upon the great cause of Evangelical Protestantism, and at the same time to develop the fundamental principles of that cause itself, as they come up in the discussion with Romanism. At no previous time have these two departments of intelligence presented a more striking aspect than during the past year. The political and ecclesiastical excitement in England, relative to the Papal Aggression; the rapid diffusion of Gospel truth in Ireland; the influence of Jesuitism manifested in France; the propagation of Evangelical principles in Italy, in the face of bitter opposition from priest and prince: these, to say nothing of the cause in our own land, are topics of surpassing interest that have come up within the

twelve months just elapsed. On the other hand, the discussion of the great doctrines of Protestantism is evidently increasing in importance in the minds of Christians generally; standing out as it does, in the present state of things, as one of the most prominent branches of religious inquiry.

In the prosecution of our work we have endeavored to fill up the plan we proposed for ourselves at the outset of the year; namely, to give a general view of the State of Religion throughout Christendom abroad, the Condition of Evangelical Denominations in the Church at home, and the History and Progress of our own peculiar work, both Abroad and at Home. The first two of the series of articles to which we allude, have been lately interrupted by the editor's absence, but will be resumed on his return. The last-named class of subjects, we trust, has been faithfully and satisfactorily treated. All of them will be continued, should PROVIDENCE permit, with diligence, and in earnest desire for the blessing of GOD, the extension of whose cause is the one object of our work.

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## Wickliff.

Wickliff has been frequently designated as the "Morning Star" of the Reformation. He was born in 1324, more than one hundred and fifty years before the birth of Luther, at a village bearing his own name, in Yorkshire, England. His parents devoted him to the service of the church; and he was sent to Oxford, where he became an accomplished scholar, and well versed in the Sacred Scriptures. He was first introduced to public notice by his preaching against the idleness and vices of the mendicant friars. Again, in 1365, he resisted the claims of the Pope to the tributary payment of a sum of one thousand marks, annually, from the English nation. In 1370 Wickliff was ejected from the wardenship of Canterbury Hall, to which he had been appointed by the Papal court, five years before. But in 1373 his high standing as a scholar obtained for him the degree of doctor of divinity; and he was appointed Professor of Divinity at Oxford.

Wickliff's lectures on theology made a powerful impression on all ranks of society. The clergy soon became alarmed. In 1377 he was cited to appear before an ecclesiastical council, to answer charges against his doctrines. To this council he was accompanied by the Duke of Lancaster, and the Lord Marshal of England, and by others appointed by the Duke to secure his safety. At the opening of the meeting a dispute arose between the Lord Marshal and the Bishop of London, which ended in breaking up the council; and nothing was done to Wickliff. But in 1382 he was again summoned before an ecclesiastical assembly at Oxford, and was then expelled from the University.

This distinguished reformer achieved, in 1383, the great labor of his life, the translation of the Bible from the Latin into the English. It was the first complete English version ever made; and it soon aroused the wrath of the Roman See. In 1390, after Wickliff's death, the English prelates introduced into the House of Lords a bill for the suppression of this translation. The Duke of Lancaster, a warm friend of the reformer, opposed it, and the bill was rejected.

Wickliff died calmly in his bed, in 1384, at the age of sixty. But Rome did not forget her displeasure; and thirty years after, at the Council of Constance, a formal trial was made of his writings, which were then condemned; and sentence was passed upon Wickliff, that his bones should be dug up out of his grave and be burnt! This decree was executed by order of Pope Martin V. in 1428. His bones were dug up and burnt, and their ashes were put into a brook called the Swift: whence that

memorable saying of Fuller: "The brook Swift did convey his ashes into the Avon, the Avon into the Severn, the Severn into the narrow seas, they into the main ocean; and thus the ashes of Wickliff are the emblem of his doctrine, which is now dispersed the world over."

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## Popery fulfilling Scripture.

It is sometimes said, that the papacy cannot be accused of self-exaltation above GOD, whom every Papist, the Pope included, most devoutly worships. But neither the prophecy predicts, nor does our interpretation declare any such thing. As already seen, the phrase "called god" points out, not the true GOD, who is never so designated, but idols, or more probably, civil and ecclesiastical rulers. The papal system, however, exalts the Pope to GOD'S place in the church, and thus opposes Him. I proceed to present this part of the subject under several particulars: 1. The papal system opposes GOD in the person, prerogatives, and acts of the Pope. (1.) When a Pope is inaugurated, the cardinals approach him, seated on the high altar, the very seat of divinity, and render him worship, chanting the "Venite, adoremus," "Come, let us worship." His common title is "His Holiness," and another, "our Lord God the Pope." Incense is burned before him. In the Lateran council, and with its approbation, he was called "God on earth." Gregory II. asserts, that the whole "western nations reckoned Peter a terrestrial God."

(2.) Variant opinions have been held by papal doctors on the Pope's prerogative. Some assign him no higher authority than that of president. Others consider him an absolute sovereign over all rulers, who may ordain, judge, suspend, or depose patriarchs, bishops, cardinals, priests, and kings; call and dissolve councils; and absolve subjects from allegiance. Others maintain that he has all power in heaven and earth; "none except GOD," says the sainted Bernard, "is like the Pope." Say others, "he can make something out of nothing." And others declare, that he can dispense with right, and has power over all powers both in heaven and earth! The general doctrine, as stated by Dens, is, "that the Pope, determining from the throne, matters of faith or morals, is infallible." He is also supreme over kings in temporal matters, when necessary to effect spiritual decrees; and as "he must be obeyed in all things which concern the church," it follows that opposition to his will, in any matter, may be easily silenced, on the pretext that the "interests of the church" are involved. If these variations serve no other purpose, they suit very well for the various moral latitudes of the world; the most moderate being adapted to countries where Popery is not prevalent, and the most ultra to those where no other religious system is tolerated. As to the United States, the oath taken by bishops obliges each "to defend, increase, and advance the rights, honors, privileges, and authority of the holy Roman Church" and of "our Lord the Pope;" and "heretics and rebels to our said Lord the Pope, to the utmost of our power to persecute and destroy." That this oath was taken was once denied, but Bishop Purcell has admitted the fact in his debate with Campbell, pp. 317, 318, 346, 350. How idle the prating that Popery has been modified! "Modified," as Bunyan's giant, by necessity; still sitting, toothless and powerless, with malignity, spite, and hatred glaring in his

eyes. Whenever the power is possessed, Popery is ready to avow all its ancient prerogatives, and carry out all its purposes. History well attests, that the pretensions of the Pope to authority over kings and all earthly potentates, civil and ecclesiastical, have been repeatedly enforced, and the Pope is still ready to exert, and claims a right to exert, all the power he has ever done. "Semper et ubique eadem," is still the motto of this apostate church.

(3.) The papal system opposes GOD in the acts of the Pope and his subordinate accredited representatives. Whether the supreme papal authority be resident in the Pope alone, or councils alone, or in the Pope and councils united, is a matter of little moment. To us it is evident, that wherever resident, this authority has been uniformly opposed to GOD.

The papal system assumes for its authorities the power of interpreting Scripture and prescribing a rule of faith. GOD has declared the Scriptures "able to make wise unto salvation, through faith which is in CHRIST," and has appointed "the HOLY SPIRIT" to "lead and guide" his people "into all truth." Popery proclaims the church as the only guide to a right understanding of the Scriptures, and adds to the Bible, traditions propounded and explained by the church, of equal or greater authority than the Bible.* What the church decrees to be tradition or the meaning of Scripture, must be received as such. We must not follow opinions, for "he who has an opinion," we are told, in the "Garden of the Soul," p. 392, (a book for the guidance of papists,) "is a heretic." We are to follow the church implicitly, for there is no faith except what is grounded on authority. (Garden of the Soul, p. 394.) We are required to believe what the church believes, understood or not. Says the "Creed of Pius IV," which is a summary of the Catechism of the Council of Trent, "The holy Catholic and Apostolical Church must be acknowledged as the mother and mistress of all churches; and all things, which by the several canons and general councils, and especially by the Council of Trent, have been delivered, defined, and declared, must be received and professed, and all things contrary thereto condemned, rejected, and accursed." And we are required to believe, on the pain of damnation, for it is added, that "out of this true Catholic faith, no one can be saved."

Dr. Milner, one of the most learned, eloquent, and ingenious defenders of Popery, explicitly states, "that CHRIST never intended his religion to be learned from a book, nor directed the Apostles to write any thing." These are the doctrines, not of the middle ages, but of this day.

Again, Popery has ever opposed, as well as depreciated the Bible. Not only was this true before the Reformation, but it is now true, not only in respect of our version of the Scriptures, but theirs also. The bulls of the present Pope and his predecessor, and the policy of papal bishops here and in Europe, and the acts of priests all prove this. The circulation of the Bible by Bible Societies is denounced, its use in schools forbidden, and copies given to the poor Catholics taken away and burned. After two centuries of bitter persecution, when families were separated, and men and women maimed, tortured, exiled, and burned, for reading and circulating the Scriptures in the vernacular language, in England, France, Germany, Holland and Scotland, Rome's policy changed, and a translation of the New Testament was made

* "Catechism of the Council of Trent." Baltimore, F. Lucas. See also in the "Preface to Douay Bible," "Decree of Council of Trent."

at Rheims, (1582,) and of the Old at Douay, (1609.) Though never recognised by any council, seeing none has since met, these translations were connived at; and their authors were not persecuted. Editions of the whole Bible, in these versions, are still printed under Episcopal approbation; but even this, their own Vulgate in English dress, none dare read, except as permitted by bishops and priests—and the inhibition to this effect is printed in the preface to the book itself. Whether from fear, or from enmity to truth, or from ignorance, Popery is still the uncompromising enemy of the word of GOD.

Popery opposes the teachings of the Bible, however dispensed to men. The Bible teaches us to confess our sins to GOD and believe on the LORD JESUS CHRIST, and him alone, as the condition of salvation. This is a matter of vital and eternal moment to every man. This plain truth Popery opposes, by teaching that original sin is remitted in baptism, and that for all subsequent sin, pardon is obtainable only by confession to a priest, and through his intervention. Instead of "faith toward CHRIST" and "repentance toward GOD," the penitent is taught to rely on rites and ceremonies, altars, penances, confessions, priests, saints, and the Virgin. These are substituted for CHRIST; or, at least, on the most candid view, come in between the penitent and his SAVIOUR.

The Trent Catechism teaches: "There is no sin however grievous, no crime however enormous, or frequently repeated, which penance does not remit," p. 183. "No crime can be committed which the church cannot forgive;" and "this power of forgiveness is lodged with the bishops and priests," p. 82. "In the minister of GOD, who sits in the tribunal of penance, his legitimate judge and the viceregent of GOD, the penitent venerates the power and person of JESUS CHRIST: for in the administration of this and the other sacraments, the priest represents the character and performs the functions of JESUS CHRIST," p. 184. "The voice of the priest is to be heard as that of CHRIST himself, who said to the lame man, 'Son, be of good cheer; thy sins are forgiven thee,'" p. 180. "Power" (to forgive sins) "is not simply to declare that sins are forgiven, but, as ministers of GOD, really to absolve from sin," p. 182. Thus the priest has power to forgive sins, impart the HOLY GHOST, and in the mass, to offer an available sacrifice for the sins of the living and the dead. To him the faithful are bound, under penalties of eternal wo, to confess all their sins, even their most secret thoughts; and since the power "to recall a sinner from the state of sin to that of righteousness, is a greater work than to create the heavens and earth from nothing," the priest, in forgiving sins, arrogates to himself no less than an infinite and divine power.

And who is this, to whom power over heaven and hell, salvation and damnation, is thus assigned? Hear the Catechism, on p. 73–4, "The faithful are frequently to be reminded, in order to be convinced, that were (the) ministers (of the church) debased by crime, they are still within her pale, and therefore lose no part of the power with which her ministry invests them." A drunken wretch, just wallowing in debauchery, is taken from his cups, dressed in canonicals, seated in the "tribunal of penance," and with the authority of JESUS CHRIST and the MOST HIGH GOD, divides to men their award of heaven or hell, and settles the eternal state of all the dead. Thus not only the Pope, but every priest, deriving authority from him, is "set up in the church of GOD, showing himself that he is GOD," and often so called by his superstitious followers. With great swelling words against the people of GOD,—boastful

pretensions and arrogant presumption, to be the only accredited ministers of religion, these men, though "debased by crime," "lord it over GOD's heritage." This is no raillery—no antiquated and obsolete delineation of Popery by bigoted sectaries, but the avowed and published doctrine of the papal authorities in these United States, in this middle of the nineteenth century.

Nor is this all. Lest men might presume on the facility of forgiveness, and absent themselves from confession, and hold back the "fees," Popery has invented a figment, of which no trace exists in the Bible, called the "temporal punishment of sin," or the pains and penalties of sin to be endured here and in purgatory. We are taught, that though the "eternal punishment" of sin be remitted, the penitent is still liable to suffer *this*, from which he can be relieved only by doing penance, under priestly prescriptions, which may be prayer, fasting, or *almsgiving*. The power of remitting this "temporal punishment," on the performance of the prescribed penance, has been lodged in the church, in virtue of the good works of the Virgin and saints, and the superfluous sufferings of CHRIST, the merit of all which belongs to the church, on the principle of the communion of saints. Prayer and fasting, not being always convenient to the laborer, or agreeable to the gay and luxurious, a commutation in money is accepted, and the remission thus procured is called an *Indulgence*. The priests have thus assumed, first, to say how long a temporal punishment is due for certain sins, and then, how large a sum in default of prayer and fasting, will release us from our liability. Thus we read of indulgences for ten, twenty, or a hundred days, or so many months or years. Our dead friends in purgatory being unable to perform the penance or pay the commutation, we may do it for them, and shorten the duration of their sufferings, or by paying enough, bring it at once to an end. How tender the mercies of Popery! how considerate and kind! Thousands of souls may writhe in the tortures of purgatorial fires and freezings, for years and centuries, and not a finger will be lifted for relief, though the treasury of merit be overflowing, till the "money tinkles in the box" of the ecclesiastical exchequer. Scriptural or not, it is easily seen, that here is not only a power of immense and indefinite extent, but a source of revenue provided, whose fruitfulness is in the ratio of priestly arrogance and the penitent's superstition.

Thus does Popery, by the acts of her priests, oppose GOD in the exercise of that most divine prerogative, the forgiveness of sins, and cast contempt on the doctrine, that the blood of CHRIST cleanseth from all sin, by setting up her claim to judge and condemn, or pardon and release the sinner, at the will of the priest, and the performance of a penance prescribed by his authority.

2. The papal system opposes GOD by its idolatrous doctrines and practices.

Various explanations and subterfuges are used by papal writers to justify their admitted invocation of saints, and veneration of images and relics. Distinctions in worship are denoted by *latria*, which is the highest; *dulia*, the lowest; and *hyperdulia*, an intermediate worship; while the terms, improper, sovereign, inferior, relative, outward, divine, analogical, accidental, imperfect, honorary, and many more have been invented and used, to elude the force of the charge of idolatry. To all such explanations we oppose the plain words of Scripture, by which we are forbidden "*to bow down*" to any "likeness of any thing that is in heaven or earth; or the waters," as well as "to serve them." "Bowing down" is an accredited mode of worshipping God, and cannot be used toward any image, but at the expense of the divine

prerogative. Neither the Jewish, Christian, nor earlier patristic theology, allows images of any kind. Their use is a distinguishing mark of Popery, and unsupported as it is by other authority, is defended by her most learned men. By some the use of pictures and images, as the books of the unlearned, has been defended. While it is true, that to those properly taught, they might serve a valuable purpose, in reminding them of the facts of revelation, it is notorious, that among the common people they become objects of idolatrous worship. The encouragement and defence of the practice, with the thousand tales of the miraculous power of images, relics, and pictures, by which their importance and divine claims are enhanced, are but another proof that Popery resorts to "lying wonders" to sustain her power.

And not only does Popery thus exalt other objects of worship than the true GOD; she further makes them. She claims the exclusive power of canonizing dead men and women, and at once usurps GOD's place in deciding on their state, in making lawful what he has forbidden, and supplying the gods, as well as the theology by which we are taught to adore them. We are horror-stricken at this awful blasphemy.

It would require a volume to illustrate in detail the subject now before us. Writers of authority in the papal church, from the middle ages down to our time, have ascribed divine attributes to the Virgin, and worshipped her accordingly. Saint Bonaventure was notorious for his Mariolatry. He composed a psalter of the Virgin, by using the book of Psalms, and substituting her name for the title of the Divine Being. Thus, "In thee, O *Lady*, have I put my trust!" "I will praise thee, O Lady!" "Preserve me, O Lady!" and so of other passages. Gregory XVI. (1833) says of her, she is "our greatest hope, the entire ground of our hope," and prays that "she may watch over us, and lead our minds by her heavenly influence." Says another, "a true servant of Mary cannot be lost." Gregory XVI. granted an indulgence of one hundred years to all who would say a prayer to the Virgin, of which this is a specimen: "It is you who have delivered me from hell. It is to you I look for all my salvation." Children are admonished to "avoid offending her by sin," since, "being the mother of GOD, he cannot refuse her request." Prayers are offered to her heart.

In the "Catholic Manual" of devotion, authorized and now in use in the United States, prayers to dead men and women are as common as prayers to GOD. Here are a few examples, p. 46, "O holy Mary, Sovereign Queen, receive me under thy blessed patronage, and into the bosom of thy mercy." Page 383:

> Release our long entangled mind
> "From all the snares of ill;
> "With heavenly light instruct the blind,
> "And all our vows fulfil.
> "Preserve our lives unstained from ill,
> "And guard us in our way."

Page 213, thanks are given to the Virgin for favors received. Her heart is put next to that of JESUS, as an object of veneration. She is the refuge in dangers, comfort in afflictions, and succor in all wants.

The "Garden of the Soul" abounds with similar prayers, and on p. 433 is one addressed to the [materiel] "sacred heart of JESUS," in which divine power is ascribed to it, and supplications presented, as to a divine being. On p. 434, is a prayer to

the Virgin, addressed as the "Mother of GOD," and as a "comfortress of the afflicted." Page 435 is another to St. Joseph, "a glorious protector," "object of profound veneration and tender confidence." These objects of worship, we are told, are addressed as intercessors; but certainly divine powers are ascribed to them, and in the popular esteem they rank as gods, as worthy of confidence, able to save, omniscient, omnipresent, and divine. The adoration of the Host is expressly declared to be of the highest kind of worship, inasmuch as CHRIST is present, "body and blood, soul and divinity," in every wafer and in every particle, and says the Council of Trent, "nor is it the less to be thus adored, because it was instituted by CHRIST to be eaten!" On p. 430 of the Manual, we have,

"O saving Host, O heavenly Bread!
"Thou makest our souls for ever live!
"Against the cruel foes we dread,
"Thy heavenly aid unto us give."

In papal countries, whenever the Host is carried through the streets, all are obliged to bow down. For refusal, an American citizen in Mexico was killed, and a Senator of Ohio knocked down in the streets of Cincinnati, a few years since.

Other specimens of this idolatry are presented in that imitation of pagan customs, the assigning of patron saints to places, persons, diseases, and irrational animals. Thus we have St. George over England, St. Patrick for Ireland, St. Dennis for France, St. James for Spain, St. Nicholas presides over Dutchmen and young girls, St. Anthony manages fire, St. Barbara thunder, St. Blass our throats, St. Lucia our eyes, and St. Polonia our teeth. The provincial council of papal bishops in the United States has kindly placed our country under the Virgin's special protection.

3. For the sake of brevity, I must summarily present some other particulars, evincing opposition to God.

In this worship we have, in place of a scriptural simplicity, a burdensome ritual, and a ridiculous pantomime, which shuts out GOD, and glorifies the church. Besides, the hundreds of mediators in heaven, in addition to that one appointed by GOD, Popery assigns to the priest an omnipotent mediation on earth, without which there can be no access to GOD. For the prayer of faith addressed at once to Christ, she directs confession to her priests, penance, sackcloth, stripes, invocation of saints, prayer to the Host, and an endless series of mummeries and genuflexions. Directly opposing the inspired teaching on worship in an unknown tongue, she still insists that the most ignorant peasant can be edified only by a public service in the Latin language. Setting aside all the scriptural doctrine of indifference in outward observances, as eating meats and keeping holy days, Popery strictly requires abstinence from meat, on from 100 to 150 days annually, and forces the rigid observance of about twenty festivals. While notoriously patronising the desecration of GOD'S Sabbath, by encouraging the celebration of pompous processions and shows on that day, she enacts other solemn days in honor of her saints. While setting at nought the second commandment in a most important part, she has decreed the six commandments of the church, viz.:—1. To hear mass every Sunday and holiday. 2. To fast and abstain as directed. 3. To confess at least once a year. 4. To receive the eucharist at Easter. 5. To contribute to the pastor's support. 6. To abstain from prohibited marriages. The violation of GOD'S law may in certain cases be a venial sin; the violation of her law is mortal sin.

Opposed to the Bible doctrine of justification by faith, the papal doctrine requires the concurrence and co-operation of our wills and works to secure GOD's favor.

Instead of "preaching the gospel" according to the scriptural commission, Popery in papal lands has substituted the fabulous tales of monks and legends of saints in the pulpit, fit counterpart for the jugglery and farce enacted at the altar. For the infallible SPIRIT, Popery proclaims an infallible church; for sacraments deriving grace from GOD, sacraments dependent for vitality on the intention of the priest; for heaven to the dying saint, and hell to the dying sinner, purgatorial fires to both.

In short, GOD sent forth his law; Popery sends forth the laws of the Church. GOD claims to search the heart; Popery claims to search it in the confessional. GOD forgives and imparts his SPIRIT: Popery also forgives and imparts grace in the sacrament. GOD changes the nature by his SPIRIT; Popery does the same by her water, oil, salt, spittle, and the sign of a cross. GOD gave the Sabbath; Popery gives a score of holy days. GOD gave his SON; Popery makes and gives him in a wafer. GOD opens and shuts heaven; Popery claims supremacy over heaven and hell, and purgatory besides. With the Bible Christian, CHRIST is all and in all; with the papal devotee, the church is all and in all. Thus does Popery, by substituting her great leader in his person, prerogative, and acts, and his subordinates, and the doctrines of the church, for CHRIST and his word, and ministry, actually oppose him; and dethroning him from all spiritual dominion, holds forth to the world the representative of the system, a *double* ANTI-CHRIST, professedly *in* CHRIST'S *place* as a *vicar*, really *against* him, as an enemy.

From a Lecture by Rev. B. M. Smith, Staunton, Va.

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## Dr. M'Hale on the "Rosary."

We copy without comment the following extracts from a sermon by Dr. M'Hale, the Roman Catholic Archbishop of Tuam; preached in a chapel at London, on the subject of the worship of the Virgin Mary:

The Archbishop preached from the altar in the following terms:—In the name of the FATHER, and of the SON, and of the HOLY GHOST. The Gospel according to St. Luke, the 11th chapter, "While Jesus was speaking to the multitude, a certain woman, raising her voice from the crowd, said unto Him, blessed is the womb that bare thee, and blessed are the breasts that gave thee milk; but He said, blessed are they who hear the word of GOD, and who keep it." The few words that I propose to address to you are suggested by the Gospel which you now have heard—a Gospel which is read not only from this altar, but from every altar in the world, from the rising to the setting of the sun, wherever that sacrifice is offered to ALMIGHTY GOD, of which the Prophet foretold that from the rising to the setting of the sun a pure oblation should be offered to Him. Though the preaching of the Word of GOD is a necessary accompaniment of the Christian religion wherever it is preached, it is still only secondary to that great office of the priesthood which is the first and characteristic duty imposed on those who are dedicated in a peculiar manner to the service of GOD. The offering of that sacrifice is one of the most—I may say that it is

the essential office of the priesthood; and the attending at the Holy Sacrifice of the Mass, even where the priest is unable, from infirmities, or from a variety of duties, to preach the Word of GOD, is a far more paramount duty, and is more pleasing to the ALMIGHTY. On this day I have confined myself to the Gospel. I cannot be wiser than the Catholic Church, and as it has appropriated the Gospel which you have just heard to this Sunday, I beg to offer the few reflections that are suggested upon the recurrence of this great anniversary of the Rosary. It is unnecessary, I am sure, to detain your attention with any explanation of that form of prayer now spread all over the Catholic Church. Suffice it to say, that though in its form it does not reach back to the first centuries of the Catholic Church, it does so perfectly in the elements of which it is composed. This form of prayer called "the Rosary" owes its origin to the celebrated Saint Dominick, the founder of the Dominician order, who, when Europe was overrun with infidelity and vice, generally co-relative, for wherever infidelity leaves its track there you are sure to find profligacy of manner to follow in its train—at that time a sect arose in Europe calling themselves the Albigenses, renewing ancient errors; for, after certain revolutions of ages, the infirmity of the human mind is such, however prone to singularity and error, that it cannot find any new resting place, and all its efforts are generally confined to renewing in some other fantastic form the errors by which mankind were often seduced before. At that time, a sect, profligate in their private manners, and enemies to the throne, whose errors were such as, following the advice of St. Paul, I should not wish to name, being as offensive to Christian ears to hear as to Christian tongue to utter—those unfortunate fanatics spread themselves all over Europe; they not only threatened the destruction of all religion, but they threatened, also, the subversion of the throne; and it was found necessary for the princes and Hierarchies of Europe to set their face against a flood of error which threatened the destruction of social order and the entire destruction of morality. The ALMIGHTY at that time, in his inscrutable way, raised up that holy man, St. Dominick, trained by the long discipline of prayer and of mortification. He had gained a complete victory over himself, and, like a disciplined and regular soldier who goes through a long course of discipline, and rises by a succession of offices from the lowest state in the army to the highest, and who well can command because he has learned the duty of obeying, St. Dominick, thus trained to the office of a preacher, received his mission from that Pontiff from whom every person must receive his mission; whose mission will be clothed with fruit, because he is the vine, he is the stem, we are the branches, and as the branch must wither when once cut off from the stem that gives it nourishment and life, thus is must be with every creature if he wishes to bear fruit; he must be always united to that stem, from which if once severed the branch must wither and decay. Receiving his mission from the pontiff at the time, he went through the South of France. Wherever he went words of benediction flowed from his lips, and a reformation of morals was the consequence. But what were the arms adopted by that humble man?—the very Rosary which we celebrate this day, and of which the festival was established some centuries afterwards. The sectaries or heretics of that time inveighed with peculiar bitterness against the Blessed Virgin, and this has been one feature common to all the errors that ever disfigured the Church. However peculiar in other respects, there has been one feature common to all distinguishing well the parent from which they spring, and that error has existed from the time of Nestori-

us, who first raised his impious voice against the Blessed Virgin, refusing to call her the Mother of GOD. That error, though disguised under a variety of forms, has been a characteristic of every heresy that has lifted its head against the Catholic Church. How the ALMIGHTY avenged that infidelity to his mother we learn by what occurred at the First Council of Ephesus, where the dignity of the Mother of GOD was awarded to the Queen of Heaven. While the Fathers of Ephesus were assembled, determining in what form they should promulgate to the world that great dogma of the maternity of the Blessed Virgin, such was the piety of the people of Ephesus that they assembled, and spontaneously cried out, "the Mother of GOD." Nestorius, the author of that error, retired—self-pride had found mastery in his unsound intellect; and, unwilling to yield to the collective wisdom of the Catholic Church assembled at Ephesus, he retired, and the ALMIGHTY avenged that infidelity by occasioning his tongue to be eaten out with worms. From that time—and I may say from the commencement of Christianity—a peculiar devotion to the Blessed Virgin has marked all those persons who were distinguished for their zeal in the assertion of truth, or in the discomfiture of error. And St. Dominick, knowing well what reverence was due to her who was pronounced by the angel sent by God himself as "Blessed," instituted a form of prayer, consisting of fifteen decades, representing the *fifteen mysteries* of the Christian religion—*five joyous ones*, *five sorrowful ones*, and *five triumphant ones*—which, I am sure, it is unnecessary to mention to you, because not only to Catholics, but to every Protestant who reads the Bible, those mysteries should be familiar. The form of prayer, then, may consist of the fifteen decades; or it may for convenience be divided into five decades each day, so as to spread over three days; for the Catholic Church, unlike the Pharisees of old, who imposed very heavy burthens upon others, but were very unwilling to bear any share themselves—who very freely preached the law, but left the burthen of its fulfilment to others—the Catholic Church takes into consideration the different avocations in which men are engaged. She knows well that some are employed in mercantile or commercial pursuits, or in the learned professions, which may forbid them to be continually praying, and she teaches that they should pray by consecrating all their actions to the honor and glory of GOD; as St. Paul tells us—"Whether you eat, whether you drink, or whatsoever else you do, do all to the honor and glory of God." There are some holy persons who, perhaps, feeling that salvation can hardly be procured in the world, fly to the desert, as they did of old, and founded monasteries—monasteries that have been often the object of ridicule and obloquy to those who knew not the heavenly life there led. The persons engaged in those monasteries may well use this form of prayer, and instead of those persons being the objects of ridicule, often, perhaps, would the inhabitants of large, and wealthy, and populous cities find, if they could lift the veil that hides from the mysterious counsels of the ALMIGHTY, that when the thunder of Heaven was about to be pointed out against the iniquities of some sinful city like Sodom and Gomorrah, the holy inmates of those monasteries were the five pious persons who, if they had been found in Sodom and Gomorrah, would have averted the vengeance of Almighty GOD, and have procured the temporal salvation of others. By those, then, his form of prayer may be recited at full length; by others in its abridged form; and by all the spirit should be retained if they are unable to go through the tedious form of prayer. This was the armor with which St. Dominick clothed himself when he went to combat the

enemy. No doubt many a person, relying on flesh and blood, would say that that was a singular sort of panoply with which that champion of the Church went forth to combat the Goliath that was to overturn it. But let him recollect that it was not by corresponding arms and helmet that the Goliath of the ancient law was overcome by David. David took in his hand a sling, and a pebble from the brook, and with that armor, which called forth the smile of Saul, the monarch at the time, he discomfited the enemy. So with the army of prayer, which might be covered with the ridicule of some scientific men who knew not the ways of GOD—with that simple armor of prayer St. Dominick gained a complete victory over his enemies. From that time this form of prayer has been in great use all over the Catholic Church; but its efficacy was in a signal manner illustrated at the close of the 16th century. When the enemies of the cross sought to upset Christianity in Europe, and to destroy every remnant of civilization which it is admitted was the offspring of the Catholic Church, and for this purpose had combined their scattered forces into one formidable fleet in the Mediterranean; then the princes, and the Pope, and the chief men of Europe found it necessary to combine their forces also. They met in the Mediterranean, and the famous battle of Lepanto ensued. Upon that occasion the formidable fleet of the enemy was dispersed, and the arms of the Christians were crowned with success. The battle attests forever the efficacy of that form of prayer which this day is recommended to your adoption and devotion. But it may be said, "Is it not a gratuitous assertion that, to that form of prayer, that signal victory is to be ascribed?" No—never has there been a fact in history that is better attested. The Pope had ordered that form of prayer to be recited in all the churches during the battle. He happened to be in one of the churches in Rome, peculiarly dedicated to the Blessed Virgin, called the Church of Minerva; and then, long before the celerity of steam navigation was discovered, before railroads were known, or before the electric telegraph, which, with the quickness of thought, transports intelligence from one region to another—long before those discoveries to which that supernatural knowledge might by some moderns be ascribed—the Holy Pontiff, wrapt in prayer, told one of the cardinals who was in attendance that that was not a time for earthly affairs, but that they should all give thanks to the Almighty, who had, in the language of the Scriptures in Judith, "dispersed the enemy." Well had the Divine Mother then dispersed the enemy by the light of her countenance, even as the great army of Holofernes was dispersed by the fortitude of Judith, who laid aside the weeds of her widowhood, and clad herself in the robes of her virginity, and went forth and slew him who had threatened to have a ploughshare drawn through the streets of Jerusalem. Thus it was with that mighty army of the East, as it had before been with the hosts of the Turk who had threatened to turn St. Peter's into a stable, and to feed his horses there. No sooner did they lift arms against the living GOD than they were dispersed like chaff. And as that day on which that famous servant of GOD, Judith, did that deed, was afterwards rendered a holy-day of festival among the Jews, so from that day to this, that Sunday, first called "the Sunday of the Mother of Victories," but afterwards "Trinity Sunday," has been consecrated and held as a sacred festival in the Catholic Church.—In conclusion, I beg of you all to recommend yourselves in a peculiar manner to the intercession of the Blessed Virgin. If I were speaking to Protestants I should remove one scandal which they seem to take offence at (and when I say "scandal," it is that Pharisaical scandal

which is taken, not given) at the prayer, "Hail Mary, Mother of GOD," being recited ten times for one "Our Father," wherefore they affect to think that we give greater honor to the Blessed Virgin, because in this form of prayer we recite the angelical salutation ten times for one *Pater Noster*. Let them know that both prayers come from the same source; that the FATHER, the SON, and the HOLY GHOST are one; that there is no jealousy between the FATHER, the SON, and the HOLY GHOST. Our Redeemer himself says that they are one. He is in the FATHER, and the FATHER is in the SON. And when He preached the SON, He preached nothing but what He received from the FATHER and the HOLY GHOST. If, then, he composed the "Our FATHER," the HOLY GHOST composed the Angelical salutation, when His heavenly ambassador came in His name and declared to the Blessed Virgin—"Hail, Mary, full of grace, the LORD is with thee." The HOLY GHOST composed that form of prayer. The HOLY GHOST, the SON, and the FATHER, are the same; and how shall we divide what has been joined together in the essence of the Trinity from all eternity? Let us, then, discard all these foolish conceits, for they are not difficulties or objections. Let us throw aside all frivolous objections; and let us remember that he cannot honor the SON who does not honor the chaste Virgin, from whose flesh and blood the flesh and blood of our Redeemer was formed. Let us not, with any small, pitiful metaphysics, be endeavoring to make distinctions that should not be made; let us rather consult our own feelings and affections: and where is the son, or where is the daughter that would refuse to give reverence to that pious parent from whom they not only drew life, but what is more valuable still, the example of piety? Commend yourselves, then, in a peculiar manner, to the Blessed Virgin. Say, with the Angel Gabriel—"Hail, Mary, full of grace, the LORD is with thee." Say, with Elisabeth—"Blessed art thou among women, and blessed is the fruit of thy womb." And as it is at the hour of death that the Blessed Virgin peculiarly shows her aid, then we may apply the words of St. Bernard—"If you are tossed on the waves of despair, invoke Mary; if you are elated with the spirit of pride, invoke Mary; if you are threatened with the gulf of sensuality, invoke Mary." "Mary," he says, "signifies the Star of the Sea;" and as we are sailing on the tempestuous ocean, and as our friends are looking from the haven at which they have arrived, anxious for our arrival at the port, we ought to look to that Star which has been the guide of those who have outridden the storm. This beautiful prayer of the Catholic Church should ever be on our lips, morning and noon, and especially at the last hour—"Holy Mary, Mother of GOD, pray for us sinners now and at the hour of our death." Amen.

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## Le Clere, the Martyr of Meaux.

There was at Meaux a wool-carder named John Le Clere. This humble tradesman had learned true religion from the reading of the Bible. He was gifted with great ability to speak about the things of GOD; and, when Briconnet turned back to the errors of Popery, and others who had not fled from Meaux were afraid to speak for CHRIST, this faithful man used to go from house to house encouraging the people to trust in the LORD. He also wrote a paper against the Antichrist of Rome,

and posted it on the gates of the cathedral. The priests and their followers were furious. Le Clere was seized and thrown into prison. After a few days he was brought to trial, and condemned to be whipped on three successive days, and then branded on the forehead with a hot iron. When this cruel sentence was executed, some of the crowd who followed the martyr, yelled with delight, others looked on with silent pity; but his mother, who was a faithful Christian, encouraged him with her words and looks. When the hot iron was placed on his forehead, the force of a mother's love overcame her for a moment, and she gave a loud shriek; but faith supported her, and she cried with a voice which made the cruel priests tremble—"Glory to JESUS CHRIST, and to his witnesses." This good woman remembered that JESUS had said, "He that loveth son or daughter more than me, is not worthy of me."

After this, Le Clere went to live in Metz; and here he preached the gospel as faithfully as he had done at Meaux, being assisted by a converted friar named Chatelaus, and a very learned man called Master Agrippa, who had found the way of life from reading Luther's writings. Lambert, another converted friar, of whom I told you something in the history of the German Reformation, also labored for awhile in this city after his return from Wittenberg. The gospel, by the ministry of these good men, had gained over some of the chief families in Metz; but the common people still continued to follow the old superstitious ways of Popery; and Le Clere's heart was pained to see this great city still plunged in idolatry.

On a certain day the people used to go to a certain chapel, which was about a league from the city, to worship the images of the virgin and some celebrated saints, vainly thinking, that by thus breaking GOD's plain command, they would obtain the pardon of their sins. On the eve of this day Le Clere was thinking of what GOD has said: "Thou shalt not bow down to their gods; but thou shalt utterly overthrow them, and quite break down their images." He thought that this command was addressed to him; and his courageous and faithful soul at once determined on what he should do. He went to the chapel on that night, took down the images, broke them to pieces, and scattered the fragments about the floor of the chapel. He then returned to the city, which he reached by daybreak, unseen except by a few persons as he entered the gates.

All was now in motion in the city; and the whole of the people, headed by the priests and monks, and bearing banners, went forth to worship the images. But when they came to the chapel and found their gods in fragments on the ground, their rage was unbounded, and "Death! death to the wretch who did this," was the cry which came from every mouth. In great haste they returned to Metz: the suspicion of the enraged crowd at once fell on Le Clere. This was confirmed by those who saw him returning to the city early in the morning. He was seized and dragged before the judges. He confessed that he had destroyed the idols, and exhorted the people to worship GOD alone. He was condemned to be burned alive. He was immediately carried to the place of execution. His right hand was cut off; then his nose was torn off with red hot pincers. His arms were then torn in the same cruel manner; then his breasts were burned. While all this was going on, amid the yells of priests, monks and people, the martyr was calm and composed, reciting solemnly, with a loud voice, these words of David: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have

they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the LORD; HE is their help and shield." (Ps. cxv. 4, 9.) The sight of such courage daunted the priests, and the rage of the people was changed into pity. After these tortures were ended, Le Clere was burned by a slow fire. Such was the death of the first martyr of the gospel in France.—*Achill Herald.*

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## Letter from Rev. Dr. Baird.

*My Dear Brother,*—I am here storm-bound, on my way back from a rapid visit to the Eternal City, whither I did not go, however, on a "pilgrimage." Pilgrimages ought to be made to "holy cities," but if I have not been deceived—and I think I have had some opportunity of knowing—Rome is just about the most "unholy" place in all Christendom; and this, too, notwithstanding it has an army of about 5,000 persons, including Pope, cardinals, patriarchs, archbishops, bishops, parish-priests, monks, nuns, theological students, &c. &c. &c., who are devoted to the service of the church. If we suppose the present population to be 175,000, which is certainly a large estimate, there is about one person "devoted to religion, and in a sense fit to care for their spiritual interests," for 35 inhabitants. Certainly the city would be holy if this worthless army of persons who pretend to give them the services of the Church, were what they should be. Alas! it is far, very far otherwise. I heard one gentleman in Rome—a foreigner, who is on the most intimate terms with the Pope and the Cardinals—say the other day, that it was the "most hellish place on earth"—only think of that,—and "that he was confident that he had been becoming a worse man every day since he had set his foot in it." This is dreadful.

Well, I went down to Rome, as I have just said, and took a turn through that wonderful city. It made me sad—it always makes me sad—to go thither. Oh, it is like going to look for the illustrious living of the past among the dead of the present! All remains of antiquity convince us that the old Romans were a great people. Almost everything that one sees among the people of the present day convinces us that they are a degenerate nation. But who made them so? Not the climate—not at all; it did not render effeminate the old Romans for twelve centuries. It has been the worthless governments with which this beautiful land has been cursed, and still more, a corrupted and worthless religion.

I found the state of things in Rome truly horrible. The espionage and rigor of the Police transcends all previous bounds. The people are at the mercy of the police agents and courts. Even the Pope himself is powerless before this "power behind the throne." Not long since the Police summoned a gentleman before them upon whom the Pope had lately conferred a patent of nobility, and requested him to produce it, which he did after some demur, and they took it and tore it in pieces before his face! No citizen is safe, nor foreigner either, unless he has the shield of a government over his head whom they dare not offend. The prisons are full of men

of influence, especially of those who are known to have taken any active part in favor of free institutions. The Pope, some time ago, was made to issue a bull against the reading of the Bible, and the people are so frightened that many are afraid to keep the denounced book in their houses, having no confidence that their servants will not betray them. Is not this a fine state of things for this "Metropolis of Christendom," as the friends of Papal Rome would have us call it?

It seems to me that his Holiness, Pius Ninth, with most astonishing humility, has given up the reins to his masters; and that the clique which governs in his name, just like the cliques which govern the Young Emperor of Austria, and the President of France, in a great degree,—are bent upon annihilating every noble impulse of these people, by the severest measures which they can invent. It would really seem as if Satan had come down upon this part of the earth, in great wrath; may it not be because he knows that his time is short? I saw his Holiness ride through the streets day before yesterday, in great state, in a splendid *red* carriage. These people seem to be determined to fulfil to the letter, prophecies contained in the "Book of the Revelation of St. John," relating to themselves. Everything, or nearly so, must be red—red carriages, red horses, red trappings; they themselves must dress in red as much as possible! What *does* all this indicate, but a dreadful blindness, which will not let them see their approaching doom? Avant couriers, guards, carriages following, made up the accompaniments of the great pageant. Oh! if Peter could have been present, and seen the pretended servant of his LORD, who had no better carriage than an ass, and "no where to lay his head," think you that he would not have been ready to handle the sword again if he had one, and that some other execution would have taken place than the cutting off the ears of some servant of this High Priest, who calls himself his successor? I certainly should not like to trust Peter under such circumstances. Poor Pope! He seems to have given up to the tyrants who govern both him and the people. With a resignation which is truly profound and philosophical, if not exactly Christian, he seems to be giving himself now as little concern as possible about matters and things. His Holiness looked remarkably well, fat, and hearty, to a degree which I could not have thought consistent with those mighty troubles which he tells of in a bull against some enormous evil, or desperate sinner of an author, whose writings tend to injure the holy faith of Rome. That the Pope is an amiable man, I cannot doubt. That he really set out in his career, as Pope, in 1846, with good and honest intentions, I must believe. But he was not equal to the task of cleansing the Augean Stables of Rome. He is, in fact, a truly amiable, well meaning man—one of that class of most unfortunate men, who are the dupes of all who wish to deceive and mislead them.

A few words about the American Protestant service, which has been sustained for some time past in the Eternal City, at the expense of the American and Foreign Christian Union in part, and partly by those who have attended it. You are aware that during that period heaven and earth were moved—by the Jesuits, the Propaganda, the English, Irish, and Scotch Colleges, and even by some American Romanists, to induce the kind-hearted Pope to cause it to be closed; and at one time it was closed for two months; but the efforts of our worthy Chargé d'Affaires, Mr. Cass, succeeded in getting it open, and keeping it open. This season all the batteries have been again opened upon this Chapel. Well, what does Mr. Cass do? Why he asked the Pope whether it would content these opponents if he should have rooms

fitted up in his house, and cause the service to be transferred to it. His Holiness said it would, and so that will be done, and the American Protestants, instead of going to a narrow and sombre street near the "tomb of Augustus," are invited to go to No. 3 in the Piazza del Popolo—one of the most pleasant places in the city—and hear the Gospel preached, and preached well, too, by the Rev. G. H. Hastings, a talented, pious, kind and faithful minister of the Gospel, who, as well as his excellent lady, is beloved by all who know them. I hope that no American Protestant, to whatever branch of the Protestant family he may belong, will fail to go to encourage the hearts and strengthen the hands of this excellent servant of CHRIST, who is stationed here to watch over his countrymen who go to that city, and impart unto them the words of eternal life, and assist, by his presence and his counsels, in their last moments, those who are called there to die, far from their native land.

But does it not seem strange, that whilst Rome seeks to build her churches in every Protestant city in our country, and in the world, she has a heart so despicably mean as not to be willing to allow a Protestant place of worship, be it a church or a chapel, to exist in the Eternal City, or anywhere else, *if she could help it?* Oh! the weakness of poor human nature, when left to its wretched selfishness. It is to be expected, and even arrogantly demanded, that Protestants should open their gates, and grant to Roman Catholics, full religious liberty. But when the same boon is asked at the hands of Rome, she has the meanness to refuse, and plead that conscience will not permit the favor. Conscience! What a conscience! Well, we must commiserate them, and in truth they *are* to be pitied. Old John Law has said somewhere, that GOD ALMIGHTY has made no man to be despised, but that all men are to be *loved* or *pitied.* Just so, and as we cannot love bigots, whether they be Roman Catholics or Protestants, we must pity them. From the bottom of my heart I do pity them; may GOD pity them, and have mercy on them, for they know not what they do.

Would it not be well for Archbishop Hughes, what time he preaches on the *intolerance* of Protestant England, to preach also on the *tolerance* of Rome—I mean of the Rome of the Eternal City; in other words, of *Rome at home?* For you must know that *Rome at home*, like other folks, is a very different lady from what she is *abroad.*

Apropos of Archbishop Hughes; his Grace is at last made aCardinal! I am not authorized to say this; but nevertheless, I think you may take it for certain, that last Friday was a week, this great event did take place, and was so announced in the congregation. The 10th day of Oct. 1851, will be ever memorable in the annals of our republic, as that on which the Pope deigned to confer upon us, the honor of having a cardinal! How shall we endure all this glory! Yes, we have now what no other country on our hemisphere possesses—although there are several whose entire population is Roman Catholic, whilst not more than an eighth part of ours, if so many, are of that faith. This is wonderful, and is doubtless the fruit of his Grace's late "pilgrimage" to the Eternal City. I am in earnest, and you will soon know that I have stated to you the simple fact. An American Jesuit, of Italian birth, affected not to believe it possible, that the Pope would make Archbishop Hughes a Cardinal, because he said that the "Wild-Irishman" would appear every now and then in him, and do great mischief: he said that Bishop Kendrick, of Philadelphia, is the right man. This may all be so, but the Jesuit should have been able to believe all things "that are possible" in relation to such matters.

And now Genin may go to making the red cap for his Grace; but who will make the red small-clothes, the red stockings, the scarlet cloak, the red carriage, and who will furnish the four *bay* horses? I do not know; but doubtless they will be forthcoming, for the supply seldom fails to follow the demand in all lines of business.

Commodore Morgan has just come up to this city, for what purpose I know not.

It is a pity that Kossuth did not go direct to our country, and seek repose for a while, and the recruiting of his physical nature, which he must need, and so become prepared for whatever work Providence may have for him to do in the probably not distant future. His wife is an interesting woman, and his children are very remarkable. Their former tutor, a Protestant clergyman of Hungary, has spoken very highly of them to me. Both he and his followers will receive a warm reception at the hands of our people, I doubt not. May he have the prudence and wisdom which his position demands, and which the state of the world demands from one who may, under GOD, be an instrument of doing so much good. He will find that in this age, and especially in western Europe, as well as in the United States, *fanaticism in politics*, as well as fanaticism in religion, will soon end in nothing but evil. But we will all hope for the best, and I trust that many will pray for this remarkable man as well as hope.

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# Foreign Field.

## IRELAND.

Our excellent Missionary, the Rev. Alexander King, of Dublin, Ireland, has addressed "to the eminent and very Rev. Dr. Cullen, R. C. Primate, Papal Legate, &c. &c. and to the Committee of the Roman Catholic Defence Association," the following letter:

### CIVIL AND RELIGIOUS LIBERTY.

*Gentlemen*,—On great public questions it is allowable to merge personal feelings in efforts to elicit and establish Truth.

I, therefore take the liberty, with all due respect, briefly, but very earnestly, to address you on a most important subject, with which you have recently become prominently identified.

My theme is "CIVIL AND RELIGIOUS LIBERTY." I beg to make some inquiries, and to urge a simple practical proposal, in reference to statements lately attributed to you, on this subject.

"From the report of the "aggregate meeting," held in the Rotundo on the 19th August, as given in the *Freeman's Journal*, I extract the following:—"The Lord Primate here interrupted Mr. Moore, and said that he was wrong, if he intended to intimate that the Pope was ever inimical to civil liberty. Wherever the Catholic Church prevailed, there true liberty followed. Wherever Catholicity has been superseded, there slavery followed. * * * His Grace hoped—that it would be be-

lieved, that the Pope as well as the Bishops, were the true friends of civil and religious liberty."

In connexion with this interesting passage from Dr. Cullen, it is peculiarly gratifying to find the Roman "Catholic Defence Association," in the "Address" just published, avowing in the "most solemn manner, unalterable attachment to civil and religious freedom, in all its practical reality;" and engaging before the world that, "whilst resolutely resisting any aggression on Catholic freedom, (the freedom of Roman Catholics!) it will not only most scrupulously avoid invading, but be ever ready to assist in protecting, the just rights of others."

These are noble and cheering sentiments. They breathe the spirit of Christian chivalry, and the avowal of them is most happily appropriate at the present time.

If the Roman "Catholic Defence Association," and its illustrious President, will redeem these pledges, humanity and Christian philanthropy will soon have reason to rejoice.

Hear me, Gentlemen!

On the first of the above quotations I beg to ask you,—1st, What is "true liberty?" or what is the true doctrine of "civil and religious liberty," as held by the Roman Catholic Church, and practised by her authority?

2ndly.—In what parts of Christendom is "civil and religious freedom, in all its practical reality," now most fully enjoyed? In Great Britain, or in Spain or Portugal?—under the Papal monarchies of Italy, or in the Protestant republics of the United States?

I trust that as candid, upright and practical men, engaged in a great public effort in the service of religion and of your country, you will feel bound to honor these inquiries with full and explicit answers.

Several of the speakers at the "aggregate meeting" seemed to hold substantially the Protestant doctrine of liberty of conscience, as thousands of Roman Catholics in these countries do. But as the Primate had to call some of them to order, and as the doctrines of the Church of Rome are not to be known through the private judgment of laymen, it is important to have the words of his Grace distinctly and authoritatively explained.

May I venture to hope that he will condescend to name the books in which the Roman Catholic doctrine of "civil and religious liberty" is taught, and the nations in which it is exemplified?

On the second extract above, I have only to suggest, that you immediately fulfil your promise, *by endeavoring to obtain for Protestants such freedom as you demand for yourselves.*

The reasonableness and importance of this proposal must be apparent.

You are aware that under Roman Catholic governments, generally, and especially under the government of the Pope, Protestants are denied the rights of conscience, and have no legal enjoyment of "civil and religious liberty."

You must also know that this fact has given force to the recent legislative measure of which you complain, as many noble-hearted men supported the Ecclesiastical Titles' Bill, not from hostility to Roman Catholics, but from abhorrence of Papal intolerance.

Gentlemen, you promise "to assist in protecting the just rights of others." I ask you to redeem your pledge! Memorialize the head of your church, and demand

that under his government, and by his influence under all Roman Catholic governments, Protestants shall be legally assured of the same amount of "civil and religious liberty" as is enjoyed by Roman Catholics in Great Britain and the United States. By thus rendering homage to the claims of justice, in behalf of others, you will silence all your adversaries, and secure the speedy concession of all your rights, while you receive the honor and admiration of the civilized world.

I confidently promise you the hearty co-operation of tens of thousands of the best Protestants and of the best Roman Catholics in the United Kingdom, in a manly, an upright, and uncompromising effort to obtain a full enjoyment of "civil and religious freedom, in all its practical reality," for ROMAN CATHOLICS IN BRITAIN and for PROTESTANTS IN ROME!

I have the honor to be, gentlemen, in this sacred cause,

Your earnest friend and obedient servant,

ALEXANDER KING,

DUBLIN, Oct 2d, 1851. Independent Minister.

Receiving no reply to this letter, Mr. King addressed another to the same effect to the "Roman Catholic Defence Association." This letter we shall give in our next.

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## A Card.

REV. M. J. GONSALVES.

At a meeting of the Board of Directors of the American and Foreign Christian Union, held at their office, No. 150 Nassau-street, New-York, on the 13th instant, the undersigned were directed to publish in the religious and secular papers, that the Rev. M. J. Gonsalves is not in any way connected with the society, as a Missionary or collecting Agent. Neither is he authorised by the Portuguese Exiles, in Illinois, to collect funds for them.

THOS. DE WITT, *President.*
E. R. FAIRCHILD, *Home Secretary.*
*Nov.* 14, 1851. ANSON G. PHELPS, Jun. *Treasurer.*

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## Notices of Books.

PUTNAM'S HOME CYCLOPOEDIA: HAND-BOOK OF BIOGRAPHY, BY PARKE GODWIN, ESQ. 1 vol. 8vo.

Mr. Putnam is doing a good work, in putting in a form suitable for popular use, and within general attainment, the convenient reference books, of which this is one. Our biographical dictionaries, important in all their detail to the professional student, are more costly than is desirable for the reading of families and schools. And besides these spheres, there is a large, and we hope, growing class of readers to be found among our intelligent mechanics, to whom these publications will be most welcome; for their price is low, and they do not force upon one a vast amount of study to arrive at a desired item of information. The "Hand-Book of Biography" does not lay claim to novelty of plan, being compiled and condensed from the larger authorities; it is therefore entitled to confidence, as based upon reliable works already in use. Mr. Godwin has added a great number of names, especially

of American men of eminence, belonging to our own times. We shall be glad to see this valuable series completed.

Hand-book of Literature and the Fine Arts; by George Ripley and Bayard Taylor. New-York: George P. Putnam.

Belonging to the same valuable series of publications, this volume has peculiar merits of design and composition. It embraces "all terms of Logic and Rhetoric, Criticism, Style, and Language; sketches of works, which stand as types of their age or tongue; reviews of all systems of philosophy and theology, both of ancient and modern times; and a complete series of the history of literature among all nations, made up wholly from original sources. All the most important terms of common and international law, all technical words and phrases employed in theology and philosophy, and a number of scientific and historical phrases which have become familiarized in literature have been included. The explanations are not confined to mere definitions; whenever it has been found necessary, illustrative wood cuts have been introduced, which will greatly assist the reader in his knowledge of architectural terms. In Art, the departments of Painting, Sculpture, and Architecture have been treated as fully and carefully as the nature and limits of the work would permit." This description does not over-estimate the amplitude and utility of the work before us. Deficiencies and defects will doubtless be met with, under so vast a compass of subjects; but we know not where else to look for an equally able treatment of the whole department of Belles Lettres, within such compressed limits.

The Gospel Harmony, chronologically arranged in separate lessons, for Sunday Schools and Bible Classes; by Walter King. New-York: M. W. Dodd.

A question book on the plan of Dr. Robinson's Harmony of the Gospel has long appeared to us to be very desirable. We are much pleased with the arrangement of this compilation, and hope to see it in general use in the Bible class.

Episodes of Insect Life; by Acheta Domestica. New-York: J. S. Redfield, Clinton Hall. Third Series (Autumn.)

The cheerful chirp of the House-Cricket is at last ended. We have enjoyed its familiar note through three seasons, and hoped to hear it through the winter; but its seasons of activity are over, and there must be a winter for the insect tribe. The third of these volumes is the most entertaining and delightful of all. Let *Acheta Domestica* write on; he will perhaps make all the world entomologists by the charm of his eloquence and fancy. Meanwhile, let us whisper to our readers, that summer reading is always pleasant by contrast in midwinter, and that by the light of a lively Christmas fireside, the Cricket will repeat his chirp with more alacrity than ever. The author himself thus happily accounts for the augmenting attractions of his volumes. "As an insect, of what sort soever, is sure to become an object of increased interest to those who have followed it through its progressive stages, so it is hoped that the ensuing series, making up the entire of an entomological year, may be read with increased relish by those who have followed it through its progressive periods;—this, because with all that pertains to natural knowledge, '*l'appetit vient en mangeant.*'"

Olive Leaves; by Mrs. Sigourney. New-York: R. Carter & Brothers.

Mrs. Sigourney's prose writings possess great charms to us. They display an

extensive store of valuable information, and peculiar judgment in presenting it in an entertaining, and yet impressive form. This little volume, of tasteful appearance, contains under the pleasant title of "Olive Leaves," a variety of sketches from fact and fancy, in which the object of instruction for the youthful reader seems throughout to be held in view. We note, among others, a touching sketch of the deaf mutes under the head of "Silent People." The volume is very prettily illustrated.

Blossoms of Childhood; by the Author of the "Broken Bud."

Childhood has been called the poetry of life; and the poetry of childhood embraces some of the most delightful passages of our literature. A collection of these has just been issued by the Carters; of which we know not whether to admire most, the elegance of the outward attractions, or the beauty of the selected contents. We have one more "holiday book" from the Messrs. Carter's publications; namely,—

Letters to my Pupils; by Mrs. L. H. Sigourney.

The work of teaching, Mrs. Sigourney herself states, was her earliest ambition; and her success in it is doubtless to be greatly ascribed to her enthusiastic love for it. These letters, and the sketches which follow them, are full of interest, not only to the teacher, who may profit by the valuable hints they contain, on the subject of education, but to the young, who can appreciate the loveliness of many of the characters portrayed in it.

Mr. Dodd has shown us the sheets of a volume about to be published by him, the plan and execution of which strike us very favorably. It is entitled, "The Sovereigns of the Bible; by Eliza R. Steele, author of Heroines of Sacred History, &c." Each of the monarchs of Judah and Israel is here made the subject of a notice, simple and perspicuous in style, and with nothing of the inflated tone so objectionable in late works of a similar cast. We have found no books so much in demand among youthful readers, of the more serious class, as Scripture biographies; and none are better calculated to instruct in sacred learning. The volume of which we speak will be issued in season for the holidays, and we hope will be widely circulated.

M. W. Dodd has in press a very neat edition, in small form, of Dr. Spring's interesting essay, "The First Woman," extracted from his popular work on "First Things." This treatise, well worthy of a separate circulation, in addition to that which it has already obtained in that volume, is to be appropriately issued with special reference to the holidays. For the same season Mr. Dodd is also publishing the following gift-books, suited to the young:—

A Winter in Spitzbergen is the title of a highly entertaining narrative, descriptive of social life and daring adventures in hyperborean regions. The form of a familiar family conversation, into which the tale is cast, is carried out in a very spirited and natural manner. The work is a translation from the German of C. Hildebrandt, preacher in Ellsdorf, near Halberstadt; an author of some note among German writers for the young. We are told that the famous "Peter Parley," to whom the manuscript was submitted, predicted for this book a popularity equal to that of Robinson Crusoe. Such a judgment is sufficient recommendation, our readers will surely agree with us in thinking. We hope accordingly that, wherever

Parley and De Foe are known, the "Winter in Spitzbergen" will find a hearty welcome.

SELECT POETRY FOR CHILDREN AND YOUTH—a well selected repository of poetical reading for young people, compiled by the Rev. T. Edwards. The editor seems to have exercised careful judgment in the preparation of this collection, in which the reader will find a vast variety of the best compositions in verse adapted to the reading and study of childhood. This little book will also be issued in handsome style as a gift-book.

Mr. Putnam has published, under the name of the "COMICAL CREATURES FROM WURTEMBURG," a beautifully printed story book for children, illustrated by drawings "from the Stuffed Animals of Herman Ploucquet at the Great Exhibition." The stories and illustrations are equally entertaining.

THE WOMEN OF EARLY CHRISTIANITY; a series of Portraits, with appropriate descriptions by several American Clergymen; edited by Rev. J. A. Spencer. New-York: D. Appleton & Co.

It is no small improvement upon the earlier publications in the "annual" line, that has substituted for the collections of sentimental tales and feeble romances once in vogue, such able and instructive works as that we now have the pleasure of mentioning. It was, we believe, among our New-York publishers, that the rich treasures of the Bible were first applied to, for the purposes of Christmas and New Year gift books. We are not of those who consider this use improper. There is no human want that the word of GOD does not satisfy; and among man's wants is the desire for the realization of the beautiful. And where should we find more graceful imagery, or more lovely conceptions of character, than in this Book? Messrs. Appleton & Co. have this year, diverged from the strictly Scriptural subjects of some of their former holiday books; and have devoted this costly and tasteful publication to the memory of some of the early saints of the Church. Next to the Women of the Bible, the world has seen no characters more pure and admirable than the women of the Christian martyrology. There never was meeker patience, higher fortitude, stronger hope, lovelier piety, than among these. We do not, in our days of religious prosperity and freedom, appreciate as we should the loftiness of the spirit of the early witnesses. But our Protestant forefathers appreciated them. Martyrology was a favorite study of the strong-hearted Reformers and their early followers; for in the graces brought forth in themselves by the hour of trial, they recognized affinity with the spirit of primitive times. But to return to "The Women of Early Christianity"—there are some subjects embraced under this designation in the beautiful book before us, which do not strictly belong to the class designated. Two or three of them are too modern to claim the title of primitive saints; and too unprimitive for the liking of Protestants. But these are the exceptions. The pens of several distinguished clergymen have assisted Mr. Spencer in the portraiture of these heroines. Drs. Murray, Adams, Kip, Sprague, and others, have contributed their share to the merits of the work. Taken altogether, we have never seen an annual more creditable in every respect to those engaged in its publication. The typography is admirable, and the illustrations are of a high order. A better selection could hardly be made by our readers for an elegant and acceptable gift-book.

## Boston and Vicinity,

☞ To avoid the inconvenience and delay attendant upon the past method of delivering the Magazine to our Subscribers in Boston and vicinity, it will hereafter be sent to them by mail. They are, therefore, respectfully requested to call at their respective Post-Offices, to which it will be sent at an early hour after publication, and obtain it.

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ANSON G. PHELPS, Jun.

*Treasr. of Amer. & For. Christian Union.*

New-York, November 10, 1851.

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Errata.—In the June Number, under Watertown, N. Y. page 207, in place of "Ditto" read Camden Presb. Ch. $50.93, of which $30 paid by Isaac T. Miner, to make himself a Life Member.

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Published monthly, by this Society, at fifty cents a year, in advance. Devoted to the interests of the German population.

TO AGENTS.—Liberal encouragement will be given to persons properly recommended, who are willing to labor to extend the circulation of the above mentioned publications.

TO THE FRIENDS OF THE SOCIETY, AND OF THE CAUSE WHICH IT AIMS AT PROMOTING.—As it will be impracticable to send Agents to all the places where it is desirable that this Magazine should be circulated, we would earnestly request our friends, and all who take an interest in the cause in which the Society is engaged, to aid us in this respect, either by personal effort, or by such other means as they may deem most efficient. It is highly important to the best interests of the Society, and the cause which it aims at promoting, that this Magazine and "other publications" of the Society should have a very extensive circulation. The prices will be acknowledged by all to be very low, when the size of the Works, the various and interesting nature of the information which they contain, and the style in which they are published, are duly considered. It is the intention of the Committee to make them worthy of such a circulation.

**REMITTANCES FOR THE TREASURY,**

and orders for Books, for the Magazine, the Missionary Intelligencer, and the "Missions-Blatt," should be sent to the Society's Office, 150 Nassau-street, addressed to EDWARD VERNON, General Agent and Assistant Treasurer.

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HRW

THE

AMERICAN AND FOREIGN

# CHRISTIAN UNION.

VOL. III. JANUARY, 1852. No. 1.

## To Our Readers.

The Corresponding Secretary of the Society, for the Foreign Department of its operations, returned from Europe (whither he went last July, in quest of health, and for the prosecution of an important mission in behalf of the Cause) on the 7th ultimo, and has resumed the labors of his office, one of which is the superintendence of the publication of this Magazine. During his absence he was not able to do much in the way of writing for it. He is happy to know that it has been well looked after by his colleague, (the Rev. Dr. Fairchild,) and that its pages have lost nothing in point of interest during this temporary change in the editorship. Having returned with health much improved, if not completely reëstablished, he hopes to be able to do more and better for this publication, the chief organ of the Society of this nature, than the many cares and oft-recurring sickness of the last two years permitted.

During his recent tour in Europe, the editor gathered a large amount of information respecting the various countries in Western and Central Europe, which he hopes to spread out upon the pages of *The American and Foreign Christian Union* during the year which commences with the present number. It is his intention (God willing) to continue his Notices of the State and Prospects of Evangelical Religion in the various countries in Christendom, as well as the Sketches of the Religious Denominations of the United States. In regard to the former, he expects to complete, in this volume, his Survey of the Protestant World Abroad; and as to the latter, he trusts that he will be able to get through with such as are esteemed to be Evangelical. The present Number of our work contains the tenth article on each of these subjects, as well as the tenth Letter to Dr. Candlish.

The work will be conducted on the plan on which it has been edited during the last two years, with such improvements in matter and style as may be able to give it. As to the Illustrations, they shall be as numerous as the receipts from its subscriptions will allow. None of our friends and patrons would be pleased to see this Periodical made a losing operation

to the Society,—which needs every dollar that comes into the treasury for the great work in which it is engaged.

The year on which we are entering will probably be a more than ordinarily eventful one. God only knows what He has in store for the nations of the Old World; but there are many omens in the Eastern horizon which are of such a nature as to excite very serious apprehension. Whatever may occur, however, it is allowed to us to believe that the "Way of the Lord" will be more and more "prepared." We cannot but hope that God in His mercy (in answer to the prayers of His people) will cause the days of convulsion and revolution, if it be His will that they should come, to be short. In the meanwhile, let us all be at our posts of labor and of prayer, —leaving, with confidence, all issues to the management of Him who sits King in Sion.

We conclude these remarks by presenting to our readers the salutations of the season. May this year be a happy and useful one—a very happy and a very useful one—to them all, through the gracious and abundant blessing of the Most High, and to His name shall be the praise and glory for ever!

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## The Jesuit Spy.

The following interesting narrative is an extract from a work written by the late Mr. William Hogan, once a Roman Catholic priest at Philadelphia, and whose conversion to Protestantism made a good deal of noise at the time of its occurrence. The book to which we refer is entitled, Auricular Confession and Popish Nunneries.* It is a work which ought to be widely circulated and attentively read. The times are coming when, even in this Protestant land, every friend of the true Gospel will need to be well acquainted with the wiles of Rome, and well instructed in the proper methods of detecting and defeating them.

Soon after my arrival in Philadelphia, I became acquainted with a Protestant family. I had the pleasure of dining occasionally with them, and could not help noticing a seemingly delicate young man, who waited at the table. There was something in the countenance and whole appearance of this individual, which struck me as singular. I could see no indication of positive wickedness or signal depravity in the external configuration of the young man's head. The expression of the eye indicated meekness, humility, and habitual obedience, rather than anything else; but could see, nevertheless, in the closely compressed lips and furtive glance, which

* This work was published by Saxton & Kelt; B. Perkins & Co. Boston; and Saxton & Miles, and Saxton & Huntingdon, *New-York*. It is also for sale at the Rooms of the American and Foreign Christian Union, 150 Nassau-street.

could only occasionally catch,—and even then by a sort of stealth,—something that puzzled me. I know not why, but I could not like him. There was no cause, as far as I could see, why I should dislike the young man. Constitutionally, I was myself rather fearless than otherwise. I cannot recollect that, with equal means of defence, I ever before feared any one.

I could never find the eye of this man fixed upon me, without an involuntary feeling of dread. I met him often in the streets; he always seemed neat and tidy in his person; he was civil and respectful in his deportment; never seemed to forget that society had its grades, and what circumstances had clearly designated his own. With that he seemed well contented; never, as far as I could see, seeming to feel the least desire of intruding upon that of others. This being rather a rare case in the United States, twenty years ago, at any rate, when it was difficult to get servants who knew their places, struck me as another singular feature in his manner and character, and did not at all tend to remove the unpleasant impressions which his appearance made upon my mind. Not long after this, a messenger called at my rooms, to say that "Theodore ———" was taken ill, and wished to see me. I was then officiating as a Romish priest, and calling to see him, was shown up stairs to the door of a garret room, into which, after a loud rap and announcing my name, I was admitted to the *sick* young *man*. He had returned to his bed before I entered, and was wrapped in a large overcloak. I asked him whether he wanted to see me, and for what purpose. He deliberately turned out of his bed, locked the door again, very respectfully handed me a chair, and asked me to sit down, as he had something very important to tell me. He wrapped himself again in his cloak, lay on the outside of the bed, and spoke to me in a firm decided tone, to the following effect:

"Sir, you have taken me for a young man, but you are mistaken. I am a girl, but not so young as I appeared to you in my boy's dress. I sent for you, because I want to get a *character*, and confess to you before I leave the city." I answered "You must explain yourself more fully before you do either." I moved my chair further from the bed, and tightened my grasp upon a sword-cane which I carried in my hand. "Feel no alarm," said this now young woman; "I am as well armed as you are,"—taking from under her jacket an elegant poignard,—"I will not hurt you. I am a *lay sister* belonging to the order of Jesuits in Stonyhust, England, and I wear this dagger to protect myself." There was no longer any mystery in the matter. I knew now where I was, and the character of the being that stood before me.

I discovered from her, that she arrived in New Orleans, some time previous, with all necessary recommendations to the priests and nuns of that city. She had the necessary "Shibboleth" from the Jesuits of Stonyhurst, to their brothers and sisters who were then, and are now, numerous in that city. They received her with all due caution, as far as could be seen by the public; but privately in the warmest manner. Jesuits are active and diligent in the discharge of their duties to their superiors, and of course, this *sister*, who was chosen from among many of her zeal and craft, lost no time in entering on her mission. The *Sisters of Charity* in New Orleans took immediate charge of her, recommended her as chambermaid to one of the most respectable Protestant families in the city; and having clothed her in an appropriate dress, she entered upon her employment. She was active, diligent and very competent. The young ladies of the family were delighted with her; she appeared ex-

tremely pious, but not ostentatiously so. She seemed desirous to please in all things; talked but seldom of religion, but took good care that her devotional exercises should be noticed, though she seemed to avoid such a thing. Her conduct was in every way unexceptionable. So great a favorite did she become in the family, that in a short time she became acquainted with all the circumstances and secrets, from those of the father down to those of the youngest child.

According to a custom universally in vogue among the Jesuit spies, she kept notes of every occurrence which might tend to elucidate the character of the family, never carrying them about her, but depositing them for safe keeping with the mother abbess, especially deputed to take charge of them. She soon left this family under some pretext or other, obtained from them an unqualified recommendation for honesty and competency, which, with the previous and secret arrangements of the *Sisters of Charity*, obtained for her without delay, a place in another Protestant family. Here, too, she was without fault, active, honest and industrious, to all appearance. Little did these families know that while they and their children were quietly reposing in the arms of sleep, this apparently innocent waiting-maid or chambermaid was perhaps, in the dead hour of night, reducing to paper their conversation of the day previous, and preparing it, at least as much of it as could answer any Jesuitical purpose, to be recorded among the secret archieves of the Jesuit college of Stonyhurst, from which they were to be transcopied to those of the parent college in Rome.

Thus did this *lay sister* continue to go from place to place, from family to family, until she became better acquainted with the politics, the pecuniary means, religious opinions, and whether favorable or not to the propagation of Popery in this country, than even the very individuals with whom she resided. No one suspected her; all believed her innocent and industrious; the only fault they could find with her, was that she seemed too fond of going from one place to another. For this, however, the *Sisters of Charity* had some salvo or other.

This excellent chambermaid, or rather lay Jesuit sister, wished to leave New Orleans, and come north to a better climate; and how do you think, reader, the means were raised to defray the expenses of travelling? There was no difficulty in the matter. The *Sisters of Charity* have always some friend in readiness to supply them with the means of performing *corporal works of mercy.* This friend went round to these American families where this chambermaid lived from time to time; told them that she wanted to come on as far as Baltimore; that it was a pity to have her travel as a steerage passenger; a person of her virtue and correct deportment should not be placed in a situation where she might be liable to insult or rude treatment. A cabin passage should be procured for her; she should be introduced to some respectable family who were going north, and would take charge of her. The necessary funds were immediately collected for her; the generous Protestants with whom she lived, pitying the poor girl, told her she might want the little she had earned to support herself in the north until she could get a place. A handsome purse was soon made up, a cabin passage was engaged, and the young ladies on whom she waited made her presents of every article of dress necessary for her comfort or convenience.

On arriving at Baltimore, she, of course, called upon the nuns of that city, who were prepared for her reception, and had already a situation engaged for a "cham-

bermaid whom they expected from New Orleans, and who was coming highly recommended by some of the first families of that city." She took possession of a place as soon as convenient, spent several months in that city, discharging all her duties faithfully, no one finding any fault with her, except her restlessness in not staying long with any family. Having now become acquainted with the secrets and circumstances of almost every Protestant family of note in Baltimore, and made her report to the mother abbess of the nunnery of her order, in that city, she retired to the District of Columbia, and after advising with the mother abbess of the convent, she determined to change her apparent character and appearance.

By advice of *that venerable lady, the holy prioress*, on whom many of the wives of our national representatives, and even grave senators, look as an example of *piety and chastity*, she cut short her hair, dressed herself in a smart-looking waiter's jacket and trowsers, and, with the best recommendations for intelligence and capacity, she in her new dress, applied for a situation as waiter at Gadsby's Hotel, in Washington city. This smart and tidy-looking young man got instant employment; and now we have the *lay* sister in quite a different character. His intelligent countenance,—we must not say her in future,—soon attracted the notice of some of our most eloquent statesmen. He appeared so humble, so obedient, and so unattentive to anything but his own business, that those senators on whom he waited, not suspecting that he had the ordinary curiosity of servants in general, were entirely thrown off their guard, and in their conversation with one another seemed to forget their usual caution. Such in a short time was their confidence in him, that their most important papers and letters were left loose upon their tables, satisfied with saying, as they were going out, "Theodore, take care of my room and papers."

Now the Jesuit was in *her* glory. Now the lay sister had an opportunity of knowing many of our national secrets, as well as the private characters of some of our eminent statesmen. Now, it was known whether Henry Clay was a gambler; whether Daniel Webster was a libertine; whether John C. Calhoun was an honorable but credulous man. Now, it was known what value was put upon Popish influence in this country, and what were the hopes of Papist foreigners in the United States. In fact, this lay sister in male uniform, and but a waiter in Gadsby's Hotel, was thus enabled to give more correct information of the actual state of things in this country, through the General of the Jesuit Order in Rome, than the whole corps diplomatic from foreign countries, then resident at our seat of government.

After relating to me in her sick room,—as the family in which she lived, fancied it was,—all these circumstances, she deliberately said to me, "I want a *written* character from you. You must state in it that I have *complied with my duty;* and as it is necessary that I should wear a cap for a while, having cut off my hair, you must say that you visited me in my sick room, that I confessed to you, received the *viaticum*, and had just recovered from a violent fever, in which I lost my hair. My business is not done yet," said she. "I must go to New-York, where the *Sisters of Charity* will find a place for me as waiting-maid." It is needless to say with what reluctance any man could comply with such a request as this; and my having done so, is a stronger evidence than I have heretofore given of the indomitable strength of early education.

The conduct of this emissary of Satan, was the embodyment of all that was iniquitous and dishonorable; it was a violation of every tie that holds society together;

it was a part of a system of social, political, moral, public and private treachery, which no other being than a devil or a Jesuit could devise. Yet, I was a Popish priest. My education, my profession, MY OATH, compelled me to sanction it; and I did sanction it. The *lay sister* retired to New-York, put on her female dress, and during some months following, acted as a chamber-maid in several of the wealthiest Protestant families in that city. A few weeks after she obtained from me this character, the Rev. M.————, (I will give his name in full if necessary,) President of the Jesuit college in Stonyhust, to which I have alluded, and where this demon, now in petticoats, was a lay sister, called on me at Philadelphia. We were old acquaintances, he being Vice President of the college of Maynooth for about twelve months.

The misunderstanding between myself and the acting superior of the diocese of Pennsylvania, had just commenced, and my friend, the Jesuit, thought it his duty to call upon me. He hoped that I would abandon my schismatic course,—I was not then a heretic,—and cease to circulate the Bible among the people. He never alluded to the *lay sister* during our whole conversation, though he was the very man who caused her to be sent out to this country, and the one who first procured her the situation of *lay sister at Stonyhust.* Both were relatives, and both natives of Dublin, in Ireland.

Whether the relation of this circumstance will have the effect of putting Americans on their guard against Jesuits and nuns, I know not; and in truth, such is their apathy on the general subject of Popery, that I am tempted to say, I care not. My impression is, that until some attack is made upon an American's purse, and Popery becomes a question of dollars and cents, Jonathan will never be roused from his apathy.

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## Religious Denominations in the United States.

### No. X.

#### Minor Presbyterian Churches—The Associate Church.

This is one of the smaller Presbyterian Churches in the United States, and has been in existence nearly a century.

In the year 1733 the Rev. Messrs. Erskine, Moncrief, Wilson and Fisher seceded from the National Church of Scotland, which is Presbyterian, on the ground that the doctrines of the standards of that Church were not adequately maintained, and its order and discipline not faithfully enforced. In the course of a few years this little company of ministers and their churches increased so rapidly in numbers, that they became an important branch of the true Church of CHRIST in that land. In the year 1750, emigrants from Scotland and the North of Ireland, of that body, sent a petition from Eastern Pennsylvania to the Associate Synod, asking for ministers to organize them into churches, and break to them the bread of

life. Three or four years afterwards two ministers were sent from Scotland, who organized several churches in the middle States. At the commencement of the Revolution there was a Presbytery and eight or ten ministers, and twice or thrice as many churches and congregations.

In 1782, an attempt was made to unite this body with the Reformed Presbyterian (or Covenanters), which, with the deposition of one or two ministers, left only two pastors and a few churches. But so rapidly did the body recover—through conversions and immigrations from Scotland and Ireland—that in the year 1801 a Synod was organized, and had under its care four Presbyteries.

At present this body embraces, in all, 214 churches, 118 ministers, and about 20,000 communicants; under the care of eighteen Presbyteries and two Synods—both of which bear the same name. A few years ago a division took place in this branch of the Church of God, into two very unequal bodies,—one of which has a Synod, 14 Presbyteries, 101 ministers, 13 licentiates, and more than 180 churches and congregations. The other has a Synod, 4 Presbyteries, 17 ministers, 21 churches, and 2636 communicants. It is sincerely hoped that this separation,—which does not appear to have arisen from any difference in doctrine, but from diversity of opinion respecting the powers of the higher judicatories,—will not be of long duration, and that these two portions of the same body will coalesce again.

This Church exists chiefly in the Middle and Western States; it has some congregations in Vermont, but none in the Southern States, so far as we know. It has a Theological Seminary at Canonsburg, in Western Pennsylvania (eighteen miles from Pittsburg), with two professors and upwards of thirty students. The collections for Foreign Missions (they have a mission in Trinidad) last year were about $700, and for Domestic Missions, nearly $4000, which sum was employed in the support of about twenty-five missionaries in our own country, chiefly in gathering and building up new congregations in the West.

In regard to doctrine, this Church is thoroughly Calvinistic, and in order and discipline, Presbyterian. The views which it holds in regard to doctrines, discipline, and psalmody, place it on the same footing with the other two smaller Presbyterian Churches of Scottish origin, in regard to the question of communion in the ordinance of the Lord's Supper. It is an interesting fact that this branch of the Presbyterian family of Churches, like the others which have a Scottish origin, has steadily increased in numbers and influence during the last seventy years. A spirit of missions, home and foreign, is becoming more and more diffused in its churches, and its resources are becoming more and more developed. All this is cheering, and gives good hope for the future.

## Ireland.

### LIBERTY OF CONSCIENCE IN BRITAIN AND IN ROME!

### INVITATION.

To John Reynolds, Esq. M. P.
G. H. Moore, Esq. M. P. and
W. Keogh, Esq. M. P.
} *Members of the Roman Catholic Defence Association.*

*Gentlemen,*—Last week I addressed a short letter to Archbishop Cullen and the Members of your Association, respectfully asking a few important questions, and recommending a simple, practical course, for the effectual promotion of "civil and religious liberty."

Perhaps it may not be convenient to have my questions answered before your Meeting on the 17th instant; and it is possible that, in the press of engagements, his Grace the Primate may overlook the matter, unless you "laymen," as practical men of business, in the meantime urge it upon his consideration.

I, therefore, take leave to call your attention to the subject; and I HEREBY PUBLICLY COMMIT IT TO YOUR HANDS.

Every thoughtful person in the community will, I think, admit that the measure I propose is pre-eminently calculated to establish a mutual confidence and good-will between Roman Catholics and Protestants, and to unite earnest and liberal men of all parties, in seeking the practical and universal establishment of "civil and religious liberty."

Seven years ago I had the satisfaction of eliciting from, that eminent man, the late Daniel O'Connell, a strong expression of approval of this measure, and a promise which, had he lived, would have secured for it his practical adoption.

*Upon you, as his successors, under more urgent circumstances, this responsibility is now devolved.*

I charge you, as pledged philanthropists, and avowed friends of freedom, DO NOT SHRINK FROM THIS GLORIOUS TASK!

Meet the demands of your position like men, and you will secure the respect and co-operation of men—of enlightened and generous men—of all parties, and of every sect.

If you evade this question, and betray the cause you profess to love, you will merit, and probably receive, the contempt of your dishonored age, and the execrations of posterity.

Multitudes of the people whom you represent are cordially in favor of such action as I recommend.

A few months ago, at a large meeting, including several hundreds of Roman Catholics, convened in the same room in which your aggregate meeting was lately held, resolutions condemnatory of all intolerance, and approving the memorial for liberty of conscience in Rome, were enthusiastically adopted, without a dissentient voice.

GIVE THE ROMAN CATHOLICS IN IRELAND A FAIR OPPORTUNITY, AND THEY WILL DO LIKEWISE.

*Will you not allow and invite the people to honor their own convictions, and to aid the cause of liberty and peace throughout the world?*

Gentlemen, I am desirous to give this appeal a plain, practical character; I therefore submit to your candid consideration the following suggestions:

*First.*—I INVITE YOU, GENTLEMEN, or either of you, to meet me in the Rotundo before a mixed assembly of the citizens of Dublin, Roman Catholics and Protestants, on some convenient day before, or shortly after, your intended meeting of the 17th instant, *to advocate or discuss this question of civil and religious liberty.*

*Secondly.*—I shall be happy to attend your meeting on the 17th, if invited by your committee, and there, briefly and respectfully, to explain and advocate the measure which I have had the honor to propose.

The question is,—Should the Roman Catholics of these countries address the Pope, urging the legal establishment and practical security of LIBERTY OF CONSCIENCE IN ROME. I take the affirmative. Gentlemen, WHAT SAY YOU?

With sincere good-will to Roman Catholics, and with earnest desires for the promotion of "civil and religious liberty," I am, gentlemen, yours respectfully,

ALEXANDER KING,
Independent Minister.

DUBLIN, Oct. 8th, 1851.

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## Christendom Abroad.

### No. X.

### HOLLAND—Second Article.

In our number for March last (Vol. II. No. 3, pp. 81, 82, 83), we gave a sketch of the History of Christianity in Holland, concluding, with some notice of the decline of evangelical religion in the Protestant Churches of that country during the latter part of the last century, and the commencement of the present. We also assigned several reasons for that decline. Circumstances, beyond our control, have prevented, until now, the continuation of our remarks on the state of things in that land. At length, however, we are able to resume the consideration of the subject.

In the month of September we made a short visit to Holland—the fourth or fifth which we have made within the last fifteen years, and had an opportunity of seeing some of the excellent men whom GOD has raised up in that country within the last few years. We shall, therefore, state what we have further to say respecting that country in the present article, which we are compelled to make shorter than we could desire, by reason of the want of space.

In our previous article on Holland, we assigned three causes for the decrease of sound doctrine, and consequently of vital piety in the Dutch churches; namely, the very intimate union of Church and State, the great commercial spirit of the nation and their absorption in material interests, and the long wars in which that country was involved with France and

England. To this list we may add two more: 1. The disastrous influence of French opinions on the subject of Morals and Religion with which that country was flooded about the period of the Great Revolution of France, 1789–'95, and the years following. There was, in fact, a good deal of infidelity in Holland before the epoch of that Revolution. The writings of the authors of the "Encyclopedia," of whom Voltaire was the master-spirit, had gained a wide circulation there, and were diffusing their poisonous influence. But when the armies of the French Republic, and afterwards those of the Empire, overran that country, the evil became more aggravated and enormous. 2. The adoption of a loose and unguarded formula of subscription to the Articles of Faith, required of ministers and candidates for the ministry, on the part of the General Synod of the Reformed Dutch Church, —which had been the National and State Church until the French laws were extended over that country in Buonaparte's reign,—in the year 1816. At that time the formula in question was so modified as to require the candidate for the sacred ministry to say that he received the said Articles of Faith, *as far as* (*quatenus*) they agreed with the Word of GOD—instead of receiving them as teaching the Truth that is contained in that Word, and as had hitherto been the case; thus leaving to the candidate the decision of the important point, *How far do the Articles set forth the Truth.* It is easy to see that a creed of this sort is just as good as no creed at all.

The disastrous influence of all these causes became more and more apparent. The pulpits of the Reformed Dutch Church, far more numerous than all the other Protestant Churches combined, became filled, to a great extent, with unconverted ministers. The case was worse, if possible, with the Lutheran Church and that of the "Remonstrants" (or followers of Arminius). The Rationalism of Germany had long been gaining a deplorable prevalence among these branches of the Protestant Church, which, together with that of the Mennonites (or Baptists) had been placed on the same footing, under the *Napoleon régime*, with the Reformed Church. Everything seemed to indicate that the flame of true religion was almost ready to expire in the socket during the first quarter of the present century.

And yet the LORD had His hidden ones in the land where John Robinson and the "Pilgrims" had taken refuge two centuries before. It pleased Him to raise up, from time to time, those who loved the Truth and labored for its propagation. The veteran Bilderdyk,* (who has been called the Dr. Johnson of Holland,) did much in his day to make evangelical religion once more respected. The excellent Heringa was for a long time the only evangelical Professor of Divinity in the University of Utrecht, if not in the three universities of the kingdom. He went lately to his rest.

* He was born in Amsterdam in 1750, and died about twenty years ago.

About the year 1835 some young men were raised up by the Spirit of the LORD—much in the same way as Wesley and Whitfield were raised up in England nearly a century and a quarter ago,—among whom the Rev. Mr. Brummelkamp was prominent,—to preach again the good old doctrines of the Reformation. The people heard them gladly, whilst the unfaithful pastors of the State-aided Churches detested and derided them. It was not long till they were deposed by the Synod; and when they refused to obey the decree of deposition, and appealed to the great Head of the Church, the secular arm was invoked. Then scenes most disgraceful to a Protestant country ensued. Fines, imprisonment, quartering of soldiers upon families—all were resorted to in order to arrest the movement. After years of suffering, several of these dissenting ministers, with many of their flocks, resolved to quit Holland, and seek a new home in our western wilderness. At this moment several thousands of these excellent colonists, with their spiritual teachers, are to be found in settlements in Michigan, Illinois, Wisconsin, and Iowa. There are also some in the State of New-York.

The great upheaving of the nations of Europe, in 1848, led to important changes in Holland, so far as the policy of the government in relation to the "Dissenters" is concerned. There is now no longer any persecution from the police, or any other arm of the State. "The Churches have now rest" in Holland, and "are edified." This is emphatically true of the Dissenting Churches. It is also true, that "walking in the fear of the LORD, and in the comfort of the HOLY GHOST, they are multiplied."

The late visit of the author to Holland has satisfied him that Truth and vital Godliness are making real progress in that country. Although it is believed that there is not one strictly orthodox Theological Professor in the universities of Utrecht and Groningen, and not more than two in that of Leyden, yet there are a number of pious young men—especially in those of Leyden and Utrecht,—who are preparing for the ministry. There is a spirit of inquiry also among some of the young men of rank in Amsterdam and the Hague, which is very encouraging; whilst the people in the rural districts—the plain, unsophisticated laboring people,—are longing for the good old doctrines which once and for ages were heard in their churches. Many copies of the Scriptures has been sold by colporteurs and other agencies in Holland within the last few years. All this is good, and full of encouragement. Mr. Isaac Da Costa (a converted Jew) and others at Amsterdam, and Dr. Cappadoce (also a converted Jew), and Mr. Groen Van Prinsterer, and others, at the Hague, have done much to promote the interests of true religion in Holland. The prospects of Evangelical Faith in that country are far brighter than they have hitherto been for many a day. The LORD be praised for this! May it please Him to raise up other

Whitfields and Wesleys in that land, until the Truth shall be made to triumph over all error, and that land, so Protestant for two centuries after the Reformation,—which did so much in behalf of Protestantism—which produced so many distinguished theologians and able defenders of sound doctrine,—shall become preëminent for the prevalence and the happy influence of the Gospel.

We conclude by stating that in a population of about three millions, which is that of Holland, there are half a million of Roman Catholics, whose worship is equally sustained by the State with that of the Protestants, and a large number of Jews, among whom there have been some interesting conversions to Christianity within a few years. The statistics of the Protestant Churches of Holland are as follows:

| | | | | | |
|---|---|---|---|---|---|
| The Reformed Church | counts | 1511 | Ministers, and | 1274 | Congregations. |
| The Lutheran Church, | " | 70 | " " | 64 | " |
| The Mennonite Church, (Baptist) | | 120 | " " | 115 | " |
| The Remonstrants, (or followers of Arminius) . . | | 23 | " " | 19 | " |
| The Dissenters have | (not ascertained) | | " | 176 | " |

In the three universities of the kingdom there are at this time 381 students in theology.

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## A New Papal Bull.

We beg our readers to peruse the following document with care. It is the most recent Bull of Pius IX. It was called forth by the published lectures of Professor Nuytz, a distinguished Professor of Law in the University of Turin, the capital of the Kingdom of Sardinia. These lectures have been before the Italian public for some years, but seem not to have arrested the attention of his Holiness until lately. This condemnation at this time is significant enough. The doctrines which the Pope and Cardinals censure are mainly these:—"That the Church has no coactive power, nor any temporal power, whether direct or indirect;" that its "temporal power is revocable by the state;" and that "the compatibility of the temporal power and the spiritual power is a question controverted among the children of the Catholic and Christian Church." These doctrines the Pope deems horrible, and therefore anathematizes them. In fact, the real spirit of Hildebrand is breathed forth in this remarkable document. The Church—in other words, *the Hierarchy at Rome* claims temporal power, even in these days, notwithstanding what Drs. Ullathorne, Wiseman & Co. have been asserting in England, and Archbishop Hughes in this country. We now understand where Rome is, so far as *this* subject is concerned.

We are happy to say that the Sardinian government has paid no attention to this Bull of his Holiness. Professor Nuytz resumed his lectures on the 6th of November, as we learn from letters from Turin, as well as from the newspapers of that city. The lecture-room was crowded. His remarks in relation to the censure of his book, contained in the Bull, were received with great applause. He thanked the ministry for having sustained him. By disregarding the Bull they had asserted their independence.

We will only add that the translation which we give of this document is that which appears in the *Tablet*, a Roman Catholic Journal of London. We have it, however, in the original Latin. The translation is, we believe, sufficiently exact.

**Condemnation and Prohibition**

Of the work entitled "Institutions of Ecclesiastical Law," by John Nepomucene Nuytz, Professor of the Royal University of Turin, and of another writing of the same author, entitled, "Treatise on Universal Ecclesiastical Law."

PIUS PP. IX.

FOR A PERPETUAL REMEMBRANCE OF THE THING.

[Translation.]

Elevated to the honor of the Apostolical See, not by our merits, but only by the clemency of the GOD of mercies, and set by the DIVINE FATHER of the household in charge of this vineyard, we consider ourselves strictly bound, in virtue of our office, to cut away and extirpate entirely all the pernicious germs we are enabled to discover, in order that they may not take root or spread themselves to the great mischief of the field of the LORD. And assuredly we know that, from the very cradle of the Church, it has been necessary that the faith of the elect should be tried like gold in the furnace, as the Apostle St. Paul proclaimed to the faithful of his time, warning them that many would arise who would "overturn and corrupt the Gospel of CHRIST,"—(Gal. i.)—adding, that to these propagators of false doctrines—to these perfidious men who would betray the deposit of faith, we ought to say anathema, without even excepting from it an angel—"If it happened that an angel taught another doctrine than that which we preached." In vain have the bloodthirsty enemies of the truth been continually beaten down and vanquished—they have never ceased to raise up their heads, striving, with a new increase of fury, to work, if it might be, the utter destruction of the Church. Hence the impious audacity with which, laying their profane hands on holy things, they have striven to usurp the prerogatives and the rights of this Apostolical See, to pervert the constitution of the Church, to ruin from the very foundation the deposit of faith. Thus, although we find a great consolation in the promise by which CHRIST our SAVIOUR has given us the certainty that the gates of hell shall never prevail against His Church, we nevertheless cannot but feel a cruel pang at our heart in beholding the loss of souls which is daily augmented by the unbridled licence by which bad books are circulated, the perverse and criminal insolence which is ready to dare anything in hatred of Divine things.

In this pestilence of bad books which pours upon us from all sides, deserves to be reckoned the work entitled, "Institutions of Ecclesiastical Law," by John Nepomucene Nuytz, Professor at the Royal University of Turin; as also the "Treatise on Universal Ecclesiastical Law," by the same author; works whereof the unsound doctrine, taught by the author in his chair, is so spread abroad that the licentiates have taken therefrom anti-Catholic propositions, and have made of them their theses for the degree of doctor. In these books, in these theses, under color of determining the rights of the priesthood and those of the empire, such errors are professed, that, instead of an orthodox teaching, youth draw from them lessons altogether poisoned. The author, in fact, as well in his wicked propositions as in the commentaries by which he accompanies them, has not blushed to maintain before his auditors, and to put in print, after having attempted to give them a new turn, all the old errors already so many times condemned and rejected by the Roman pontiffs, our predecessors—above all, by John XXII. Benedict XIV. Pius VI. and Gregory XVI.—and by the canons of so many Councils, principally by those of the Fourth Lateran, of Florence, and of Trent. For the books published by him say formally and directly, "That the Church has no coactive power, nor any temporal power, whether direct or indirect; that the schism which divided the Church into eastern and western, had for its cause the excesses of the power of the Roman pontiffs; that, beside the power inherent in the episcopate, it has another, a temporal power, in virtue of the concessions, express or tacit, of the State, and consequently revocable at the will of the latter; that the State, even when it is governed by an infidel, enjoys an indirect and negative power in sacred things; that if it is wronged by the Church it may by itself defend its interests by means of its indirect and negative power in sacred things; that not only the right known under the name of *exequatur* enters into its competence, but even the appeal against abuses; that, in the conflicts between the two powers, the State has the preponderance; that nothing hinders, but that by decree of a General Council, or by the will of all nations, the Sovereign pontificate may be transferred from the Bishop and city of Rome to another bishop and another city; that a definition emanating from a general council is not subject to ratification, and that the civil administration may reduce the thing to these terms—that the doctrine of those who compared the Roman Pontiff to a monarch, whose power extends over the universal Church, is a doctrine which had its rise in the middle ages, and the effects of which still remain; that the compatibility of the temporal power and the spiritual power is a question controverted among the children of the Catholic and Christian Church."

There are, moreover, maintained several errors touching marriage:—"That it cannot be demonstrated by any reason that Jesus Christ elevated marriage to the dignity of a sacrament; that the sacrament of marriage is a pure accessory to the contract, from which it is consequently separable; and that the sacrament itself consists in the nuptial benediction only; that the matrimonial bond is not indissoluble by natural law; that the Church has not the right to introduce *impedimenta dirimentia*, but that this right appertains to the State, which can of itself remove the existing impediments; that causes relating to matrimony and espousals depend in their own nature on the civil jurisdiction; that the Church, in the course of ages, has begun to introduce *impedimenta dirimentia*, not using a right which properly belonged to it, but in virtue of a prerogative which it held of the State; that the

canons of the Council of Trent, (Sess. xxiv. *de Matrim*, c. 24,) which fulminate an anathema against those who dare to deny to the Church the right of introducing *impedimenta dirimentia*, are either not dogmatic, or ought to be understood to apply to this right derived from the State." Much more, he adds:—"That the form defined by the Council of Trent does not oblige, under pain of nullity, when the State prescribes another, and wills that the marriage contracted in this new form shall be valid; that Boniface VIII. was the first who advanced the proposition that the vow of chastity made in ordination annulled marriage." We find, moreover, in these books on the episcopal power, on the punishment of heretics and of schismatics, on the infallibility of the Roman Pontiff, on the councils, several audacious and temerarious propositions, which it is repugnant to us to quote and mark out, one by one, amidst such a great accumulation of errors.

It is then established that, by such a doctrine and by such maxims, the author tends to destroy the constitution and government of the Church, and utterly to ruin the Catholic faith, since he deprives the Church of its exterior jurisdiction and coërcive power, which has been given to it to bring back into the ways of justice those who stray out of them; that he admits and professes false principles on the nature and the bond of marriage; that he refuses to the Church the right of determining on *impedimenta dirimentia*, and accords it, on the contrary, to the civil power; lastly, since, by a supreme error, he makes the Church so subordinate to the same civil power, that he attributes to the latter, directly or indirectly, all that which, in the government of the Church, in what regards sacred persons and things in ecclesiastical jurisdiction, is of Divine institution, or sanctioned by the canonical laws; thus renewing the impious system of Protestantism, which reduces the society of the faithful to be nothing but the slave of the civil authority. There is no one who does not comprehend all the danger and all the perversity of a system which proclaims all the errors long since anathematized by the Church: however, in order that the simple and the ignorant may not be deceived, it belongs to the duty of our apostolate to guard the faithful against the dangers of these false doctrines; "it is necessary, in fact, that the defence of the faith should proceed from the place where the faith is indefectible."—(St. Bernard, Ep. 190.) Being, in virtue of our apostolical ministry, the guardian of the unity and integrity of the Catholic Faith, charged to mark out to the faithful the perverse doctrines of the author, and vigilently to take care that they remain firmly attached to the faith which the fathers have transmitted to this Apostolical See, the column and basis of the truth, we have, first of all, submitted to an attentive examination the books wherein are contained and defended the deplorable opinions we have mentioned above; and, in the next place, we have resolved to strike them with the sword of apostolical censure, and to condemn them.

Wherefore, after having taken the advice of the doctors in theology and in canon law, after having collected the suffrages of our venerable brothers, the cardinals of the Congregation of the Supreme and Universal Inquisition, of our own proper movement, with certain knowledge, after ripe deliberation on our part, in the plenitude of our apostolical authority, we reprobate and condemn the above-mentioned books, as containing propositions and doctrines respectively false, temerarious, scandalous, erroneous, injurious to the Holy See, holding its rights in contempt, subversive of the government of the Church, and of its Divine constitution; schis-

matical, heretical, favoring Protestantism and the propagation of its errors; leading to heresy and the system long since condemned as heretical in Luther, Baius, Marsilius of Padua, Janduno, Marc-Antony de Dominus, Richer, Laborde, the doctors of Pistoia, and others equally condemned by the Church: we condemn them, in fine, as contrary to the canons of the Council of Trent, and we will, and we order that they be held by all as reprobated and condemned. We consequently order that none of the faithful, of what condition or rank soever—even those whose condition or rank might require a special mention—shall possess or read the books and theses mentioned above, under pain of interdict for clerks, and of the greater excommunication for laics, which interdict and excommunication shall be incurred, *ipso facto*, reserving to ourselves, and to the Roman pontiffs, our successors, the right to soften them, or to absolve from them, except in the case of excommunication he that has incurred it is *in articulo mortis*. We order printers and booksellers, all and every one of them, whatever may be their rank and functions to send to their ordinaries these books and these theses, whenever they shall fall into their hands, under pain of incurring, as we have said above, for clerks, the interdict, and for laics, the greater excommunication. And not only do we condemn and reprobate, under the penalties which have been just set forth, the above-mentioned books and theses, and forbid absolutely any one to read, to print, or to possess them, but we extend this condemnation and these prohibitions to all the books and theses, whether manuscript, or printed, or to be printed, in which the same deplorable doctrine shall be reproduced in whole or in part.

Finally, we exhort in the LORD, and we supplicate the venerable brothers who are united to us in pastoral zeal and sacerdotal firmness, to consider that the office of doctor, with which they are invested, impose, on them the duty of watching with all solicitude over the defence of the flock of CHRIST; and to keep away His sheep from pastures so poisonous, to wit, from the reading of these works; and because, "when the truth is not defended it is oppressed"—(St. Felix, iii. dist. 83,) that they be a wall of adamant and a column of iron, to sustain the house of GOD against those declaimers and seducers, who, confounding things human and things Divine, not rendering either to Cæsar that which is Cæsar's, or to GOD that which is GOD's, set each against the other the priesthood and the empire, and strive to precipitate them into conflicts deadly to both of them.

And to the end that the present letters may be known by all, and that no one may be able to make a pretext of ignorance, we will and order that they be published, according to usage, by one of our cursors, at the gates of the Basilica of the Prince of the Apostles, of the Apostolic Chancery, of the Superior Tribunal on Monte Citorio, and on the square of Campo Fiore; that, moreover, they be affixed thereon, and that, in consequence of this publication, they produce their full effect against all concerned, as if they had been personally notified and intimated. We, likewise, will that every copy of these letters, even printed, signed by a public notary, and furnished with the seal of a person constituted in ecclesiastical dignity, shall have in courts of justice and everywhere else the same authority as the original itself.

Given at Rome, at St. Peter's, under the Ring of the Fisherman, on the 22d day of August, in the year MDCCCLI, in the sixth year of our pontificate.

A. CARD. LAMBRUSCHINI.

## Letters to the Rev. Dr. Candlish.

### No. X.

### Malta.

My dear Dr. Candlish:

It is several months since I last addressed you. That letter related to Gibraltar as an out-post in the possession of England, from which the truth may be made to radiate in all directions, and especially to penetrate into Spain. God has given to Protestant England that important place, for this great purpose, without doubt.

I now call your attention to another place of equal, if not greater importance, in this respect. I mean the island of Malta. Gibraltar guards the entrance of the Mediterranean; whilst Malta stands almost in the centre of that sea; being nearly equi-distant from its eastern and western extremities; and is almost as near Africa as it is to the shores of Europe. God has given this important island, which is scarcely less strong in its military fortifications than Gibraltar itself, to England, in order that, through the efforts of British Christians, the Gospel may be propagated in the countries adjacent. And certainly the importance of this possession of the English crown, when viewed in this light, cannot appear less to any Christian mind than as a military and naval station for the command of this inland sea.

The government of England understands the value of Malta in a military point of view. Strong as the city of Valetta was when it passed into their hands fifty-two years ago, they have added much to its fortifications, and are adding at this moment. Are British Christians as much alive to its importance in a religious point of view? I fear not.

The history of that island, as you well know, is interesting. At an early period it belonged to the Phœnicians; next it belonged to the Carthagenians; then it passed into the hands of the Romans; in modern times it has been in the possession of various nations. In the year 1530 Charles the Fifth transferred it from Spain to the Knights of St. John—one of the three great military orders—after they had been driven out of the island of Rhodes. That remarkable order of religious soldiers and traders held it till 1798, when Napoleon got possession of it, whilst on his way to Egypt. Two years later the English took it from the French, and have held on to it. Nor is it at all likely that they will give it up.

The inhabitants are a very mixed race. Whilst the greater part of the 110,000 who dwell on this island speak a dialect which is essentially Italian, and some speak quite pure Italian, there are many who speak Arabic, or a language which is essentially such; and can converse with ease, with inhabitants of the Barbary states. The number of the English, beyond the

troops of the garrison, the seamen of the Royal Navy who are there, and the officials of the government, is not great.

Some of the first American Missionaries who went to the corrupt Churches of the East, resided for years at Malta, engaged in translating religious tracts into Arabic and other languages, and printing them there. The Church Missionary Society of England made it a point at which its missionary operations were carried on. But I apprehend that the importance of this island as a citadel from which to attack Romanism in Italy, has never been appreciated as it should be. The establishment of a college within a few years, by the munificence of British Christians, and, I believe, in some measure by the British government, is a very encouraging circumstance, and will, in fact, have a most important bearing on the spread of the Gospel, if a wise and liberal course should be pursued. But if a narrow sectarianism should wield that college, and Puseyism establish itself within its walls and control its teachings, little good can be expected to flow from its establishment.

The Free Church of Scotland commenced a mission in Malta in 1845 or '46. I hope that it will prosecute that work with vigour. As Malta is under the British flag, almost anything, I should suppose, may be done to spread the truth among its inhabitants, and to cause it to reach the shores of Italy, by means of the Religious Tract, the Scriptures, and the voice of the living teacher, who may be trained up there. In the confidence that this subject will commend itself to your attention,

I am yours very truly, R. Baird.

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## Asceticism.

[See Plate.]

Asceticism, or the practice of a life of seclusion, for the purpose of religious contemplation and bodily discipline, is a system which very early introduced itself into the Christian Church. That it did not arise out of the teachings of the Saviour or his apostles, our readers, familiar with their Bibles, are doubtless quite aware. The precepts which the Gospel contains, for the leading of a godly life, prescribe the performance of domestic, social and civil duties, as a most important part of that life. They require a contest with the world; not a retreat from it. "I pray not," said our Lord, in his memorable prayer for his disciples, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." And the writings of the apostles, wherein they warn, and direct, and encourage the primitive churches in their severe struggle with the trials and seductions of the world, contain not a hint at the necessity of this "inglorious flight" from its duties and conflicts, which a corrupt church has countenanced,

by according to it the highest reputation, and the best rewards, of sanctity.

But looking at this strange system in its historical form, we must say a few words respecting its origin. It came into the church from Judaism. Ascetics of the Jewish faith were numerous in the early days of Christianity; having taken refuge in the deserts, near the Dead Sea, and in Egypt. Only two centuries of the Christian era had passed away before the ascetic system began to be adopted by Christians. Its rise and progress, are thus traced in a very interesting and valuable work on this subject—THE FATHERS OF THE DESERT, by the Rev. Henry Ruffner, D. D.*

"When the Christian life began to vary from the simple purity and social benevolence of the Gospel, it first took the form of *asceticism*, a mild asceticism, which it pushed gradually into monachism, by augmenting the severity of its exercises, and then fleeing from the face of human society into deep, and yet deeper and drearier solitudes. At first, the ascetics merely avoided promiscuous company, and spent much of their time in private devotion. At that time a private room in the house sufficed; or a secluded place in the neighborhood gave them the requisite secrecy for meditation and prayer. But habits of seclusion, like other habits, would naturally grow upon devout minds that preferred the secret to the social exercises of religion. As every thing mysterious in religion makes a strong impression upon common minds, especially in a superstitious age, so the very obscurity in which the ascetic involved himself and his devout exercises, invested his character with a sort of awful sanctity in the eyes of the multitude, and made many esteem this manner of life peculiarly holy and sanctifying. Therefore many would be inclined to embrace it, and the tendency would be to carry out its principles to perfection. Then, too, the bloody persecutions of the third century drove multitudes of Christians into the deserts for safety. The ascetics, and those who were ascetically inclined, found the solitary life agree so well with their notions of spiritual perfection and become by use so congenial to their feelings, that the return of peace to the church could not recall them to their homes and friends again. Many remained of choice in the deep solitudes to which necessity had driven them at first. Thus monachism began."

We have no room to trace the extensions, and the monstrous perversions which this system received in subsequent centuries; nor to speak of the strange absurdities which so many of its votaries exhibited. Proceeding upon the unchristian, and we may add, the inhuman principle of seclusion and celibacy, it is not wonderful that asceticism should have degenerated into the corrupt monasticism of the middle and modern ages.

Our engraving in this number represents a hermit or recluse; the primitive form of the monk.

* Published by Scribner, New-York; 2 vols. 12mo.

# Our Own Operations: Home Field.

## Missions among the Irish.

Boston, Mass.—We give an extract from the report of our worthy missionary at this station:

In laying before you a view of my labors for the month just ended, I find that the total number of persons to whom I have been permitted to give instruction in the words of Eternal Life, exceeded three hundred and thirty. In my labors from house to house, the Roman Catholics numbered two-thirds of those addressed, seventy of them for the first time; the result in most places seemed pleasing. On one occasion I addressed quite a number, not less than fifty, at the house of a Protestant, (a convert from Popery,) whose son was dead, a boy eighteen years of age. I visited there in the morning, and addressed eight Romanists, to whom I stated the Gospel. I called again in the evening at seven o'clock, at which time I found the rooms crowded with Irish, assembled to "the wake," as it is called, and is their custom. I spoke for a short time in comforting the bereaved parents and friends of the deceased, and on perceiving the multitude attentive, I read part of the 5th of Romans, and the words "Prepare to meet thy God," (Amos, 4 : 12.) I endeavoured to set before them, in a plain and truthful manner, man's guilt and misery, the wages of sin, the brevity of human life, (as was the case before them,) and in what consisted "the preparation" spoken of by the Prophet, which I showed to be "Repentance towards God, and faith in the Lord Jesus Christ," who died for our sins and rose again for our justification; on account of which, poor sinners are justified and pardoned through faith, and are consequently sanctified, and by his grace made meet for the inheritance of the saints in heaven. Notwithstanding the crowded state of the apartments, the utmost silence and attention prevailed. I remained about one hour speaking. I feel happy in being able to say, almost every family I visit, whether Papist or Protestant, manifest, in a greater or less degree, a willingness to hear the word of God read and expounded; and in very many cases *a desire*, accompanied with an invitation to "call again;" all of which affords the hope, that good will necessarily result through the Divine blessing.

Rochester, N. Y.—Encouraging intelligence from this field of labor reaches us with the last report of our missionary, from which we take the following statements:

I am glad to be able to inform you that my missionary labors are increasing in interest, and that three persons (one of them a very intelligent young Irishwoman) have renounced Popery since my last communication. They have occupied a great portion of my time for the last fortnight, in endeavoring to guard them from Popish influence, and build them up in the faith of the Gospel. There are sixteen in all who have renounced Popery, and attend my meetings occasionally. Eight of them are regular attendants. These have not united with any of the Evangelical Churches as yet.

My meetings are very well attended, notwithstanding the inclemency of the season, and many other unfavorable circumstances. You would doubtless feel deeply interested at seeing those poor converts, in spite of the opposition and enmity of the enemies of the gospel, coming, on the Sabbath day, through snow and frost, to hear the glad tidings of salvation through a crucified Redeemer. Oh! pray for us that we may continue faithful unto the end. Alas! that so much apathy and indifference and want of faith should exist in the breasts of a great portion of our Protestant neighbors here towards this important and glorious work!

Mobile, Ala.—This post has been occupied but a short time; and the report of the missionary, though interesting, contains no very striking facts as yet. There is enough, however, to justify the hope of good results for the future.

I am as well received among the Romanists in general as I could anticipate. I meet some opposition, and some who will not hear the Word of the Lord read, and others who think Popery the better way, and say they must do penance, &c. At the same time, I meet many who listen to the Truths of the Gospel, and I trust will profit by it. At present my labors are not, and cannot be, confined to any particular class; as I had to work my way through the city without any assistance.—I meet many persons from various parts of the States who never attend a place of worship;—these persons I instruct in God's Word, and advise them to attend a place of worship. I explain to them the plan of salvation through Christ Jesus; and after a little time many of them tell me to come again, and pray God to bless me in my work. I frequently see the tears flowing from the eyes of persons who have not attended a place of worship for a half-score of years. Many of them tell me of the time when they were brought by their parents to the house of the Lord, and regret the day they departed from the ways of the Lord. Many tell me, when reduced in circumstances, they are despised—that none cares for their souls—that none ever visit them, or ask them to go to a place of worship. These matters I endeavor to explain to them, and correct their thoughts on such subjects.

## Missions among the Germans.

We have not received this month the usual reports from some of our German laborers. The missionary at Cleveland, Ohio, writes encouragingly of the success of his visits and preaching. He has been able to circulate a large number of tracts among the German population. Our readers will remember that this is quite a new station.

## Italian Mission.

Our excellent Italian Evangelist, who labors in the city of New-York and in Brooklyn, says, "I continued with the divine blessing my missionary work during the past month; and I have still had increasing reason to be comforted and strengthened by the evidence that God's hand is with me in my labors." The record of his daily visits and conversations shows

that much good has been accomplished during that time. We copy the statements under two dates. "Visited a number of Italian families, all of whom received me with much kindness, and manifested a good disposition towards the truth." "Called upon a German Protestant, whom I found in great danger of falling away into Romanism, under the influence of a certain Jesuit, who has promised him the hand of a young Roman Catholic girl in marriage, if he will give up his religion. With the divine assistance I was enabled to dissuade him, and draw him back from the brink of the abyss."

## Missions among the French.

VERMONT.—The missionary of the society among the French Canadians in the western part of this state, amidst many obstacles, meets with some success. He relates the attendance, upon one of his services, of three men who had come expressly for the purpose of beating him; but who were so touched with the Gospel as to exclaim on going out, "We had come to abuse your preacher, but how can we do it? He has so softened our hearts that we must confess that what he has been saying is pure truth." At the close of another service, which was constantly interrupted by the insults and denunciations of some Romanists who were present, an old man came up to the missionary and said: "I have, myself, ridiculed you often in the village, but I am astonished at what you preach; I thank you for your instructions, aud if you will come again, I promise you I will engage all the people to hear you patiently."

WISCONSIN.—Our missionary in Wisconsin gives the following interesting details:

I left home, and on my road to Wheatland, Wisconsin, I met with a man in the public house where I stopped at noon. He was a German; and after some words of conversation, I found out that he was a Roman Catholic. I asked him if he had learned to read, and if he had ever read the Bible or the New Testament. "I can read," said he; "but I never have read the Books you mention." He took me for a Roman Catholic priest; but I told him that I was a servant of JESUS—and not a servant of the Pope. "Well," said he, "our priests say too, that they are servants of JESUS; how is it that you do not agree together?" I began then to show and to explain to him what the SAVIOUR taught; the kind of men he chose and commissioned to go and preach the gospel; and then I asked him: do you see and hear this in your churches? The SAVIOUR and his Apostles, (as you can see in this little Book,) command men to read the Word of GOD; and you say that you have not permission in your Church to read it. We ministers of JESUS say to every one, read GOD's Word, and learn through it what man is, and what he can do; and what JESUS is, and what he has done for mankind. "I am poor," said he, "and have a wife and a child to support—I am not able to get me such a Book." If I should give you one, would you read it? said I to him. "Yes," was the reply, "and I will read it too to my

family." I gave him a New Testament, with some instructions how to read it, in order to be benefited by it. GOD grant that the reading of it may prove to him and to his family, "power unto salvation."

Oct. 29th. I preached in the evening, in the midst of the Roman Catholic settlement, in Wheatland, Wis. I had about fifteen hearers—they listened with a good attention to what I said to them. In the morning, before I started, a young man came to me and said; "I am going to Michigan, but I should like to take a New Testament along with me" (the fruit of the preaching he heard the evening before). I gave him one, and he started, rejoicing to have it.

Sabbath, Nov. 2d. I preached at Greenwood, McHenry county, Ill. Here I have had the pleasure to see an infidel converted, and an old formalist brought to see that he is a poor sinner. The infidel had a dream, in which he saw the SAVIOUR coming in the clouds to judge the world. He saw those with whom he was of the same mind, condemned to eternal punishment; and while he saw this spectacle he was terrified—began to run among the number of those he knew as the children of GOD—and while he was so engaged in running he came to himself—yes, he came indeed to himself, like the Prodigal Son.

The old formalist, not long ago, said to another man, "Are we sinners?" At present, he answers the question himself in the affirmative. "Oh!" exclaimed he, "how blind is man as long as he lives without Grace."

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From all parts of our Home Field the reports of the missionaries are encouraging—some of them very much so. One of the missionaries in New England states that a large portion of the persons who attend his prayer meetings are serious Romanists, and that he has a good prospect of forming a *Hibernian Protestant Church* in the city where he labors.

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## Foreign Field.

### France.

We are compelled to reserve for our next number a good deal of interesting information which we have received from France—partly by letter, and partly by the Report which one of the Corresponding Secretaries made to the Board, at a special meeting held on the 16th ultimo, a few days after his return from Europe. All accounts concur to prove that the Truth is making real progress in that great country—the most interesting field of the Society's labors abroad. A very important decision has just been made by the Court of Cassation, the highest tribunal in that country, on the right which Protestant ministers who have not been born in France, have to preach the gospel in that country. We shall give a full account of it in our next number.

### Belgium.

We have received the last Report and the most recent other publications of the Evangelical Society of Belgium, and shall give an analysis of them in our next number. The work goes on well in that little kingdom.

### Germany.

We have a long account of the state of things in Germany nearly ready for the press—derived from personal observation and inquiry. Germany is in a very singular and critical state at this moment.

Dr. Marriott, the most zealous opponent of the Jesuits in Germany, was thrown into prison, in Carlsruhe, a few weeks ago. His offence was the publication and circulation of a capital tract against these people, some of whose, "fathers" had opened a preaching "mission" at Carlsruhe, whither Dr. M. went to encounter them with his tracts. He has been sentenced to one month's imprisonment. But this is nothing, or rather it will turn to the furtherance of the Gospel.

### Hungary.

We shall give a sketch of the Protestant Church in Hungary, in our next number. Our recent visit to that country interested us much in the state of things there,—especially in the condition and prospects of the Protestant Religion. We have much to say on this subject. The history of the Protestant Church in Hungary is a mournful chapter in the Annals of the Church of Christ.

### Italy.

In another place we have shown how little a Pope's Bull is regarded in Sardinia, now-a-days. In that kingdom—the country in which lie the *Valleys of the Waldenses*—a wide door is opening for the spread of the Gospel. It has the best constitutional government in all the Continent. If nothing else had been gained by the Revolutions of 1848, in Italy, *that* alone would have been a great reward for all the sacrifices which were made. We have much to say on this subject also, but cannot do it now.

### Rome—the American Chapel.

It is not necessary to contradict, for our readers, the report going the round of the papers, that the American Chapel in Rome has been closed. A letter from the Society's Secretary for Foreign Correspondence, dated at Genoa in October, and published in our last number, set that matter in its true light. Recent letters from the Rev. Mr. Hastings show that he is preaching every Sabbath, to increasing congregations, in his new place of worship, in Mr. Cass' house, in the Piazza del Popolo, and is much encouraged.

## Hayti.

The Rev. Mr. Waring is encouraged in his work.

Our missionary at St. Mark, Hayti, writes: "I rejoice to say that GOD in his goodness continues to bless the evangelical work at St. Mark; a work which he has entrusted to so feeble an instrument as myself. When I first arrived at St. Mark I saw little hope of success. I opened a place of worship; and in a few weeks GOD prepared the hearts of several persons to receive the word of life. Others have successively united with us; and the number of those who have been admitted to church membership is, at present, twenty-four. Towards the close of December, or in the early part of January next, I expect to admit six or seven more. I will then send you a list of the names of all the members of our little church."

## South America.

We have no very recent letters from Valparaiso.

Since the publication of our last number the Rev. J. C. Fletcher, with his family, sailed for Rio de Janeiro, to labor there in behalf of the American and Foreign Christian Union, and the American Seamen's Friend Society. Many prayers are offered up by the friends of Zion in his behalf, and in behalf of the work which he is gone to undertake. May our Heavenly FATHER protect him and his on the voyage, and make them a great blessing to many in the land to which they have gone!

## Ireland.

Rev. Alexander King, our eloquent and excellent Missionary in Ireland, is engaged in delivering two courses of lectures on Romanism, in Dublin, this winter. We learn that they are well attended. Mr. King is a bold champion of the Protestant faith. Our readers will find another of his characteristic challenges in one part of this number.

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Extract from the minutes of the General Association of Connecticut at their meeting in Bridgeport, June, 1851.

Rev. Mr. Lathrop was heard, for ten minutes, in behalf of the American and Foreign Christian Union: whereupon the following resolution was passed:

The Association having listened with interest to the statements of Rev. D. W. Lathrop, Agent of the American and Foreign Christian Union for this State, *Resolved*, That in the opinion of this General Association, the exigencies of our country and of the world, call for the vigorous prosecution of the work in which the American and Foreign Christian Union is engaged; and we do heartily commend this Society to the Churches, as deserving a prominent place in their systematic efforts for the conversion of the world.

Extract from the minutes of the New Haven County Baptist Association, held in Southington, Connecticut, Oct. 1851.

Committee appointed on Resolutions.—H. Miller, S. D. Phelps, A. M. Hopper.

The Association was addressed by D. W. Lathrop, Agent of the American and Foreign Christian Union.

Committee on Resolutions reported.

The Resolutions were taken up, and after some amendments, the following were adopted:

Whereas a large part of Christendom, so called in distinction from the Heathen world, is pervaded by a corrupted Christianity, and subjected to the merciless exactions of a religious despotism; and whereas systematic efforts are making to extend the same pernicious principles over our privileged country; and whereas the American and Foreign Christian Union is faithfully prosecuting the endeavour to diffuse and promote the principles of religious liberty, and a pure and evangelical Christianity, both at home and abroad; therefore,

*Resolved*, That we commend said Union to the prayerful regard and Christian liberality of the Churches composing this Association.

## Death of Mr. John Eadie,

MISSIONARY TO THE IRISH ROMANISTS IN ALBANY AND VICINITY, NEW-YORK.

It has become our painful duty to record the death of Mr. John Eadie, one of the Missionaries of the Society, which occurred at the residence of his son-in-law, Mr. Samuel Leech, of this city, on the morning of the 13th Nov. Several years since Mr. Eadie became deeply interested in the subject of the conversion of Romanists, and though in comfortable circumstances, and only a layman, he resolved to try to do something personally in their behalf as a Missionary. He labored in Albany and vicinity under the direction of the American Protestant Society, and through his agency many copies of the Scripture were placed in the families of Romanists, and many individuals were led to attend the service of the sanctuary, of evangelical character, on the Sabbath, and many were hopefully converted. When that Society was merged in the American and Foreign Christian Union, Mr. Eadie became one of its Missionaries, and so continued till the day of his death. He was one of the Society's most devoted and worthy laborers. He was a plain and unassuming man. He was zealous and diligent in his work, of excellent spirit, and evangelical in his faith.

Mr. Eadie was a native of the North of Ireland, and came to this country many years ago. He was well advanced in life when death overtook him. Although his health had not been good for years, and his constitution had never been robust; yet, he prefered to labor for his Saviour as long as he could go about the streets and lanes of Albany, where he was extensively known, and respected by rich and poor, Protestants and Romanists. All had confidence in his goodness and benevolence. His charity and simplicity of purpose, his modesty and uprightness, made him to be honored by all who knew him. His visits were ever welcome, even in the houses of the

most elevated classes, for all felt that when he entered their door they were receiving a good man. He was a member, at the time of his decease, and had been for years, of the church of the Rev. John N. Campbell, D. D. Albany, and was greatly esteemed by both pastor and people.

In his death his children mourn the loss of a worthy father, but they mourn not as those who are without hope. His death was peaceful—the death of a Christian—and in his departure the Society have sustained the loss of one of its tried and highly valued laborers. But his work was done. The Master has called him to his reward, and we bow in submission. May the LORD raise up for the Society many such laborers.

The funeral of Mr. Eadie took place in the city of New-York, when several members of the Board, with many others, attended. "Blessed are the dead who die in the Lord."

## Notices of Books.

THE SUNNY SIDE, is the title of a highly interesting tale, just published by the American Sunday-School Union, and for sale by J. C. Meeks, 152 Nassau-street. It depicts, with much truthfulness and animation, the quiet career of a country pastor's wife, her trials and enjoyments, and gentle virtues.

A volume, from the pen of John Angell James, has appeared from the press of Messrs. Carter, under the name of CHRISTIAN DUTY. It is a series of Pastoral Addresses, comprehending the more prominent subjects of religious duty which appropriately occur to the mind at the opening of a New Year. The experience and ability of the author are well known.

Mr. Colby has published a good translation, in a thin octavo volume, of NEANDER'S excellent COMMENTARY ON THE PHILIPPIANS. It will be eagerly read by all who appreciate the genial piety and profound learning of this great man—scarcely less eminent as a commentator than as an historian.

MEMOIRS OF THE LIFE AND WRITINGS OF DR. CHALMERS; Vol. III. Harper & Brothers.

This admirable Biography, which affords so life-like a conception of the character and habits of the great Scottish Divine, is completed in the present volume. Dr. Hanna deserves high praise for the faithful and laborious manner in which his work has been executed. He has produced one of the best Biographies in our language.

A LADY'S VOYAGE ROUND THE WORLD; a selected translation from the German of IDA PFEIFFER.

Some notice of the extraordinary woman to whom we owe this book of travels has appeared in the English Reviews. Without protection, and apparently without object, except the satisfaction of curiosity, she has, indeed, travelled "round the world;" and here is the narrative of her journeys. It is certainly an interesting one; written, too, in a modest, unassuming tone, which is quite unexpected from so hardy an adventurer. There is much in this volume, in the way of description of manners and customs especially, that we have not met with elsewhere. It is an entertaining and instructive book.

MY EARLY DAYS; or, Scenes of Real Life Reviewed. By a Mother.

One of the prettiest books issued by the Sunday-School Union. The story is suited to quite young readers, and illustrated by two beautiful engravings.

SECRET EXPEDITION TO PERU; translated from the Spanish. Boston: Crocker & Brewster.

This purports to be a translation of a private report made to Ferdinand VI. of Spain, on the practical influence of the Spanish colonial system upon the character and habits of the Peruvians, made in 1735 by the members of a scientific expedition. Its revelations are certainly very remarkable; particularly those bearing upon the moral and religious condition of the people and the priesthood. The publication of this document is timely, and deserves attention. It is one of those sources of evidence which enlightened politicians in England are now finding it necessary to collect, bearing upon the social influence of Romanism in the countries where it has had full sway.

## Movements of Rome.

In Ireland the war waged by a portion of the Romish Hierarchy against the Queen's "Godless" colleges at Belfast, Cork, and Galway, rages as violently as ever. The Primate, Dr. Cullen, and Dr. McHale, Bishop of Tuam, are the leaders of the ultra-montane, or anti-liberal, and anti-college party. On the other hand, Dr. Murray, Archbishop of Dublin, Dr. Blake, and some others, are in favor of the Queen's colleges—which are as open to Roman Catholics as to Protestants, and in whose instruction nothing of a sectarian character enters. Some of the Professors are Romanists, and others Protestants. The Roman Catholic element decidedly preponderates in the colleges of Cork and Galway, as being in parts of the country where the number of the Roman Catholics greatly exceeds that of the Protestants. In the meanwhile, according to the resolutions adopted by the Synod of Bishops held at Thurles last spring, Primate Cullen is urging on the work of collecting funds for founding a Papal University; a large sum (it is reported to be £30,000) has been collected in Ireland, and Mr. Robert Mullen—a priest whom the London Times pronounces to be a *leveller*, and a violent enemy of England and those who take sides with the British government—has been sent over to the United States to collect funds among the Roman Catholics for the same object. It is probable that he will collect a large sum in this country.

We begin to fear that, after all, Archbishop Hughes is not going to be made a Cardinal! This is too bad. We certainly heard at Rome, in October last, "on the best authority," that his Holiness had nominated him to the Congregation on the 10th of that month. What is the matter? Is this another case of a "slip between the cup and the lip?"

It is announced that there is to be held, before long, another Synod or Council of Roman Catholic Bishops and Archbishops, at Baltimore, to devise measures for the promotion of the prosperity of their Church in this portion of the new world.

The visit of Kossuth is not acceptable to his Grace, Archbishop Hughes; nor are we astonished at it. Nevertheless the Archbishop is not wise in attacking and abusing the Magyar Chief as he has done; or his organ, *The Freeman's Journal*, has

done for him. The cause of all this is the fact that Kossuth is a Protestant—an enlightened, liberal, and sincere one. The remarks of the *New-York Herald* (whose editor professes to be a Roman Catholic) on this subject, are striking and significant.

"Archbishop, Cardinal, or Pope Hughes, or whatever other title he may claim, declares himself the advocate of the darkest despotism of the darkest spots on earth —the fast friend of Austria, and the bitter enemy of Hungary and Kossuth, whom even the Turk respected—the antagonist of all republicanism in Europe—the defender of the worst tyranny in the old world—the foe of our own republican institutions in the new. He openly promulgates principles that are a disgrace to the enlightened spirit of the age, and are only worthy of the benighted era of the middle centuries. He is scattering broadcast the seeds of religious dissension and hatred, which may one day spring up into a crop of destruction and death. He is sowing the wind, and may reap the whirlwind. He is going on in a fair way of destroying the Catholic religion in the United States. He is offering it a sacrifice on the altar of his ambition. He once wrote a pamphlet to show that republicanism is consistent with Catholicity. He is now doing his utmost to prove the contrary; and if this second Laud only succeeds, there are many Catholics who will prefer some other religious creed, with liberty, to the Catholic faith without it. So strong is their belief in republicanism—the highest form of human freedom—that they will doubt the truth of any religion which is incompatible with it."

## View of Public Affairs.

On the 1st day of December last the Thirty-second Congress of the United States commenced its first Session. The President's Message, and the Reports of the heads of the several departments of the Executive Government were duly presented, and are widely spread among the people, from Maine to California. These documents possess the usual qualities of such papers, and give a full and clear view of the political state and prospects of the country. They represent it to be in a highly prosperous and tranquil condition—a fact which calls for most devout thanksgiving.

But little business has been accomplished by our National Legislature up to the time of these pages being submitted to the press. But little will be done till after the holidays.

Some excitement has been created by the attack which was made on the American steamship Prometheus, in the port of St. Juan, or Greytown, at the mouth of the outlet of Lake Nicaragua, by an English brig of war; but it is believed that the conduct of the captain of the brig will be disclaimed by the government. At all events, we trust that a proper understanding on the subject will be reached by the two governments, and that nothing arising from this affair will be permitted to interrupt the happy relations which at present subsist between them.

At the present writing, the arrival on our shores of Louis Kossuth, the late, or, (as he claims to be,) the present Governor of Hungary, is filling our country with the greatest enthusiasm. Addresses are pouring in upon him from all quarters. Invitations to visit the chief cities are borne to him by deputations from all parts of

our country. Interest in the man—certainly one of the greatest men of the age—in his history, so remarkable for incident, suffering, and heroic exertion; and in the glorious cause for which he is in exile, all combines to make our whole population desire to see and hear him. Donations to the cause of Hungary's deliverance and independence are beginning to be made in considerable sums.

We are not of those who entertain fears of evil to our country and its institutions from all this. As to the two great demands which M. Kossuth makes of our Government—namely, the recognition of the Independence of Hungary and its late Government, and intervention to prevent intervention in the affairs of nations,—he will find it difficult to persuade this nation to recognise a Government which does not exist, *de facto;* as to intervention on our part, it is clear that this, to be effectual, must be the act of England and France as well as of the United States, to have any effective influence wherever the aggressor-nation is one of great power. In all such cases a formidable demonstration will be needed to make intervention, in the shape of remonstrance and menace, worth while. The discussion of these points will do no harm.

A serious crisis is believed to be not very far off in the Old World. All eyes are turned towards France, whose National Assembly is now in Session. The Message of the President of that country, at the opening of the Assembly on the 4th of November, made a great sensation, and has rendered his being sustained longer by the Conservative party out of the question. What will he do? This is a question which we cannot confidently answer. The best informed of all the Frenchmen whom we recently saw in Paris, declared that they could not divine how the present state of affairs will resolve itself. It seems now to be very certain that Louis Napoleon will be re-elected, in accordance with the Constitution, (if that instrument should be revised so as to allow him to be a candidate,) or *over it!* This latter course would imply and require a *Coup d'Etat* on his part. It is barely possible, however, that he will endeavor to conciliate the Republicans, or the best of them, and give up all idea of a regal form of Government, with himself at the head of it.

In the meanwhile it is with great difficulty that the oppressed inhabitants of Germany, Hungary, and Italy, to say nothing of France, can be kept from rising up to overthrow the despotisms which are crushing them in the dust. But, "*The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof.*"

After the preceding remarks had been written, the news of the Revolution of December 1st arrived. The President has done what we were satisfied (when in Paris in November) he would attempt. We await further details with much anxiety.

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## Editorial Remarks.

The Editor of this Magazine returned from Europe after a portion of the matter for this number was in the hands of the printer. He has been able to do little more than prepare it from the materials on hand. He has been too much occupied with his labors as Secretary, since he returned, to be able to turn to good account the facts which he gathered up during his late tour. This he purposes, with God's blessing, to set about doing in the next number.

# Receipts

## ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th DECEMBER, 1851.

### MAINE.

Waterford, Dea. Amos Gage, . . . . . $1 00
Dennysville, Peter E. Vose, for L. M. to be designated hereafter, . . . . . 10 00

### NEW HAMPSHIRE.

Manchester, Meth. Episcopal Ch. in part, . 8 00
Rindge, Cong. Church, . . . . . 34 22
Concord, North Cong. . . . . 12 45
Claremont, Mrs. Morrison, . . . . . 1 00
Cong. Church, . . . . . 12 10
Amherst, James Dickey, . . . . . 50
George Hanscom, . . . . . 50

### VERMONT.

Burlington, Calvinistic Cong. Society, a Balance, . . . . . 22 00
Bennington, North B. Church, Balance, . . 7 00

### MASSACHUSETTS.

Newburyport, A Friend, . . . . . 1 00
Framingham, Hollis Evangelical Church, per Dr. D. . . . . 20 00
Andover, South Church, . . . . . 25 00
West Church, . . . . . 8 45
Chelsea, Broadway Church, . . . . . 32 07
Winnisimmet Church, . . . . . 30 34
Bridgewater, Rev. D. D. Tappan, . . . . 5 00
North Bridgewater, 1st Cong. Church, . . 26 25
Porter Church, ($30 of which from Thomas A. Ford for L. M.) . . . 58 25
South Church, . . . . . 30 56
Byfield, Juvenile Missionary Society, $8.20; Others, $3.00; in full for Rev. Francis V. Tenney L. M. . . . . 11 20
Dunstable, Cong. Church, . . . . . 4 49
Enfield, Benevolent Society, . . . . . 50 00
Abington, 1st Church, a Balance, . . . . 3 00
Easton, Evangelical Cong. Church, . . . 24 83
Randolph, 1st Cong. Church, ($5 of which from Sabbath-School,) to make Nehemiah Berry, Esq. L. M. . . . . 46 00
Walpole, First Church, . . . . . 20 00
Clinton, First Evangelical Ch. . . . . 17 25
Barre, Evang'l Cong. $9.50; Bap. $3.42; Meth. Ch. $2.00, . . . . . 14 92
Malboro, Evangelical Ch. $6.43; W. Stetson, $5; W. W. Witherbee, $1.00, . . 12 43
Sutton, Cong. Church, . . . . . 18 58
Upton, Cong. Church, . . . . . 9 00
Northbridge, Cong. Church, . . . . . 5 09
Gardiner, First Church, 9.00; Second Ch. $3.60, . . . . . 12 60
Athol, Evangelical Cong. Church, . . . . 12 65
Milford, Cong. Church, . . . . . 12 12
South Reading, Cong. Ch. Female Cent. Society, . . . . . 37 13
Others, . . . . . 5 92
Hatfield, First Cong. Soc. (before Acknowledged $35,) Balance, . . . . . 41 00

### CONNECTICUT.

Winchester Centre, Cong. Church and Society, by J. H. Dill, . . . . . 5 00
Greenwich, Mark Mead, Esq. . . . . 2 00
Franklin, Rev. Eli Hyde, . . . . . 1 00
Meriden, First Cong. Church, for Portuguese, . . . . . 18 00
Kensington, Albert Norton, . . . . . 4 00
Lebanon, So. Society Ladies for Rev. C. Zipp's support in Racine, . . . . . 50 00
Stonington, Mrs. Maria Hart for Colporteur, . . . . . 3 00
Guildford, Individuals of Rev. Mr. Hall's Church, . . . . . 15 00
Glastenbury, First Cong. Rev. —— Smith, 45 78
Hartford, North Church, Dr. Bushnell, including Annual Subscriptions of E. H. Owen, C. C. Lyman, W. T. Hooker, Timothy Williams, Elisha Colt, Drayton Hillyer, Elisha Geer, E. S. Hamilton, George M. Welch, Charles Hosmer, Daniel Phillips, Charles Boswell, George Burnham, George S. Lincoln, E. N. Kellogg, Rev. H. Bushnell, A. M. Collins, William M. Collins, Erastus Collins, E. H. Langdon, . . . . . 223 75
South Church, Rev. —— Clarke, Levi Lincoln, Ann'l M. $3: M. C. Webster, Samuel Woodruff, Lucius Barbon, each $5; A. W. Butler, D. F. Robinson, each $10; Others, $44.71, . . . . . 82 71
Hamden, Mt. Carmel Society, . . . . . 7 25
Torrington, Cong. Church, Rev. J. A. McKinstry, including Annual Subscribers Adolphus Hodges, Dea. Rodney Pierce, and Rev. J. A. McKinstry, . . . . . 26 71
Meriden, Centre Cong. Church, Rev. A. A. Stephens, Bapt. Church, Rev. Harvey Miller, . . . . . 16 00
Stamford, M. Ep. Church, Rev. Friend W. Smith, . . . . . 15 45
Bethesda Baptist Church, Rev. Mr. Horner, . . . . . 3 85
First Cong. Society, Rev. Isaac Jennings, for support of Colporteur in France, $90; support of Mission in Wisconsin, $1, . . . . . 13 00
91 00

### NEW-YORK.

Waterford, H. James, M. D. . . . . 1 00
East Bloomfield, Estate of Uri Beach, in p't of Legacy, . . . . . 250 00
Tomhannock John L. Rice, . . . . . 3 00
Brooklyn, Rev. H. Garlichs, . . . . . 7 50
Utica, Mr. Drake, . . . . . 25
Auburn, D. Hewson, . . . . . 1 00
Kinderhook, Adam Van Alstyne, . . . . 10 00
Elba, Cong. Church and Society, to make James W. Harris L. M. . . . . 30 00
and Mrs. Betsey Warner, by a Friend—by Rev. G. S. Corwin, . . . . . 30 00
Newark Valley, A Box of Clothing and this Amount to pay Freight, . . . . 4 00
Estate of Mrs. Sarah Taylor, part of a Legacy for Benevolent purposes, by Rev. Marcus Ford, . . . . . 10 00
Harlem, Presb. Ch. Collection Thanksgiving Day, Nov. 27, . . . . . 11 50
Clarkstown, Dutch Ref. Church, Rev. R. J. Quick, . . . . . 19 00
Greenbush, Rev. J. Dewing, pastor, . . . 2 20
Benton, Estate of Robert Robson, . . . 100 00
City, Female Friend, Dutch-street, . . . 5 00
A Friend, by Rev. Dr. DeWitt, . . 5 00
Penn Yan, M. Ep. Church, . . . . . 4 29
Cong. Church, . . . . . 12 25
John Bagby, . . . . . 1 00
Syracuse, Presb. Church, . . . . . 35 00
Park Church, . . . . . 13 86
Warsaw, Cong. Church, to make, in part, Rev. Zachariah Eddy, L. M. . . . . 17 15
Presb. Church, to make, in part, Dea. William Buxton L. M. . . . . 20 02
Baptist Ch. Collection, . . . . . 2 38
City, Two Ladies, per Mrs. Charles Davis, 4 00

NEW JERSEY.

| | |
|---|---|
| Flemington, T. Swaim, | 1 00 |
| Saddle River and Pasgack, Dutch Reformed Churches, by Individuals, to make their Pastor, Rev. John Manley, a L. M. | 30 00 |
| Sweedsboro, M. E. Ch. in part, | 12 00 |
| Woodrow, M. E. Ch. in part, | 12 50 |
| Bethel, M. E. Ch. in part. | 19 58 |
| Middletown Point, Additional, | 7 75 |
| Schrallenburg, Ref. Dutch Church, Rev. C. Blauvelt, pastor, | 23 09 |
| Hackensack, Ref. Dutch Church, Rev. —— Warner, | 23 08 |

PENNSYLVANIA.

| | |
|---|---|
| Washington Co. East Buffalo, Congregation, per W. P. Alrich, | 5 00 |
| Philadelphia, A Friend, | 10 00 |
| North and South Hampton, Dutch Ref. Churches, (Rev. A. O. Halsey,) $5 before acknowledged, | 74 73 |
| Girard, Theodore J. Kellogg, M. D. Annual Member, | 3 00 |

VIRGINIA.

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|---|---|
| Wheeling, A Friend, | 5 00 |

INDIANA.

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|---|---|
| Franklin, W. M. H. Manwaring, | 5 00 |
| Bluffton, Charles Donaldson, | 1 00 |
| Williams Creek, Collection, | 2 55 |
| Rockville, Additional, M. E. Church, | 10 18 |
| William Rosebrough, | 2 00 |

ILLINOIS.

| | |
|---|---|
| Bloomfield, To make Rev. Garrard W. Riley L. M. of Paris Hill, | 35 43 |
| Meth. Ep. Ch. and vicinity, | 7 20 |
| John McKee, | 1 00 |
| John Summerville, (near do.) Ann'l Member, | 3 00 |
| Paris, W. B. Webster and a Few Miscellaneous friends near Paris | 6 55 |
| Sugar Creek. Pr. M. E. Church, and Paris M. E. Church, to make Rev. Hiram Buck, Paris, Ill. L. M. | 55 76 |
| William Mazwell, Ann'l M. | 3 00 |
| Baptist Ch. | 10 90 |
| North Avon, Christian Church of Edgar Co. to make Elder W. Hartley, Paris, L. M. | 34 64 |
| M. Ep. Church, to make Rev. Wm. H. H. Moore, of Paris, Ill. L. M. | 39 25 |
| U. B. Church, | 5 80 |
| Col. Baldwin and Other Miscellaneous Friends in Edgar Co. Ill. | 15 25 |
| Sandford, Class M. Ep. Church, | 10 00 |
| William Pemberton, of the P. Ch. Edgar Co. Ill. | 1 00 |
| Springfield. First Meth. Ch. | 12 75 |
| Second Meth. Ch. | 3 70 |
| Second Presb. Church, to make Rev. Albert Hale L. M. | 35 25 |
| Third Presb. Church, to make Rev. Richard V. Dodge L. M. | 30 05 |
| Christian Church, | 4 20 |
| First Presb. and Luth. Churches, | 8 30 |
| Third Sabbath-School, | 10 00 |
| Mr. Morse, | 50 |
| City Hotel, | 1 00 |

KENTUCKY.

| | |
|---|---|
| New Town, Harriet McLaughlin, | 3 00 |

TENNESSEE.

| | |
|---|---|
| Sycamore, Hu. Graham, | 1 00 |

Uniondale, Pa. Box of Clothing, Ladies' Benevolent Society.

ANSON G. PHELPS, Jun.

*Treasr. of Amer. & For. Christian Union.*

New-York, December 10, 1851.

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Errata.—In November No. in Receipts, at Hamden, Conn. read E. Plains Soc. instead of Mt. Carmel.

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# CATALOGUE OF BOOKS

## PUBLISHED BY THE AMERICAN AND FOREIGN CHRISTIAN UNION.

Fox's Book of Martyrs, 12mo. . . . . 50
Records of Facts, concerning the Persecution at Madeira, bound in cloth, gilt back, pp. 228, . . . . . 38
Extraordinary Fulfilment of Prophecy in the Rise and Fall of Papacy, pp. 250, 38
Premium Treatise, Nos. 1 and 2, 18mo. pp. 244, . . . . . 30
Book of Tracts on Romanism, 18mo. pp. 208, . . . . . 30
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The Committee intend to enlarge its list of publications, as soon as funds for that purpose can be had.

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THE

# AMERICAN AND FOREIGN CHRISTIAN UNION.

## OFFICE 150 NASSAU-STREET, NEW-YORK.

The publication entitled "THE AMERICAN AND FOREIGN CHRISTIAN UNION" is issued Monthly at $1 per year, payable in advance. There will be several fine Illustrations given in the course of the year.

Clergymen, Elders, and other Officers of Churches who procure five subscribers and forward five dollars, will be entitled to a sixth copy.

## MISSIONARY INTELLIGENCER

OF THE

## AMERICAN AND FOREIGN CHRISTIAN UNION.

*This paper is issued every Month, at 25 cents per year, in advance. And when put up to one address, eight copies for $1. Thirty copies for $3. Sixty copies for $5. Any quantity above Sixty at the same rate.*

This will contain a brief view of the operations of the Society both in our country and in foreign lands. We request that ALL OUR EXCHANGE PAPERS may hereafter be directed to the MISSIONARY INTELLIGENCER of the American and Foreign Christian Union, 150 Nassau-street, New-York.

## Missions-Blatt

*des Amerikanischen und Auswærtigen Christlichen Vereins.*

Published monthly, by this Society, at fifty cents a year, in advance. Devoted to the interests of the German population.

To AGENTS.—Liberal encouragement will be given to persons properly recommended, who are willing to labor to extend the circulation of the above mentioned publications.

TO THE FRIENDS OF THE SOCIETY, AND OF THE CAUSE WHICH IT AIMS AT PROMOTING.—As it will be impracticable to send Agents to all the places where it is desirable that this Magazine should be circulated, we would earnestly request our friends, and all who take an interest in the cause in which the Society is engaged, to aid us in this respect, either by personal effort, or by such other means as they may deem most efficient. It is highly important to the best interests of the Society, and the cause which it aims at promoting, that this Magazine and "other publications" of the Society should have a very extensive circulation. The prices will be acknowledged by all to be very low, when the size of the Works, the various and interesting nature of the information which they contain, and the style in which they are published, are duly considered. It is the intention of the Committee to make them worthy of such a circulation.

**REMITTANCES FOR THE TREASURY,**

and orders for Books, for the Magazine, the Missionary Intelligencer, and the "Missions-Blatt," should be sent to the Society's Office, 150 Nassau-street, addressed to EDWARD VERNON, General Agent and Assistant Treasurer.

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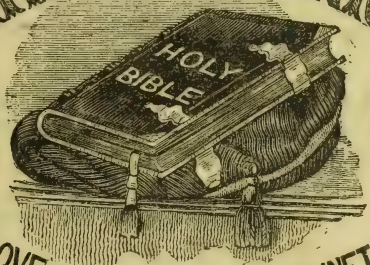
Vol. 3. No. 2.

FEBRUARY, 1852.

# THE AMERICAN & FOREIGN CHRISTIAN UNION.




THE LOVE OF CHRIST CONSTRAINETH US.

NEW-YORK:

PUBLISHED BY THE

American and Foreign Christian Union,

AT 150 NASSAU-STREET.

THIS PUBLICATION IS SUBJECT TO NEWSPAPER POSTAGE.

D. Fanshaw, Printer, 35 Ann, corner of Nassau-street

## TO OUR PATRONS.

The Post Office Law now allows us to put our bills into the Magazine free of postage, which for several years past has not been the case; and consequently quite a number of our subscribers have fallen in arrears. We have not felt at liberty to strike the name of any from our books without orders, and we hope that all will be kindly disposed when our bills reach them. It is *possible* that a bill may reach some to whom it may *seem* to be unreasonable. We shall be happy, however, to correct all errors when represented to us.

☞ The Magazine is published, *not as a source of pecuniary profit* to the Board, but to diffuse information on topics of VITAL IMPORTANCE TO THE INTEREST OF OUR LAND AND TO EVANGELICAL RELIGION. *Whoever, therefore, receives, reads, and circulates it, contributes to the promotion of the cause of truth and godliness, in distinction from error and false religion.* It is furnished at a price *barely sufficient to cover costs*, hence the necessity of asking our friends to remit to us promptly the amounts which may be due for it.

## POSTMASTERS.

*The attention of Postmasters is respectfully called to the following decision of the Postmaster-General:—*

**Post Office Department, Appointment Office, May 4th, 1850.**

SIR:—According to a recent decision of the Postmaster-General, "The American and Foreign Christian Union" must be rated with newspaper postage. Very respectfully, &c.

FITZ HENRY WARREN,
Second Assistant Postmaster-General.

Rev. ROBERT BAIRD, D. D. New-York.

☞ By the recent amendments to the Post Office law, the *rates*—to be paid quarterly in advance—on a newspaper published monthly, are as follows:

| | | | |
|---|---|---|---|
| 50 miles or under, | 1¼ cents. | 1000 to 2000 miles, | 5 cents. |
| 50 to 300 miles, | 2½ " | 2000 to 4000 " | 6¼ " |
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☞ Postmasters will greatly oblige us by giving early notice of stoppages, or refusals to receive our Magazine, as we continue to send them until we receive such notice. In case the Magazine is returned, instead of a written notice, it must be franked.

## NOTICE TO AGENTS AND DONORS.

The issue of our Magazine is so large that it must go to press on the 10th of the month. If donations do not reach us by that date, the publication must be postponed until the next month.

## LIFE DIRECTORS AND LIFE MEMBERS.

☞ ONE HUNDRED DOLLARS constitute a Director, and THIRTY DOLLARS a Member for Life; the "American and Foreign Christian Union" is sent free to Life Directors and Life Members.

## FORM OF A BEQUEST.

I bequeath to my Executors the sum of Dollars in trust, to pay over the same in days after my decease, to the person who, when the same is payable, shall act as Treasurer of the Society called "THE AMERICAN AND FOREIGN CHRISTIAN UNION," formed in the city of New-York in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its directions, in the field.

THE

AMERICAN AND FOREIGN

# CHRISTIAN UNION.

VOL. III. FEBRUARY, 1852. No. II.

## Important Letter from France.

We have just received the following letter from the Corresponding Secretary of the Evangelical Society of France, which makes a strong appeal to us for help. We commend it to the prayerful attention of our readers. It reveals the important and cheering fact that our brethren of that country are in no way discouraged by the recent revolution; on the contrary, they feel called to labor with more energy than ever to spread abroad the blessed Gospel in that land. *But they need help!*

To the REV. DR. BAIRD, New-York.

PARIS, December 16th, 1851.

*Dear Sir*:—The serious events which we go through, far from lessening our desire to benefit our countrymen by imparting to them the consolations of the Gospel, have increased it. At the present day it is more necessary than ever to proclaim that men "must not look at the things which are seen, but at the things which are not seen:"—one thing only is needful, viz. to love and serve JESUS CHRIST our SAVIOUR; to seek in Him alone the peace which the world can neither give nor take away. At the present day the disciples of CHRIST must be actuated by charity and love, so that *they may not count their lives dear to themselves, unless it be to testify the Gospel of the grace of* GOD.

We praise GOD, that such were the feelings of every member of our committee, when, at our last sitting: we have considered whether prudence should lead us to curtail our work, to dismiss some of our laborers, in order to lessen the heavy financial responsibility that is weighing upon us. But to adopt that course, would not have been warrantable, as there is not a single one of these laborers but has proved to us, by facts, that his ministry was abundantly blessed in the missionary station where he was evangelizing. We have, therefore, unanimously determined to maintain our work in its present state; that is to say, to provide for our 19 pastors, 9 Evangelists, 41 school-masters and school-mistresses, 1 director, 1 sub-director, and 24 pupils of our Normal School. For coming to that resolution, with a trea-

sury completely exhausted, we have entailed upon ourselves financial responsibilities to the amount of upwards of 60,000 francs, ($12,000,) and such is our confidence in Him whose glory we are endeavoring to promote, that in order to find actual resources, we have decided that every member of our committee should, under his personal responsibility, procure a certain sum, so that our treasurer might (at least for a certain time) honor the bills drawn upon him by the Society's agents, who are bearing the heat and burden of the day, and exerting themselves to convey words of peace and comfort to the agitated multitudes of our country.

But, dear sir, we shall not be able to sustain for a long while the heavy weight under which we are bending, and if the Christians, who desire that France should be evangelized, do not hasten to our relief, it will be all over with our work, and we shall be reduced to inaction, when we so ardently desire to go on proclaiming the name our SAVIOUR.

Dear sir, you have much influence upon the members of your Society; your voice is listened to in your country: in the name of the LORD, help us at so critical a season. You are as firmly convinced as ourselves, that if the Gospel be freely announced in our country, if it be faithfully and forcibly preached, as it is by our Evangelists, we shall witness great things to the praise and glory of the grace of our GOD. The whole of the people of GOD, by whatever name they are known, whatever language they speak, must feel an interest in that work, and must promote it, even though they should be called upon to make great sacrifices. We, the members of the committee, have done all that in us lies; but though we ardently wish to do more, indeed we cannot. The only course we have now to take is to wait for the LORD's aid, and to exclaim with David: O GOD, cause thy face to shine; and we shall be saved. (Ps. 80: 3.)

With Christian regard and esteem, we remain, dear sir, yours very truly.

By order of the Committee, DE PRESSENSE.

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## Letters to the Rev. Dr. Candlish, of Edinburgh.

### No. XI.

My dear Dr. Candlish:

In my last I called your attention to the importance of *Malta*, with its more than one hundred thousand inhabitants, as a point from which the Truth may be made to enter Italy, as well as to reach countries which border the eastern end of the Mediterranean.

Not less important are Corfu and the other Ionian islands, (which are also under the protection and, in some sense, the government of Great Britain,) as outposts, from which the Gospel may assault the great errors

of the Greek Church, and to some extent, those of the Latin Church also.

The population of these islands—some twelve or thirteen in number, of which Cephalonia, Corfu, Zante, Santa Maura, and Ithaca, are the largest and most important,—is not far short of a quarter of a million. The language which prevails on them is Greek, and the inhabitants are almost all of the Faith of the Greek Church. There are a few thousands of Italians and English, however, residing on those islands; the former occupied in trade, and the latter, chiefly connected with the government. There is also a considerable number of Jews.

The chief sea port, and by far the most important city, is Corfu, on the eastern side of the island of that name. It is a strongly fortified place, where some three or four thousand English troops are constantly stationed. Several ships of war are always to be seen lying at anchor in the spacious and beautiful harbor, for Corfu is the key of the Adriatic Sea, as Gibraltar is of the whole Mediterranean, and places the foreign commerce of the Austrian Empire, which centres in that celebrated gulf, in the power of Albion.

The Ionian Islands are near to the kingdom of Greece, and the inhabitants of the former have much intercourse and trade with those of the latter. Great numbers of vessels of various size and sail, among which the *felucca* is the most common, are to be seen in the straits between these islands, and between them and the continent. It would seem as if God had given the government of this beautiful group of islands to Protestant England, in order that the Gospel may be made to pass over from them to Greece, and recover the ground which has been so long lost to it there. Do our English brethren regard the possession of these islands in that point of view? I cannot but fear that they have not sufficiently estimated the importance which attaches to them, when looked upon in the light of this consideration. For my part, I have long thought that these possessions of England would one day be a most important point from which a pure Christianity will be made to exert a great influence. There is a great work to be done in those islands. It is a hard work too; superstition and irreligion are strongly entrenched in them. The character of the people has been sadly injured by the influences of a corrupted Christianity, as well as by the unfavorable circumstances in which the people have been placed. For a long time many of the inhabitants were little better than pirates.

The history of these islands has been remarkable. They fell under the dominion of ancient Rome what time the adjacent Epirote Kingdom was conquered by that great Republic. They formed a part of the Greek Empire for ages, though they are so much nearer to Rome than to Constantinople. After the subjugation of the Eastern Empire by the Turks, these islands came under the dominion of Venice. The Turks had them for a while. Russia took

them from Turkey; France from Russia, and England from France! It is not likely that the last named power will soon relinquish her hold upon them. May God enable British Christians to see and appreciate the importance of causing the truth to triumph in them, beneath the protecting flag of their great and glorious nation! I am sure that He will, sooner or later.

I am, my dear Doctor, yours very truly. R. Baird.

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## Just Sentiments.

The New-York Herald, in calling the attention of its readers to a public meeting which was held in the Broadway Tabernacle, in behalf of our Society, on the 6th ultimo, gives utterance to the following excellent and just opinions, which well merit the consideration of all men.

"The subject of free thought in religious matters is strongly connected with politics in the Old World. It is a curious but very significant fact, that wherever the principles of the Protestant Reformation took root, there the people are the most enlightened, and there greater liberty prevails. In fact, Luther's *coup d'état* in the religious world, was a bold stroke for civil as well as religious liberty. If we contrast Southern Europe, where there is no religious liberty, with Northern Europe, where there is, we will see that the people are more capable of thinking and acting for themselves in the latter than in the former. It consequently follows that the people of the Northern nations are better qualified for self-government than the others. This is an undeniable fact; and there is no way, we think, of explaining it, except by the fact that there is more religious freedom there. Germany, especially, has made great progress in liberal ideas, and France was making some headway in the same direction. The recent action of Louis Napoleon will probably arrest it, however, in the latter country, and throw it back in the scale of every kind. It would be impossible for Louis Napoleon to establish a military despotism in England or in the United States. In either country he would lose his life for his temerity. If any President of the United States were so crazy as to attempt to take the whole government into his hands he would be sent to prison, impeached, tried for high treason, condemned, but not executed. In France, however, the feat is admired, and its very audacity is the theme of commendation. In fact, there is no portion of the civilized world, except Southern Europe, where such a daring usurpation would be tolerated for a moment.

"Military despotism is the natural consequence of religious despotism; and people who are so ignorant or so bigoted as to be incapable of thinking independently on all subjects which the human intellect can grasp, are unfit for self government, and must have people to think for, as well as rule them. So it always has been, and so it ever will be."

## St. Catherine and Other Miracles.

The following account of some miracles which, it is said by Romanists, have recently occurred in Italy, we take from a late number of the *London Daily News:* It is from the pen of their intelligent correspondent at Rome. It is well worth while to keep an eye upon all these things, if we would know what Rome still is:—

"Now that Father Newman and the Bishop of Norwich are courteously debating whether miracles are subsistent or non-subsistent in the present day, it will, perhaps be acceptable to your readers to have some information on the subject from head-quarters, for I presume it will be allowed on all sides that we ought to know something about it here. On this topic we may, indeed, exclaim—

"What can our travellers bring home
"That is not to be learned at Rome.

"You must know that miraculous agencies have been recently applied to by the highest powers in this realm, with a view to obtaining a clearer view in the clouded horoscope of the future than is usually granted to mortal, although infallible, eyes. The sybil whose awful voice has pronounced the coming destiny of the ecclesiastical government, is a young peasant girl living at Sezza, near the Neapolitan frontier, who has been for some time in a kind of ecstatic, or, as non-believers in miracles would call it, magnetic state; and who, in that part of the province of Maritima and Campagna, is known under the denomination of St. Catherine. Her fame seems to have originated in a miracle which she worked some time ago on the person of an old woman, who came to her in great distress, because her daughter had died in childbed, leaving her (the grandmother of the new-born babe) without the personal or pecuniary means of providing him with aliment. St. Catherine is stated to have directed the old woman to suckle the baby herself, assuring her that, before she reached home, she would find herself in a condition to do so—a direction which the venerable applicant strictly obeyed, and found her hopes realized on returning to her dwelling by being able to supply from her own breasts an abundant meal for the hungry baby. Other supernatural answers were consequently given by this girl, called St. Catherine, to the various applications of the neighbouring peasantry, and stolen fowls and stray cattle were miraculously recovered by her indications. But the concourse of people at last grew so great, that the ecclesiastical authorities interfered on behalf of the sybil, whom they placed in safety and repose within the walls of a convent, prohibiting, at the same time, any one from coming to consult her without the express permission of the bishop. From the accounts of dispassionate spectators, I am led to infer that there is something really extraordinary in the mental or physical organization of this young girl, as she alternates between a dormant state, resembling magnetic sleep, and a strong degree of hysterical or nervous excitability; but whatever may be the real cause of the second sight or preternatural knowledge which she has, according to public rumour so frequently displayed, it is certain that many persons of this city, including ecclesiastics of high rank, have profited by the opportunity of getting a peep into the future, and knowing betimes what they have to prepare for. Cardinals Lambruschini and Franzoni, and the Duke Don Marino Torlonia, are amongst the number of distinguished individuals who have applied to this modern oracle. The advocate, Zaccaleoni, Monsignor

Appoloni, and many prelates, have followed their example; indeed, the surprising replies and alarming prognostics of the Pythoness so far roused the fears and curiosity of the pope himself, that he caused her to be sent for from the convent at Sezza, and brought to Rome, a few days ago, in the carriage of a respectable and religious couple, who went there for that express purpose. An interview took place between Pio Nono and the prophetess, immediately after which she was sent back again to her retirement. The result of the interview has not transpired, but the nature of the girl's revelations was most probably similar to those with which she has already excited the terrors of her exalted applicants; namely, predictions of imminent and sanguinary disturbances, in which, although not of long duration, many persons will fall victims to popular fury. Whatever may be the influence under which St. Catherine labors, whilst giving utterance to such awful announcements, it can in no way be considered reassuring for the priests, who already look forward to the volcanic year 1852 with sufficient apprehension and anxiety; and it is asserted by some, that the great religious ceremonies to be performed in the colosseum are ordered in the hope of averting the catastrophies so positively predicted by the prophetess.

"The Bolognese paper, *Vero Amico*, which is thoroughly devoted to the ecclesiastical cause, occasionally devotes some of its columns to waging war in favor of miracles, especially as wrought by images. The following is an account which it contains of a recent miraculous change of the weather at the intercession of the Virgin Mary:—

"The inhabitants of Tossignano not long ago obtained a new demonstration of love and favor from the prodigious image of the most Holy Mary, from that extremely ancient image which, saved from iconoclastic fury, always engaged the devout worship of their ancestors, and which their non-degenerate descendants keep as a noble and precious heir-loom of their hereditary religion, finding in it all comfort and support against public and private calamities. The late incessant and unseasonable rains having hindered the gathering in of autumn fruits, and impeded cultivation for the coming year, the active pastor, the very revered archpriest Agnoli, in order to avert so heavy a calamity, called the inhabitants of Tossignano together, and with eloquent and touching words brought them before the most prodigious image, so that, by the intercession of the Virgin, GOD might restore serene weather. For this purpose, on the 7th of October, the flock and their beloved pastor met to depose their humble supplications at the foot of the altar, sacred to their distinguished benefactress. At the first prayer, while the pastor was offering the propitiatory wafer, a ray of sun gladdened the sacred temple, like a rainbow of peace smiling on the assembled faithful, and in a few hours all appearance of clouds vanished from the sky! The Tossignanesi, rightly attributing this to the peculiar favor of their protectress, and full of gratitude to her, resolved to sanctify the 12th instant by a solemn act of thanksgiving. . . . Ah, Tossignanesi, let this prodigy also be inscribed in the religious annals of your country!"

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It is a day lost indeed, in which I lose ground on my way to heaven. When my will is united to God's I shall always have what I want. What hinders me from being thus religious and happy? Adam.

## Religious Denominations in the United States.

No. XI.

### Minor Presbyterian Churches—The Associate Reformed Church.

This member of the Presbyterian family of churches arose in 1782. It owes its existence to an attempt that was made that year to form a union between the Associate Church and the Reformed Presbyterian Church, (commonly called that of the Covenanters,) which had a partial success. The United Church was created; but a fragment of each of the two coalescing bodies was left, which has grown up to be on the one hand, The Associate Church, and on the other, The Reformed Presbyterian of our day. Of both these churches we have given brief sketches.

As to doctrine, discipline, psalmody, and mode of celebrating the Lord's Supper, there is no differance of opinion, so far as we know, between The Associate Reformed Church and the two other Minor Presbyterian Churches, of which we have just spoken. On the subject of the National Covenant, and probably to some extent on that of slavery, the Associate Reformed Church differs considerably from The Reformed Presbyterian Church. Perhaps as to the latter subject there is not, however, an entire agreement among the several synods of the former body.

In the year 1850 The Associate Reformed Church embraced four synods, twenty presbyteries, about 332 churches, 219 ministers, and 26,340 communicants. This statement demonstrates that this branch of the one true church of Christ in our country has had a steady and even rapid increase since its feeble commencement, seventy years ago. Like the Associate and Reformed Churches, its members are mostly emigrants from Scotland and Ireland, or the decendants of such.

The Associate Reformed Church has several Theological Seminaries, at which its young men prepare for the duties of the ministry.

1. At Newburgh, New-York.—Under the instruction of the Rev. Drs. McCarrell and Forsyth, at which from fifteen to thirty young men are at times prosecuting their studies. To this Seminary a preparatory school is attached, under the instruction of a minister of the same body.

2. At Alleghany City, near Pittsburg, Pa. under the instruction of the Rev. Dr. Pressley and others. This Seminary has quite as many students as that at Newburgh.

There are similar institutions in Ohio and South Carolina, for the benefit of the churches in those sections of the country. The whole number of young men in this denomination, who are preparing for the ministry, is probably not much less, if at all, than eighty.

The first Theological Seminary ever founded in the United States belonged to this body. It was that of the celebrated Dr. John M. Mason, in the city of New-York. But it existed not more than ten or fifteen years, and was given up when the health of that great man failed; or rather, it may be said to have been revived, after a suspension of some years, and became that which is now established at Newburgh.

An attempt was made to unite the Presbyterian Church and the Associate Reformed Church, more than thirty years ago; but this proved to be a failure in a great degree. Only a small number of churches accepted the terms of the union.

Each of the four synods into which this body is divided (one of which is in the East, two in the West, and one in the South) has a Domestic Missionary Society for the building up of new churches. In their foreign operations they work through the Foreign Board of the General Assembly (old school) of the Presbyterian Church. It is believed that true religion is steadily increasing in this body, and with it missionary zeal and effort, as might be expected.

The Associate Reformed Church has ever embraced a considerable number of ministers, who have had more than ordinary reputation for talent and learning. No man was more celebrated in his day, as a preacher of splendid eloquence and great logical power, than the late Dr. Mason, of whom we have made mention.

An attempt is at this time making to bring about a union, more or less intimate, between the three Minor Presbyterian bodies, of Scottish and Irish origin, of which we now complete the sketches, but with what prospect of success we cannot say. It would seem to be desirable that such a union should take place among bodies which think so much alike on all points, essential and non-essential, that concern doctrine, discipline, and economy. They would form, by such a union, a body of about 650 churches, 425 ministers, 150 licentiates and students in theology, and nearly 60,000 communicants.

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## Romanism as it is.

We have received an admirable lecture or discourse, which the Rev. Dr. Cumming of London delivered recently at Liverpool,* entitled: Romanism as it is. It forms one of a series of lectures before the Church of England Institution. We shall give this lecture in our pages; it will be read with interest. Dr. Cumming is one of the most eloquent and effective champions of Protestantism in Great Britain, and has done great service in mak-

* In the Theatre Royal, on Monday evening, October 13, 1851.

ing its true doctrines known, as well as in exposing the errors of Romanism. We give the first part of the lecture in our present number, and shall continue to transfer of it to our columns in our next and next succeeding numbers.

I appear before you, Mr. Chairman and fellow Protestants, not supposing for a moment that I can give any view of Romanism with which you, in this great town, are not already, in some degree, familiar. You have heard it explained from your pulpits and elucidated on your platforms by those to whom you are accustomed to listen; and I am sure I can add nothing respecting it as a theological system, or by way of contrasting it with Protestant Christianity, beyond what you have frequently heard. But there are some recent incidents with which I have been brought personally into contact, which seem, like unexpected tapers, to cast such light upon the system that it will not be altogether useless if I narrate some of them, and try to teach the lessons which they seem so eloquently to enforce. I came to this meeting, not intending to give you sunshine—for that you must look to Dr. M'Neile and Mr. Ould—but to let in a little plain daylight upon a subject that shrinks from the one, and has no sympathy with or affection for the other. I do not profess or attempt to give you an eloquent speech. Liverpool is not the place, nor is this the spot, surrounded as I am by your most gifted and pre-eminently devoted ministers. But having bestowed some attention upon the subject—having become during the last twelve months practically and personally more acquainted with its hidden but real wickedness—I may throw out some thoughts which, if remembered, will not be useless in this age of tremendous movement into which we are all rapidly plunging, and in which nothing but the old-fashioned, Protestant, Evangelical Christianity in its relation of antagonism to Rome, will stand you in stead.

In explanation of the subject of my lecture, "Romanism as it is," I must describe it by epithets; and in applying those epithets, if I speak in the hearing of any of my Roman Catholic brethren, I hope they will not suppose that the severity of the epithets I must apply to Romanism is at all an exponent of my feeling towards them. I feel only affection and love for them. I pity them. Their error is their great misfortune in the estimate of men; GOD alone can ascend the great tribunal and pronounce judgment upon their souls. It is my privilege, it is our duty, to pray for them, that they may be extricated from darkness into glorious light, and taste that liberty and those blessed privileges which we undeservedly enjoy, and which I hope we are not altogether unthankful for or unwilling to spread.

First, I may state what may seem an unexpected announcement, as not the least important feature in Popery, that I regard the Roman Catholic system as a supernatural system. I believe its doctrines to be seed sown by no human hand. I believe the system itself to be unearthly, and if not supernatural, certainly at least infranatural. It is too impure to be from above: it is too skilfully concocted to be from man. It seems to have the wisdom of the archangel, but to combine with that wisdom—and I say it with the deepest respect for the conscientious feelings of the Roman Catholic—the wickedness of the archangel fallen. I regard it as essentially the Church of Satan, the master-piece of the great enemy of mankind. This is not vulgar abuse, but a solemn conviction. And to show how consistent I am in taking this view, I will relate a singular incident. One day I was sitting in my study preparing my sermons, as I always do, for the ensuing Sunday, when the ser-

vant came and said that there was a very strange-looking gentleman at the door who wished particularly to see me. As I was one of the governors of the Scottish Hospital, I thought it might be some one who had called for a recommendation, and had come in some unprepossessing aspect, which had given the servant a bad opinion of him. I told him to show him into my study, and presently in came a gentleman in most extraordinary attire, with no shoes to his feet with the exception of leather soles, to which thongs were attached that passed between his toes and met at the ankles, with a singular mediæval and old fashioned robe, a sort of cape over his shoulders, and a broad slouching hat. He bowed in a graceful manner, and I said "I believe I have the honor of seeing the Hon. and Rev. Mr. Spencer." He bowed and said, "Father Ignatius, if you please." I requested him to be seated. He sat down. He said, "I have waited on Dr. Hook, of Leeds; on Lord John Russell, who gave me a quarter of an hour of his valuable time; on the Bishop of London, and several others, and I have now come to pay my respects to you." I said, "I was very happy to see him, and to converse on those subjects on which we differed, and in which we both felt so great an interest, as we had so lasting a stake." He said, "his great plan was that prayer should be made all over the world for unity, first among Protestants, secondly, among Catholics—that they should pray for it; and lastly, among all men who believed in GOD. This was the great thirst and want of the age." He then requested me to read a printed paper on the subject, to give it all the publicity I could, and to act up to the spirit of it. I read it and said, "I am advertised to give a lecture in Exeter Hall next Tuesday, the subject of which is 'The Pope, the Man of Sin.' If you believe him to be the vicar of CHRIST, and I believe him to be the very opposite, the Man of Sin, how can we coalesce? How can the Pope and I walk together unless we be agreed?" He said he saw the difficulty, but if we prayed and labored for it, we might succeed. But he let out quietly the fact, that the unity he wished for could be obtained by everybody becoming members of the Church of Rome. I said, "Let me beg of you to appear on the platform at Exeter Hall, and explain your proposition for half an hour. Then I will rise and show the difficulty which I feel in accepting your proposition and carrying it out. You shall then have a quarter of an hour to point out anything I have said you think wrong, and to put it right. After which I will give a few explanations and proceed with my lecture, and you shall have the advantage of listening to it." He said, "I am delighted with the proposal. There is only onething in it that stands in the way. I cannot listen to your lecture." I replied, "It will do you no harm; but you can retire if you prefer it." I added that it was our custom to ask the divine blessing on our proceedings, and that there was a beautiful collect used by the Church of England at the beginning of the communion service, "Almighty GOD, unto whom all hearts be open," &c. and the LORD'S prayer—he would of course have no objection to joining with us in these. He said, "Every objection. It would be inconsistent in us to join in prayer with any whom we believe to be in heresy." So there was no prospect of union here. Still he would attend and speak for half an hour. He said, "I came to you expecting to find a severe, savage, repulsive personage; but I find one who has spoken to me like a Christian and a gentleman. I have been received with much courtesy, and I am very much pleased with the result of my visit." In fact, I had seen from his demeanor on entering that he expected to find me a very formidable personage. I thought I might pay

him a good compliment in return, and said, "The intense zeal and devotedness of members of your Church, in which you so transcendently outstrip us, make me think sometimes that your religion is something more than human." What was his reply? "Sir, if the Church of Rome be not the Church of CHRIST, it is the master-piece of the Devil." So said Father Ignatius. So say I. I believe there was immense meaning in his words. It is the one or the other. And I believe that one great danger to which Protestants are subject is the constant habit of supposing that Rome is a coarse and vulgar imposture, unfit for the light of the nineteenth century; instead of feeling that it is the gigantic conspiracy of Satan, worked out by the archangel's wickedness and will. Antichrist, with his people, constituting the Church of Rome; CHRIST, in the midst of his, constituting its correlative, the Church of the living GOD. Despise it, it will overwhelm you; tamper with it, it will ensnare and captive you; resent it in the name of GOD, and like its author the Devil, it will instantly flee from you. It is the master-piece of Satan beyond dispute, and only by viewing it in that light will you be enabled rightly to estimate your danger and, its inherent element of progress and power.

I do not stop to narrate the rest of our conversation. It was announced, however, in the papers, that Father Ignatius was to appear at Exeter Hall on the night of my lecture. But before the time came he called again, and said. "I hope you have not divulged or published the pledge I gave you." I said, "It is all over London. The papers have got it; and everybody is looking forward to a rich treat." He said, "I am extremely sorry, but I must inform you that I this morning breakfasted with the Archbishop of Westminster, and that he inhibited me from attending." I replied, "Surely because Dr. Wiseman thinks you are not doing right, when in your conscience you feel you are doing perfectly right, you do not mean to put your judgment and conscience in Dr. Wiseman's possession, and do only what he bids you." He said, "Sir, we do not act as individuals: we act in concert, as members of a great organization." This it is. The whole course is predelineated, and followed out with a precision and zeal which entitle it to be called supernatural or preternatural, I said, "I dare say that Dr. Wiseman gave you some reasons for his prohibition, though Popes, being infallible, do not think it necessary to give their reasons." He said, "Yes: first he did not think these discussions did any good to the Catholic faith; and secondly, his Eminence has a very great horror of Exeter Hall." I said, "Let us go to the Freemasons' Hall, to the Hanover Rooms, or to the Cathedral in the Borough, or other places I referred to; I will oblige him to the utmost of my power." He shook his head very dolefully, and said, "No: his Eminence has absolutely inhibited me." The next thing I heard of him was, that he was at a place in the country where priests who are a little indiscreet are sent to cool themselves. It was found there, I presume, that the cooling process was not quick enough; that he was too honest, too candid, too sincere, and therefore he was sent away to Germany for the benefit of his health.

This shows that in the estimate of a distinguished member of the Church of Rome it is a supernatural system, and that others than myself think if it be not the Church of GOD it must be the absolute antagonist of that, the master conception of Satan himself.

Another fact I feel bound to state is, that I do not believe that Romanism will

be destroyed in this dispensation; and in this I may differ from some of my friends here. I have no hope of reforming the Romish Church; and all past history shows that the instant any attempt was made to reform it from without, the reformer was soon a martyr, while every effort within ended in the suppression of the attempt. It stands, not like the Greek Church, which may be refined, purified, and conformed to Scripture, but a gigantic, infallible corporation, that must sink in its totality like a millstone in the ocean, and only those that are GOD'S people in her, not of her, are called to be for ever separate, that they may be for ever safe. I do not, therefore, look at any of these efforts of ours as if they were to end in the subversion of Romanism, as a corporate body, but I look at them in this light, that GOD has a people in the Church of Rome. I believe that many of GOD'S true people are in that Church, testimonies to the penetrating force of divine truth, that has found admission, in spite of the system, into the hearts of some who will in due time exhibit the results of its active influence. I believe at this moment that there is many a Roman Catholic, the least conspicuous, the least noisy, the least known, who is loving his SAVIOUR and resting upon him, and whose garments only have been singed by the fires of that terrible apostasy through which he is passing to the judgment seat of GOD. It is because we believe that such people are in the Church of Rome that we reiterate the message, "Come out of her, my people, that ye be not partakers of her plagues." There may be some Roman Catholics here listening—and I never have the pleasure of addressing an audience anywhere that Roman Catholics do not come to listen, because they are exceedingly attached to me; they know that I never call them bad names or misrepresent their religion or wish them ill; they know that what I say is perfectly true, and that there is no denying it, and many of them among the laity are candid and honorable men, and I am convinced that if they only knew Romanism just as it is, they would bid farewell to it to-morrow, and cast in their lot with the Church of England, or some other branch of the Christian Church —there may be some such here, and the message addressed to them may have an effect beyond what we anticipate. A distinguished nobleman, the premier duke of England, has been reading recent works on the Protestant controversy, and the result of that study has been to convince him that Romanism is utterly a false and apostate religion, and hence he has communicated in the Church of England, and cast in his lot with it as a branch of the Church of CHRIST, which he believes to hold, in common with others, the great truth of our common salvation. I believe, if more Romanists had had the opportunities he has had, and made good use of them —and in Liverpool they may have them—they would follow his example.

I must, first of all, scale off some of the plausible pretensions with which Romanism is overspread, and on which she depends for progress. The ancient Egyptian temples are all magnificent without, but the unclean creatures of the Nile, and the reptiles of Egypt, were the gods worshipped within. If Romanism looked what it is, men would hate it, and flee from it, as the Chairman had said; but because it looks something that it is not, and pretends to be what we know it is not, it gains ground and makes way among the least thoughtful of mankind. And some are so much the slaves of the senses, that, as it was observed by a very sarcastic writer, if you can only gain possession of their five senses you may safely calculate upon all the rest. Romanism enslaves the senses, it makes victims here, and therefore it flourishes. With some men the street lamps outshine in splendour the dis-

tant stars. It is only with enlightened minds that the lamps of the streets will never be confounded with the luminaries of the sky. They who look behind the senses, and see what Romanism truly is, when its grand pretensions are analysed and separated from it, will be able to see how unlike it is to that blessed faith which has GOD for its author, truth for its matter, and eternal happiness for its issue.

The first pretence of Romanism, which I will try briefly to remove, is its having seized and subordinated to itself all the fine arts in their highest possible perfection and splendour. The Cistine Chapel and the dome of St. Peter's are radiant with the magnificent creations of Raphael and Michael Angelo. The Flemish churches have in them all the master-pieces of Rubens, and many of the Spanish and Portuguese churches the chefs d'œuvres of Murillo. Moreover, the works of the artists are essentially Romish. They lavished their splendid powers, not on Christianity, but on Romanism. The gems of Raphael are Madonnas. Titan's best production is a Virgin and Child, and Guido's great work is the Madonna della Piëta. Mozart and Haydn lent their magnificent music to the Romish masses. To many this splendid outside has been sufficient evidence that all is pure within. If you look at its magnificent cathedrals, from visiting some of which I have only returned about six weeks, you see the very stone seeming to burst into blossom, and the interior presenting a magnificence so grand that the man has no taste who does not admire it. He only has no Christianity who thinks there is no salvation without it. But after all, if I wished to see the noblest cathedral in the world, and to worship in the grandest, I would ask you to come to the blue hills which I have trodden in my younger days, where the living rock is the only pulpit, the vast ravine the only cathedral aisle, where GOD'S thunder celebrates his power, and lightning writes his glory in the sky, and the anthem peals from six thousand voices worshipping the LORD of Hosts—and all your magnificent cathedrals sink into paltriness in comparison with a sight so grand, a spectacle so august. After all, if I wanted pictures, let me have GOD'S emphatic portrait of himself, the Bible. Let me read there an autograph of Deity. Let me take the true crucifix, the 53rd chapter of Isaiah—that is the Protestant crucifix—and study it, instead of looking at a piece of inanimate wood. Then we shall act like Christians, because we shall be doing what Scripture tells us. If we have no splendid images and paintings in our churches, let our lives be living likenesses of CHRIST JESUS. If we have not many splendidly decorated churches, let our bodies be temples of the HOLY GHOST. If we have not swinging censors, and incense rising to the sky, let us lift up holy hands unto GOD. If we are not Roman Catholics, but Catholics, let us live like Christians, and see that there is Christianity beyond the horizon of the Church, or sect, or party to which you belong.

Another great pretence of the Church of Rome is her claim to miracles. On this subject also I may differ from some of my friends. I do not think it impossible that the Church of Rome may do really supernatural works. Scripture warrants us in thinking otherwise. "There shall come," we are told, "lying wonders, which shall deceive, if it were possible, the very elect." And lying wonders will be developed in their greatest intensity as Babylon's doom approaches. If Satan can impart supernatural wisdom, I do not see why he should not do supernatural deeds in men's sight and hearing. Many of the miracles of the Church of Rome are no doubt gross impostures—many of them puerile and paltry deceptions. Therefore I

was painfully convinced that the once great mind of Mr. Newman was very much shaken when I read his lectures—which look like lectures addressed to the brothers in Bedlam more than anything else. He says we Protestants reject the miracles of of Rome, such as the liquifaction of St. Januarius' blood, as impossible.

All we say is, that we have evidence for the miracles of Scripture. What we complain of is, not the peculiarity of the performances quoted by Dr. Newman, but the want of evidence to prove that the performances took place at all. When he brought such miracles to prove that his was the true Church, I was interested with one of the volumes of Chrysostom, in which I found two or three passages, to show that if he was pledged to the unanimous consent of the fathers he would find one discord in Chrysostom, and would require another miracle to harmonize that with the other discords which so numerously prevail. Chrysostom expressly states that miracles have ceased; yet Dr. Newman asserts that miracles have characterised his Church, and accompanied her always.

To be Continued.

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## Christendom Abroad.

No. XI.

### HUNGARY.

Hungary is, in a physical point of view, one of the finest countries of Europe. It has the Carpathian Mountains on the north, and the Julian Alps and ranges running off eastward, on the south. The Danube runs through the western part of the country, and forms its southern boundary in the eastern part of it. Some thirty miles below Vienna, a range of mountains forms the western boundary of Hungary, through which the Danube makes its way, and just below that range washes the walls of Presburg, the ancient capital of the country, whose ruined castle is visible by the aid of a good glass, on a fair day, from the tower of St. Stephen's Church in Vienna. Lower down, two other ranges of mountains stretch across the Valley of the Danube, from north to south. There are therefore, two great *basins* in Hungary, and one below Hungary extending down to the Black Sea.

These plains, or basins, are watered by numerous rivers, and are for the most part fertile, and productive of a great variety of vegetables and fruits, and abound in valuable minerals.

But Hungary is interesting to a Protestant as having been the scene of many conflicts between Truth and Romanism. The doctrines of the Reformation early penetrated into that beautiful country, and almost the whole of the Magyars embraced them. These people had come from Asia into the Valley of the Danube in the ninth century, and had embraced Christianity, and for the most part had become the followers of Rome, as many of the people whom they found in that country—Slavonic and other tribes—and

whom they conquered, were followers of Constantinople; in other words, belonged to the Greek Church, whose missionaries had first carried Christianity into the Valley of the Danube.

In the year 1526, Hungary became united to the archduchy of Austria, (by the marriage of the last heiress of the former, with the archduke Ferdinand of the latter,) and so came under the government and fatal influence of the *House of Hapsburg*, at once the greatest advocates and promoters of Romanism and of despotism. Notwithstanding the opposition which the rulers of this execrable house made to the Reformation, that glorious movement made great progress in Hungary, especially among the Magyars. Indeed, almost the whole of that portion of the inhabitants embraced at first its glorious doctrines, which were long and distinctively termed, in that land, The Magyaric Faith. But the influence of the Jesuits, and of the many and dreadful persecutions and oppressions at the hands of the rulers, in the process of time did much to stay the progress of the glorious movement, and indeed to recover for Rome her lost possessions in that land. Treaties of peace were made at Vienna (in 1606,) and at Linz (in 1645,) with the Princes of Transylvania, (or Siebenbürgen, as that country is often called,) then independent, who had taken up arms against Austria in behalf of the oppressed Protestants, secured them some relief for a while. God often raised up friends for them. Frederick the Great espoused their cause, and compelled the Empress, Maria Theresa, to cease to persecute them.

Notwithstanding all that they have gone through, the Protestants of Hungary are estimated at about *three millions*, or *three millions and a half*. It is an interesting fact that they are the only considerable body of Protestants in eastern Europe. May we not hope that God has preserved them for a great work to be done in the east? For they have Russia on the north-east, and Turkey on the east and south-east. Who can tell how great a part those churches may one day be called to perform in the work of carrying the Gospel into Western Asia?

Rather more than one-third part of the Protestants of Hungary belong to the Lutheran Church, or the *Augsburg Confession*, and rather less than two-thirds belong to the *Helvetic Faith*, whose church organization is essentially Presbyterian.

The Austrian government, through an edict of Marshal Haynau, issued in February 1851, is endeavoring to subvert the very structure of the Protestant Churches, abolishing, in fact, what may be called their Presbyteries, ("Seniorates,") and their Synods, ("*Assemblies of Superintendents*" who are a species of bishops,) and even breaking down the autocracy, or self-government of each church, by arbitrarily giving the appointment of the men who are to constitute these several ecclesiastical bodies to the military authority; for Hungary is now, and long will be, it is feared, under *martial*

*law!* This is a dreadful state of things, and the prospect of the future is discouraging. The Austrian government has hitherto refused to hear the petitions of the Protestants in behalf of their ancient and Scriptural economy, which has thus cruelly been abrogated by the power of the sword.

But whilst we should daily offer up our prayers for our oppressed Protestant brethren in Hungary, (as they beg that we would,) we must not think that all is lost. The SAVIOUR is able to carry His Church there, through even this great trial. When we were in that country in September last, we learned many things of a most interesting nature, which we cannot now state for want of room; but which it is our intention to lay before our readers as soon as we can. They will be happy to learn, we are sure, that there are 2,805 Protestant churches in Hungary—that there are more than 1,800 Protestant ministers in that land—that where there is a Protestant church, there is a Protestant school; that the people (Protestants) can very generally read, and extensively possess the Scriptures—that even the rude-looking peasants, dressed in their sheep-skin coats, (if the weather be at all cold,) are very generally acquainted with three things: the *Word of* GOD, the *catechism*, and the *constitution of their country!* It will not be easy to make such a people *stay conquered,* unless we are greatly mistaken. But more of Hungary at another time.

## Our Own Operations: Home Field.

### From our Missionary in Mobile.

"I beg to lay before you a brief statement of my present position and prospects, as regards my labors as a missionary in the city of Mobile. I have now four places for preaching the Gospel, and I expect to get one or two places more as soon as possible. In each of these places I intend (d. v.) to preach once a week at least. Since our last meeting I preached in the Bethel, and in the colored Baptist Church at the head of Munroe-street. On every Monday, in the afternoon, I have addressed a small but interesting cottage-meeting, which is attended by some Roman Catholics, and others promised to come. I also opened, on last LORD'S day, another place for preaching, in a school-room in St. Francis-street, near the head of Dauphin-street, the use of which was kindly given me by the Trustees of the Methodist School-Fund.

"An extensive field of missionary operations is open to me among the Irish Roman Catholic population of this city, in which it would be impossible for any one but an Irishman to labor successfully. None other can be

so intimately acquainted with their manners and customs, their prejudices, their rites and ceremonies, or can call forth that deep feeling for which the Irish are so proverbial. I often see the tears flow down the cheeks of many of the Irish, when speaking to them of the 'Green Isle,' as they call Ireland. And when speaking to them of the love of GOD, in the redemption of the world through the LORD JESUS CHRIST, in many cases the deepest attention is manifest; and on leaving, I am frequently told to call again, that they will be glad to see me. I have, from time to time, many opportunities of correcting errors, and removing those prejudices against Protestantism which they imbibed in Ireland, and of explaining to them the pure and simple but sublime docrines of Christianity, as taught in GOD's Word. I am frequently obliged to contrast the pure doctrines of the Gospel with the rites and ceremonies taught in the Church of Rome, in order to show the Roman Catholics their absurdity. To all these subjects many of them listen with marked attention. I may state here, that most of the old Roman Catholics cannot read, and those among the young people who can read, few have ever read a chapter in the Bible; so that I can truly say they are ignorant of any way they can obtain the pardon of their sins, unless that which they are taught by the priests, viz. confession, penance, purgatory, &c. &c. They put the priest in place of CHRIST, and extreme unction in the place of the HOLY SPIRIT, and they die trusting in the arm of man. This is truly lamentable in a country possessed of such temporal advantages and spiritual blessings as this is. The Irish have a claim on the sympathy of the people of the United States. They are the 'hewers of wood and drawers of water' in this extensive country, from Maine to Mexico, and from the Atlantic to the Pacific. They cut your canals and railroads, and are found in thousands in every sea-port town and city in the states, working on docks, steamboats, &c. &c. You have given them temporal food, give them spiritual food."

## Mission in Wisconsin.

The Rev. Mr. Zipp reports, that since his last letter he has made (from November 29 to December 14) an extensive missionary tour in the eastern side of the state of Wisconsin, and preached in many little settlements of Germans, and in others where German families, mostly Romanists, are found. He relates a number of facts which show that he was well received, and that the "Word spoken" was heard with attention and profit. He preached daily on the tour, and some days more than once. He met with a few living Christians who had come from evangelical Protestant churches in Germany; but most of the German Protestants with whom he met seemed to be greatly destitute of spiritual life.

### Mission in Philadelphia.

Our missionary in Philadelphia gives a most encouraging review of his labors during the first year of his employment by the society. His Sabbath-school for Irish Roman Catholic children, as well as his visits from house to house, seems to be greatly blessed.

### Mission in Rochester, New-York.

Our missionary among the Irish Romanists in Rochester, New-York, is greatly rejoiced in the prospects of his work in that city. Several persons have abandoned Romanism for the true Gospel. We have not room for details at present.

### Mission in Providence, Rhode Island.

The report of our missionary among the Irish in Providence, for the last month, is very cheering. A considerable number of Roman Catholics attend his several meetings. At his last Saturday night's meeting there were forty persons present, two-thirds of whom were or had been Romanists. He thinks that the time is come for gathering and organizing a church among those people.

### Missions in New-York and Brooklyn.

Our Irish, French, and German laborers in New-York and vicinity are prosecuting their work with, on the whole, good encouragement, but we have not room for details in the present number.

### Mission in Buffalo.

Our missionary in Buffalo writes that he finds much difficulty in prosecuting his work among the Germans, for want of a place of worship, which is to be commenced as soon as warm weather returns. In the meanwhile his labors are not without success. He reports that since his last letter two Roman Catholic families have commenced to attend his meetings. Our missionary at Buffalo occasionally visits Rochester, and preaches to our German congregation there.

### Mission in Boston.

Our missionary in Boston was unable to do as much as usual in the month of December, owing to the inclemency of the weather and his ill-health. He was enabled, however, to visit fifty families, and to address one hundred and sixty hearers, of whom ninety were Romanists, and thirty

for the first time. He also attended a few little meetings, with American brethren, and addressed them. Our missionary reports that he is often spoken to in the streets by Romanists whom he has formerly seen, (but who have changed their residences,) and earnestly entreated to call and speak to them the Word of eternal life.

### Mission in Cleveland, Ohio.

Our missionary among the Germans in Cleveland reports that last month he visited seventy-two families, conversed much with them, distributed one hundred and twenty tracts, &c. and that he is much encouraged.

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## Foreign Field.

### Notices of the Society's Operations in France.

BY THE AMERICAN SWISS COMMITTEE AT GENEVA.

#### I. Mission in the Loire.

ROANNE:—Mr. Bachelier, evangelist and teacher.

This station, which has never obtained a very marked development, seems at present to have fallen into a languid condition, which leaves us little hope of seeing much fruit from the successive labors of Messrs. Panchaud, Rochet, Rouaze, and latterly Mr. Lenoir. These brethren, indeed, have faithfully preached CHRIST; but, in our opinion, they did not begin right. Roanne, from the outset, has been saturated with sermons; it must have a chapel and a preacher, and the result has been only an audience. The hearers are persons of more or less intelligence and attention, but whose passive state prevents the development of Christian life and energy. Impressed with this sad result, the committee published their circular. Brother Lenoir was at that time at Roanne; the state of his health, he thought, would not permit him to conform to the regulations prescribed in that circular, and we were compelled, with great regret, to part with him. Bachelier then came to Roanne, and shortly after gave us a most painful description of the condition of the work there. There were altogether six or seven persons who displayed some seriousness; one or two gave proof of conversion. As to others, they had fallen, some into Darbyism, some into indifference, and some into the pleasures of the world. The committee have been waiting to see whether the barren fig-tree may not yet bear fruit.

Their hopes are disappointed; they will doubtless be compelled to turn to other fields.

The places in the neighborhood of Roanne, which exhibited some signs of awakening, have lapsed into silence and sleep. Politics here, as elsewhere, absorb the minds of the greater number.

St. Etienne:—T. Charbonney, evangelist.

This church, after being tried for a long time by divisions, strife, and dissension, such as a period of spiritual lethargy always creates, seems now to have entered upon a new career. Its divisions have for the most part ceased, order has returned, and, by the mercy of God, life has been introduced in it. The chapel, we are informed by our evangelist, in a report dated last month, has a better attendance than ever before, notwithstanding that there is no preaching, but only a familiar exposition of the Word of God. The brethren have taken courage to read, talk, and pray together; their conduct shows the effects of this change of feeling, and reacts upon the world, who are induced to come and hear the exposition of the Gospel. "The Lord has brought to us a great number of souls, who come to listen to the Word of life. Of late we have noticed a considerable number of cases of attention and seriousness; and we are daily directed to new instances of persons desirous of being visited and taught more privately on the subject of their salvation. I repeat what I have said more than once: St. Etienne is a glorious field of Gospel labor; we need at last three faithful laborers here, and I can assure you they would find no time to waste either."

The condition of the schools are likewise encouraging. That at St. Etienne itself, under the direction of Mr. and Mrs. Nicolet, continues to prosper. The number of scholars has increased, though not very rapidly. In general the children are making progress; there are among them some who appear to be serious; and facts show us that the religious instruction, which it is the great object of our school to impart, has not failed to produce happy results.

The school at Fay, (a small town near St. Etienne,) at present superintended by Royer, a pious school-master, is likewise well attended. The attention, seriousness, confidence, and affection displayed by his pupils, greatly encourage our dear brethren. A few weeks ago a member of the committee, who has special charge of the direction of this work, and who has been visiting the field, wrote as follows: "We have been greatly gratified to find that the number of children who attend the school is increasing; it now amounts to twenty-five. They seem to be making particular progress in the reading of the holy Scriptures. Strict discipline is preserved. In a word, we were well satisfied with the state of things."

## Mission in Auvergne.

THIERS:—Thiers is a station which has afforded great encouragement to the committee. It is now some years since a few disciples of the LORD JESUS came to that town for the purpose of making known there the One Name given unto men whereby they must be saved. Satan had prepared for them an honorable reception. Stones and insults were not wanting wherewith to load them. Notwithstanding this a few souls became serious. This occurred for the most part among poor working men who were with difficulty earning their daily bread. They were gathered together; the Word of Life was expounded to them; soon they were enabled in turn to proclaim around them the mercy which they had received, and what great things GOD had done for them. The pious Charbonney was sent by the committee to Thiers. GOD followed with remarkableness his labors, and you have learned from the reports transmitted to you, from time to time, what were the fruits of those labors. The financial position of the committee did not permit them to sustain a separate laborer at the important station of St. Etienne, of which we have just spoken; and besides the spiritual progress of the church at Thiers, leading them to hope that it may soon be able to sustain itself, they resolved to send Charbonney to St. Etienne. The brethren at Thiers accordingly proceeded alone in their work, and advanced quite prosperously. Some of them even gave themselves up to the cause of evangelization; and we recently had the pleasure of giving some assistance to one of the brethren there, a workman in a cutlery shop, who is in the habit of going every LORD'S day to the neighboring villages to hold meetings, and, among a population distracted by adverse influence, (consequent upon the political condition of the country,) to proclaim that JESUS is the only Prince of Peace.

After six or eight months' absence Charbonney returned to visit his brethren at Thiers. He writes to us as follows on this subject: "Last Sunday the meetings were very fully attended. We had the satisfaction of admitting two new members to participation in the body and blood of the LORD. The one is a young man of twenty-two; the other a married man, whose wife, although not converted, appears well disposed. The church of Thiers, at present, consists of fifty-two communicants, and about thirty persons who are well disposed, and have left the Church of Rome to join the Church, but have not yet experienced the new birth.

"The school continues to progress, and there is reason to feel satisfied with the present teacher.

"On Friday morning the church met on the occasion of my departure. They desired me to beg that you will not leave them alone too long, or else that you will tell them plainly if the resources at the committee's disposal

will not permit you longer to support a laborer at Thiers. The church also commissioned me to say that they do not forget how much good the Geneva brethren have done to them, and that prayers, public and private, are daily offered up for you all. In conclusion, I must say, that if my heart was deeply grieved to see among these brethren the germs of dissension, it was yet greatly comforted by the Christian affection and love which they retain for all who have been instruments of blessing to them."

*Chateldon*, (ten miles from Thiers.)

The little flock which has been gathered at this place consists of only nine individuals, all of whom are middle-aged persons. A service is kept up every LORD's day, but is not attended by many strangers. The friends at Chateldon are somewhat discouraged; they need to be more frequently visited.

*Cusset*, (thirty miles from Thiers.)

The meetings held at Cusset are generally conducted by a good woman, a mattress-maker by trade. They are composed of about a dozen persons, of various grades of religious life. Brother C——, of Thiers, visits them once a fortnight, and at the same time visits Arloins, a little village three miles from Cusset, where there are several well-disposed persons.

*Chabreloche*, (eight miles from Thiers.)

The movement begun some time since in this town has unhappily been retarded. There are, however, two individuals who are sincerely devoted to the SAVIOUR, and who meet together on the LORD's day to pray and read the word of GOD. Brother T——, of Thiers, sometimes visits them.

CLERMONT:—Rev. M. Trivier, (a converted priest.)

We give a few extracts from a report made by our brother Trivier to the committee in September last, which will acquaint you with the state of the Gospel-work in this town, the capital of Auvergne.

"I arrived here in the latter part of March, 1850. I found a meeting of thirty or forty persons established at the lodging of Mr. Guilbot, evangelist, who conducted the services. The nucleus of this meeting consisted of six persons, who might be considered as converted. These persons had all left the Church of Rome some time before, and not finding in the National Protestant Church at Clermont the spiritual nourishment which their souls were seeking, had separated from it, and united together for purposes of edification. M. Guilbot, who had come thither in December, 1848, was instrumental in gathering this little flock.

"In December, 1849, the Rev. M. Fisch, of Lyons, visited Clermont, and preached here one week. He had a large number of hearers, several of whom appeared to him earnestly desirous of knowing more fully the

doctrine of the Gospel. He concluded from this, that the permanent location of an evangelist might result in good, to the advancement of the kingdom of God in this place. He wrote to this effect to your committee. I was invited to come hither, which I did in March, 1850, to continue the work begun by M. Fisch, under circumstances which seemed to authorize the entertaining of strong hopes for the future.

"I had been here but a very short time when the number of my hearers increased so much that it was necessary to seek a larger place of meeting. This was not easy to find at Clermont, where the Romish priesthood have so much influence with the people. Nevertheless we found a hall, to obtain which, however, we were obliged to acquiesce in very burdensome conditions. During the summer the audience sensibly diminished; the men who attended an evening-school, held by Guilbot, were the first to withdraw when they saw there was no worldly advantage to be gained. Next, the republicans went off when they found there was nothing political in the matter. Guilbot left Clermont in the month of July, 1850.

"Towards the close of the summer several persons seemed to become seriously interested in the reading and exposition of the Gospel; yet they did not exhibit any marked change. In October there was held at Clermont a meeting of Roman Catholic bishops, which was the occasion of drawing large audiences to our meetings; several times our hall, which holds two hundred persons, was filled to overflowing. The meetings decreased again in November, and then increased again in December in consequence of a Romish jubilee got up by some Capuchin Monks and Jesuits.

"The Lord saw fit to send upon me a sickness which confined me to the house during parts of January and February. During that time the meetings were conducted by Messrs. Charbonney, Goulard, and Bachelier. When I re-appeared in our chapel I found the assembly greatly lessened; it has continued to lessen, and now our meetings rarely exceed forty, and are oftener below thirty persons in number.

"From August, 1850, to the Spring of the present year, we kept up at the chapel two public meetings, on Sundays and Wednesdays, besides a more private meeting on Mondays. In November last we began to hold meetings at private houses. To sum up, we now hold two public meetings on Sunday, with an attendance of twenty to thirty-five persons, and three private meetings, in which all the brethren take part, attended by thirty to fifty.

"The diminution of our numbers is, I presume, owing, besides the circumstances already mentioned, to the persecution which has followed many individuals. Indifference has led away others; and others, still, have withdrawn before the Gospel condemned them. Such is the external aspect of the work.

"Now, if we look at the progress which the Word of our good God and Father has made in the hearts of some individuals, we have reason to rejoice and give thanks, notwithstanding that the results are very far from realizing our expectations. There are now with us only four of the six who, at the outset, used to meet with Guilbot. One of those who are absent is dead, and the other has left Clermont. We have with us only two of the hearers of Mr. Fisch. These two have made real progress in piety and in knowledge. The wife of one of them is also truly converted. I think we may regard as converted another individual who began last November to attend our meetings. Four others seem to be in the right way; six or seven women, besides, offered reason for hope. In the private meetings there are five men who edify by their simple and earnest prayers. I am often permitted to have very profitable conversations with some other persons."

In addition to the stations here named, we have in Auvergne a few localities where the Word of God is well received, and in which we may number several converts. These cases are not very numerous, it is true, but may become, in the hands of the Master, a leaver capable of leavering the mass.

[To be continued.]

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We have a long and interesting letter from Sweden, which we shall give in our next Number, as well as the remainder of the article commenced in this Number, which gives us a general view of the missions in France, directed by our Committee at Geneva.

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## The late Dr. Archibald Alexander.

This distinguished and excellent man died on the 22d of October, at Princeton, N. J. in the eightieth year of his age, and the fortieth of his career as Professor of Theology in the Theological Seminary of the General Assembly of the Presbyterian Church at that place. This great and good man was a sincere friend and a liberal supporter of our American and Foreign Christian Union, and one of its Vice-Presidents; as he had been one of the Vice-Presidents of the Foreign Evangelical Society. He took a deep interest in the work in which the Society is engaged, and read its publications with much satisfaction. On this account, as well as from the profound respect due from a pupil, we make this brief tribute to his memory, which will long be precious to the entire Church of Christ in this land.

Dr. Alexander was born in the town of Lexington, in the valley of Virginia, in the year 1772. His parents were of Scotch-Irish origin, that is, they were born in Ireland, but their ancestors came to that land from Scotland—persecuted Presbyterians, probably in the time of Charles II. In the faith of his fathers, Dr. Alexander

was carefully instructed from his earliest years. He received his education at a Classical School, under the direction of the Rev. Dr. Graham, in his native village. The reading of the writings of Baxter, Flavel, Bunyan, and other authors of the same class, whilst engaged as a private tutor in the family of a pious lady, was much blessed to the formation of his religious life and character. He professed his faith in CHRIST at the age of 16, and was licensed to preach the gospel in his nineteenth year. For awhile he was a missionary in Western Virginia, then in the Southern part of that State, when he became a pastor of two churches in 1792 or '93. In 1797 he became President of Hampden Sidney College, in Prince Edward County, and filled that office, in addition to his pastoral labors, till 1806. In that year he became pastor of a church in Philadelphia. In 1812 he was chosen Professor in the Seminary, which the General Assembly founded in Princeton that year. There he continued his important labors till within a short period of his death.

Dr. Alexander was, as a preacher, remarkable for simplicity, directness and pungency. His eloquence was peculiar. He had great knowledge of the human heart, and of the operations of Divine Grace. The late Dr. James P. Wilson, of Philadelphia, once remarked to the writer, "that if he had to choose a man to help him in preparing to die, he would choose Dr. Alexander before any other man whom he had ever seen!" He was a man of eminent piety. He took a great interest in every good enterprise. In this he possessed the same spirit which was so manifest in the life and conduct of his venerable friend and colleague, the late Rev. Dr. Miller, who preceded him to the tomb by an interval of only about two years. The closing scene in the life of each was eminently peaceful and instructive. "*The fathers, where are they? and the prophets, do they live for ever?*"

## Notices of Books.

MEMOIRS OF THE GREAT METROPOLIS; or, London from the Tower to the Crystal Palace. By F. Saunders. Published by G. P. Putnam, New-York.

We have read this work with much satisfaction. With many of the localities and buildings which it describes we are familiar. It is an excellent book; just such as every American who goes to London should take with him, and read carefully before he sets his foot in the "Great Metropolis." It is a book which any one can read with profit, even if he has no intention to visit London. It has been written by an English gentleman who has taken up his residence among us, and who knows well the scenes of which he speaks.

LECTURES ON THE HISTORY OF FRANCE. By Sir James Stephen. New-York: Harper & Brothers.

Sir James Stephen is the present Professor of Modern History—a chair but recently created—in the University of Cambridge, England; and this work is composed of a series of lectures delivered by him in that capacity in 1850 and 1851. Those who know the want of a comprehensive and impartial English history of France need not be told of the importance of such a work, coming from a writer who has already proved, in the field of historical study, his eminent qualifications. This course of lectures extends from the decline of the Roman power in Gaul to the reign of Louis XIV, and takes up the prominent topics of social, political, and religious agitation within the period embraced by it. The chapters on the Albigension Crusades and the wars of religion have particularly interested us.

The Nineteenth Number of Harpers' Pictorial Field Book of the Revolution is just out. The merits of execution and illustration which belong to this publication are well sustained in this Number.

Wesley and Methodism. By Isaac Taylor. New-York: Harper & Brothers.

To name the author of this essay is to claim for it high respect. Mr. Taylor could not have chosen for the exercise of his calm philosophic investigations a subject more open to such a study. Southey and others have treated it either with avowed prejudice or with utter want of religious sympathy. How far Mr. Taylor has succeeded in explaining the Wesleyan movement, and in estimating its value, our readers will judge probably in accordance with previous views; but none will examine this work without interest, or conclude it without improvement.

Elizabeth Fry; or, The Christian Philanthropist. American Sunday-school Union. New-York: J. C. Meeks.

We are glad to see this valuable addition to the library of the Sunday-school Union. There have been published two or three memoirs of Mrs. Fry; this one seems particularly adapted to the use of the young. A capital likeness is given in this volume.

Roger Miller; A Narrative. By George Orme. With an Introduction by James W. Alexander, D. D. New-York: R. Carter & Brothers.

This is certainly a very remarkable little book. It is a simple Memoir of the Life of an humble, laborious City Missionary in London. It presents a striking picture of earnest diligence in the work of raising and rescuing the debased population of a large city. Dr. Alexander's commendation is warmly bestowed upon this volume.

Little Kitty Brown and her Bible Verses; a lively story, by the author of that charming book, "The Sunny Side." A style most natural and animated, gives great interest to the lesson of childish duty here enforced. Published by the Sunday-school Union. For sale by J. C. Meeks, New-York.

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## Miscellaneous.

Episcopacy in the United States.—According to the statistics collected for Sword's Almanac, just published in Philadelphia, the number of dioceses in this country of the Protestant Episcopal Church, is twenty-nine; bishops, thirty-three; priests and deacons, one thousand five hundred and seventy-two; whole number of clergy, one thousand six hundred and five; deaths of clergy in the past year, sixteen; ordinations—deacons, forty-nine; priests, sixty-six; candidates for orders in fifteen dioceses, one hundred and forty-five; communicants in twenty-six dioceses, sixty-seven thousand two hundred; Sunday-school scholars in twenty-two dioceses, forty thousand five hundred and seven; contributions to church objects in twenty-five dioceses, $330,533 01.

## Movements of Rome.

The news of the recent Revolution in France, whereby the Constitution and liberty were overthrown, made a great sensation, we are told, in Rome. An illumination of the public edifices took place, and his Holiness directed his nuncio at Paris to express to Louis Napoleon his great satisfaction at the event. This was perhaps not very extraordinary, all things considered.

In France the Bishop of Chartres and the Bishop of Arras (who is a cardinal) have come out openly in favor of the Usurper. It is probable that most of the Roman Catholic bishops in that country, and nearly all the inferior clergy will follow their example. On the other hand, the Archbishop of Paris and some other bishops, noble-minded men, have had the courage at least not to applaud, or even approve of this signal act of perjury and of fraud.

The celebrated Roman Catholic Journal of Paris, entitled *L'Univers*, is in extacies, and cannot say too much in behalf of the movement of Louis Napoleon. Every effort which she can make will be made by Rome to turn this great event to good account for her interests. The President will be made to see that he can rely as well on the 35,000 priests who minister at the altar, as on the 400,000 bayonets of his army. We are inclined to think that he will find the support of the former much surer than that of the latter in the long run. Stringent laws will be made and enforced against all attempts to call in question religion—in other words, the doctrines and practices of the Roman Catholic Church—and in this way any attempts of the Protestants to propagate truth and overcome error and superstition will, it is to be feared, be forbidden, and for a while greatly hindered. But this state of things cannot last very long in such an age as this, when God's people are so much stirred up to pray for the coming of His kingdom.

In reference to any scheme which Rome may have to engage the Papal and other despotic powers of the Continent against England and other Protestant countries, which the *Univers*, some time since, seemed to hint at, the *Edinburgh Witness* remarks:

"One great St. Bartholomew of Britain, then one simultaneous attack by Papists within and the Popish powers without—one red sea from shore to shore, and then the triumphs of the Vatican would be complete; revolutionary storms would no longer discompose the tranquillity of Schonbrunn, and no one would remain to point the finger at the King of Prussia, and proclaim him a traitor. 'It is not yet over,' says the organ of the reactionary party. 'After three centuries we are at the eve of a re-commencement.' Well, let them come on. Right glad are we that the Papacy advances against us under its own shape. We dread its arms less than we

do its arts. We trust that there are yet enough bold Protestant hearts and stalwart arms in our island to keep it against all comers. At all events we will rather die freemen than live the slaves of the Pope. But we are firmly persuaded that the day the Papal powers attempt to put in execution this, the crowning part of their projected policy will be the last day of their success, and perhaps also of their existence. They are not aware that they are building upon a thin crust, with a raging conflagration underneath. They may carry their tower too high. The moment they add the crusade against Protestant Britain to their other projects, their building will be too heavy for the strata on which it rests. Its weight will sink it into the abyss."

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Dr. Marriott, who was imprisoned at Carlsruhe, in the Grand Duchy of Baden, for his tracts against the Jesuits, has been liberated at the instance of the English government.

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## View of Public Affairs.

The Legislatures of several of the States, as well as our National Congress are now in session; but nothing of extraordinary importance has been done, so far as we have remarked.

Kossuth, after having spent some two or three weeks at New-York, and addressed the public on several occasions, visited Washington, where he was received with flattering attention by the President, the Heads of the Departments of the State, and both Houses of Congress. On his way thither he was received with much enthusiasm at Philadelphia and Baltimore. After spending ten days or a fortnight at Washington, he set out on a visit to the political capitals of Maryland, Pennsylvania, Ohio, etc. Much sympathy has been every where expressed for the illustrious exile, even by those who dissent *in to-to*, from his views of the duty of this government on the question of "intervention to prevent intervention," as it has been termed. The interview between him and President Fillmore, Mr. Webster, and above all, the Great Orator of the West, must have been (as they are described) exceedingly interesting.

It would seem that the prosperity of California, as well as the state of society there, is becoming more and more established. The gold mines are as productive as ever; indeed, the newly discovered ones at Mariposa exceed in richness all that had been previously worked.

The state of things in the territory of Utah gives some inquietude; but Congress will demand, and doubtless receive, more light before taking any serious action.

There is a reasonable prospect that the long continued war which has raged on the great Plain of the La Plata, in the southern end of our hemisphere, will soon be brought to a close. Oribe, a general of Rosas, the Usurper of Buenos Ayres, has been defeated, and the armies of Montevideo, Paraguay, and of Brazil will probably march to the capital of the tyrant, and put an end to his reign.

From the Old World, the news of the past month has been in the highest degree interesting and exciting. The *coup d'état*, or violent overthrow of the government, by the President of France, was complete. The audacity of the movement was only equalled by the skill with which it was planned, and the energy with which it was executed. The moment was well chosen. The refusal of the Assembly to restore the law of universal suffrage, made the action of the President, in dispersing that body, appear to be in favor of the people! As the Republicans looked upon both the President and the majority of the Assembly as their bitter enemies, they were not disposed to take up arms for either in the contest of the 4th of December. In consequence of this, the troops of the line, who were very numerous in and around Paris, found no difficulty in rendering the Usurpation triumphant. And now France is subject to a despotic rule as complete as that which prevails in Russia, and by no means so well-regulated. On the 20th and 21st of December an election for the Presidency of that country was held over all France. There was no candidate—as in fact there could be none, as circumstances were—but Louis Napoleon. He was elected by the votes of about two-thirds of the voters of the country.

In a short time we shall see the Constitution which the President will give to the nation. It will be an imitation or reproduction of that of his uncle, when First Consul, in the "Year VIII" of the former Republic, and will give the President or Regent entire ascendency over the other powers of the State.

But what will the end be? We cannot tell. We have only seen the first act in the new drama which is about to be enacted in Europe. Despotism, civil and religious, is about to make a desperate struggle at least for the possession of the continent. Liberty, civil and religious, and Protestantism, will soon be called to a fearful struggle. The despots of Russia, Austria, and Prussia (we are sorry to add) will welcome Louis Napoleon to their confraternity. The less important despots of Naples, Bavaria, Saxony, Wurtemburg, Tuscany, and Greece, will cheerfully unite in the general movement to crush Liberty. And last, but not least, the Pope will endea-

vor to bring all the ranks of the Hierarchy of Rome to aid in the fierce and deadly struggle. We greatly fear that some dark days are before the cause of Evangelical Protestantism and of freedom in Europe, but we hope that they will, in answer to the prayers of GOD'S people, be "shortened." The rigour which now prevails in France, and in most portions of Italy, and Germany, and Hungary, cannot last very many years. But what will be the character of the movement which is to interrupt the now heavy reign of despotism on almost all parts of the Continent, or when or where the beginning will be made, we hold that no man can predict.

Many persons, on both sides of the Atlantic, begin to think that the despotic powers of the Continent will direct their attention to England, and make Louis Napoleon lead the way. This is not improbable. And if so, the constitutional governments on the Continent, especially those of Sardinia, Switzerland, and Belgium, will be greatly exposed.

As to the duty of those who love the Kingdom of GOD and pray and labor for its coming, it is very clear. None of these things must be allowed to move them, for *they* are aiming to promote a kingdom which will advance through, and in despite of these revolutions, until it fill the whole world. In fact, these revolutions are making in behalf of that Kingdom, and every one of them will aid, in some way or other, its further extension. This is the only kingdom in this world which cannot be destroyed. With what courage, then, does it behoove us to seek its advancement, especially seeing that we know that its establishment is absolutely necessary to the creation and maintenance of all good government among the nations.

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The Treasurer has received from the Executors of the late Miss Elizabeth Waldo, of Worcester, Mass. mostly in Bonds and Securities not immediately available, the amount of her most liberal bequest to the combined Societies, the Am. Protestant and Foreign Evangelical. When the whole amount shall be realized the full particulars will be given.

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ERRATA.—In December number, in Receipts from Binghampton Presb. Ch. read Mr. Thorp, $10.

ANSON G. PHELPS, JUN.

*Treasr. of Amer. & For. Christian Union.*

New-York, January 10, 1852.

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THE

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The publication entitled "THE AMERICAN AND FOREIGN CHRISTIAN UNION" is issued Monthly at $1 per year, payable in advance. There will be several fine Illustrations given in the course of the year.

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OF THE

## AMERICAN AND FOREIGN CHRISTIAN UNION.

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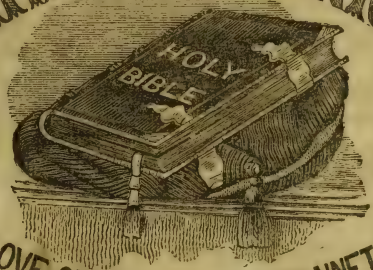
Vol. 3. No. 3.

MARCH, 1852.

# THE AMERICAN & FOREIGN CHRISTIAN UNION.




THE LOVE OF CHRIST CONSTRAINETH US.

NEW-YORK:

PUBLISHED BY THE

American and Foreign Christian Union,

AT 150 NASSAU-STREET.

THIS PUBLICATION IS SUBJECT TO NEWSPAPER POSTAGE.

D. Fanshaw, Printer, 35 Ann, corner of Nassau-street.

## TO OUR PATRONS.

The Post Office Law now allows us to put our bills into the Magazine free of postage, which for several years past has not been the case; and consequently quite a number of our subscribers have fallen in arrears. We have not felt at liberty to strike the name of any from our books without orders, and we hope that all will be kindly disposed, when our bills reach them. It is *possible* that a bill may reach some to whom it may *seem* to be unreasonable. We shall be happy, however, to correct all errors when represented to us.

☞ The Magazine is published, *not as a source of pecuniary profit* to the Board, but to diffuse information on topics of VITAL IMPORTANCE TO THE INTEREST OF OUR LAND AND TO EVANGELICAL RELIGION. *Whoever, therefore, receives, reads, and circulates it, contributes to the promotion of the cause of truth and godliness, in distinction from error and false religion.* It is furnished at a price *barely sufficient to cover costs*, hence the necessity of asking our friends to remit to us promptly the amounts which may be due for it.

## POSTMASTERS.

*The attention of Postmasters is respectfully called to the following decision of the Postmaster General:—*

**Post Office Department, Appointment Office, May 4th, 1850.**

SIR:—According to a recent decision of the Postmaster-General, "The American and Foreign Christian Union" must be rated with newspaper postage. Very respectfully, &c.

FITZ HENRY WARREN,
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☞ Postmasters will greatly oblige us by giving early notice of stoppages, or refusals to receive our Magazine, as we continue to send them until we receive such notice. In case the Magazine is returned, instead of a written notice, it must be franked.

## NOTICE TO AGENTS AND DONORS.

The issue of our Magazine is so large that it must go to press on the 10th of the month. If donations do not reach us by that date, the publication must be postponed until the next month.

## LIFE DIRECTORS AND LIFE MEMBERS.

☞ ONE HUNDRED DOLLARS constitute a Director, and THIRTY DOLLARS a Member for Life; the "American and Foreign Christian Union" is sent free to Life Directors and Life Members.

## FORM OF A BEQUEST.

I bequeath to my Executors the sum of Dollars in trust, to pay over the same in days after my decease, to the person who, when the same is payable, shall act as Treasurer of the Society called "THE AMERICAN AND FOREIGN CHRISTIAN UNION," formed in the city of New-York in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its direction, in the field.

THE

AMERICAN AND FOREIGN

# CHRISTIAN UNION.

VOL. III. MARCH, 1852. No. III.

## An Important Document:—Rome's Teachings.

We have seldom read a more remarkable article than one which has lately appeared in the *Shepherd of the Valley*, a Roman Catholic newspaper published in St. Louis. We shall give it entire, but in doing so shall place it before our readers in short paragraphs, and accompany them with some remarks. The document commences thus:

"The only safety for this country lies in the spread of the Catholic religion. There is a spirit among us, which unless soon checked will make us the most terrible enemies of civilization and of Christianity that the world has ever seen."

Is it possible that we Protestants have been all wrong in our fears that Romanism, if it should prevail, would ruin out country? And is it really true that nothing but the Roman Catholic religion can save our civilization and preserve our admirable political institutions? What has the Roman Catholic Religion done for civilization—we mean of the masses—in *any* country where it has had the ascendency? Let Spain, and Italy, and France, and Ireland, and Mexico, and Central America, and South America, and Hayti, and Cuba, answer that question, and prove their superiority to England, Scotland, Holland, the Protestant portions of Germany and Switzerland, the Scandinavian countries, and the United States. But let us read further and see what the writer is driving at.

"We welcome unsuccessful people against foreign governments, with shouts of approbation, and are prepared, when the time shall come, to *follow them with the torch and knife to kindle the flames of rebellion and civil war* in peaceful lands, and to join in any expedition which has for its end the destruction of governments formed upon models dissimilar to our own. Rebels, or the party at war with their rulers, are sure of the sympathy of the press from one end of the country to the other, and the sympathy of the press means the sympathy of the people; for a press which gives utterance to unpopular sentiments claims its freedom, or dares to assert its right to tell the truth, when the truth is not palatable to the *mob*, is a thing which does not and cannot exist in the country until the citizens have learned to love liberty more, and talk about it less."

Ah! he is alarmed at the coming of Kossuth and his companions in exile

to this land—driven from Hungary, though not all Protestants—by that very religious and good and paternal government of the House of Hapsburg, the most thoroughly Roman Catholic rulers of the almost thoroughly Roman Catholic empire of Austria. He does not approve of the sympathy which has been shown these unfortunate but noble people. He is opposed to "intervention." But when he speaks of the people of this country being opposed to all forms of government which do not coincide with our own, he displays lamentable ignorance, to say the least of it. What we want to see is civil and religious liberty prevailing in all countries, whether under a republican or monarchical form of government. And what has the man been doing, that he denounces the Press for its want of courage and independence? Does he not know that there are hundreds of papers in this country, Protestant papers too, which oppose, as much as he can, Kossuth's doctrines, or rather what he demands of this nation? We think that if the present sympathy of this nation was directed to Ireland and its papal population, and against Protestant England, the case would wear a very different aspect in the eyes of this writer. But let us advance.

"The radical tendency, which has taken such universal and firm hold upon the American people, is without doubt *hurrying us to the pit.* Radicalism is simply Protestantism, pushed to its last consequence—Protestantism as it really is—not a religion, not a positive system or collection of systems, but the *incarnate demon of rebellion* against all authority and law. One can neither be a Christian without loving his country, nor love his country wisely and well, without being a Christian, (*i. e. a Catholic.*")

Radicalism is *hurrying us on to the pit*, and this radicalism is *Protestantism!* So then, Protestantism is not *declining* but *advancing*, notwithstanding all that Archbishop Hughes has said and written. And Protestantism is not a "positive system" or "collection of systems," (he has read no Protestant Confession of Faith or Catechism,) but the "incarnation of rebellion against all authority and law." How dreadful must be the anarchy which reigns in all Protestant lands! In the estimation of this writer, to cast off the authority of Rome is to become "*the incarnate demon of rebellion*," however one may substitute the Bible for Tradition, and the authority of God for that of the Pope. We have no objection to the first part of the last sentence, but are far from believing the latter.

"Rebellion is a sin, and the rebel is not a hero who deserves a triumph, but an enemy to God and man, whose true reward is the halter. Other forms(of government) may be, and actually are legitimate, and suitable in other lands, and deserve, and have a right to demand obedience, and cannot be disobeyed without disobedience to Him who instituted government, and by whom kings rule and lawgivers decree justice."

The writer evidently differs from his Grace, our Archbishop of New-

York; for he thought well of the Irish Rebellion of 1849, and gave $500 to encourage it. We know of no one in this land—certainly no Protestant—who holds that there can be no lawful government which is not republican.

"In this country the Devil speaks out like an honest Devil. He takes up his old cry of rebellion; he persuades men that none but tyrants would demand obedience and submission. And in very many cases the Devil is right. The Devil was the first Protestant. There is no power which does not come from GOD, and he who refuses obedience to his lawful superiors, refuses obedience to Him who placed them in authority, and by such resistance purchases damnation to himself."

It is certainly true that the devil does speak out in this country, like an honest devil, as the document under notice demonstrates. It is certainly true that Protestants, of all Christians, have been and are still, difficult subjects for tyrants, for they are greatly given, in such cases, to question their right, and to *rebel*. But this writer gives to Protestantism a great antiquity and a remarkable origin, when he says the devil was the first Protestant! Ah, it is clear that rebellion against the authority of Rome is a dreadful thing. We next have a long paragraph.

"The Church commands us indeed to obey, but she commands us to obey GOD; if we obey man it must be for the LORD'S sake. The civil power has its limits; it may overstep them, for it is *not infallible, like the Church;* when it does so, obedience at once ceases to be a duty. The question of the justice or injustice of a civil enactment, is one, however, which the individual is not competent to decide; the fact of the necessity of a tribunal capable of determining a point like this, is presumptive evidence in favor of the claims of the Church; and the fact that the *Church is such a tribunal*, is a sufficient answer to all those who declaim against her as an enemy of the rights of man. Civil liberty cannot exist without the Church. Where she is not recognized, anarchy or despotism must of necessity prevail. Grant that no tribunal exists capable of pronouncing when the State transcends its powers; when man is freed from the obligation of obedience, and when it becomes sinful to obey, and you either establish despotism by asserting that every state enactment must of necessity be obeyed, or destroy government altogether, and introduce universal disorder, by applying to practical life that most *absurd of all doctrines, the doctrine of the right of private judgment!* Recent events in our own country have afforded an excellent illustration of this difficulty. At the time of the passage of the Fugitive Slave Law, it was believed, or asserted, by a large portion of our fellow-citizens, that the new enactment was one which it was sinful to obey. To these men there was simply a choice of two evils; rebellion or sinful obedience. They either rebelled against it, therefore, or obeyed it contrary to the dictates of conscience; in either case they act as bad citizens. The disloyal portion of the community organized a fanatical and dangerous faction, which may yet succeed in its deadly designs upon the State, and the loyal Protestants who defended the law, did so on principles which, if pushed to their legitimate consequences, would lead to the rendering of supreme homage to the civil authority, in other words, to pure, unmitigating despotism."

We find some very precious instruction here, doctrine that is worthy of Hildebrand, and very cautiously expressed. The Civil Power is not *infallible like the Church,* and *therefore* it needs some guide, and who so fit for this office as the *Infallible Church?* Very well, very well; we must come, then, to the supremacy of the Church even in civil and political matters? This is showing the *cloven foot* nicely. And there is that dreadful doctrine of the *right of private judgment*, which is so *absurd*, and not to be applied in practical life! Wonderful! We should like to know how this writer gets along in the ordinary business of life without the application of this principle—the right of private judgment. As to the Fugitive Slave Law, we should like to know whether Rome (the Infallible Church) has pronounced upon it, and so freed men's conscience from the dilemma set forth in the latter part of the paragraph. But we must march on.

"If we reject the Church, we must either assert the supremacy of the State, which is civil despotism, or to get rid of despotism, we must assert the supremacy of the individual, which is anachy at once. Despotism and license are the miserable alternatives offered to those who refuse to recognise in the Church a divine institution. Liberty and authority are not reconcilable on Protestant principles. It is false to say that she (the Church) prefers the liberty cap to the crown, or would substitute the liberty-pole for the sceptre. She never puts into her children's mouths those insane watch-words, Liberty, Fraternity, Equality, which, as used among us now, are more fit for the demons of Hell than for men who profess to hope for salvation!"

Ah, here we have it again! The spirit of Gregory VII. If we reject the Church, (Roman Catholic Church of course,) and assert the supremacy of the State, we fall into civil despotism! But if we hold to the supremacy of the Church, to what sort of despotism are we exposed? Let the whole papal world answer that question. Liberty and authority are not reconcilable on Protestant principles! And what does Rome give men? *Authority*—but not *liberty!* We agree however, that it *is* false to say that the Church (of Rome) prefers the liberty cap to the crown. She has ever preferred the crown. She does not like liberty—never has done so—and what is more, it is likely she never will do so. She has great abhorrence of Republicanism. That is true enough. Yet some of her priests in France did shout for a while in 1848, in favor of *Liberty*, *Equality*, and *Fraternity*—but no longer than they could help. The writer goes on to say:

"The Church, it is true does not admit the doctrine, universally received in this country, that Republicanism is the only legitimate form of civil government; that freedom is impossible where this form is not established. She does not clasp to her bosom those who call error progress; she is no advocate of the tyranny of majorities; nor are we at all sure that she would sanction the popular theory, that the best government is that which governs least. She does not profess to recognize the United States of America as the Censor of Nations, nor does she, we belive, in any

way, intimate a preference for a Republic over other forms of government, considered in themselves."

Certainly Rome does *not* admit that Republicanism is the only legitimate form of civil government, so far from it that she (we mean the Hierarchy at Rome) would not recognize Republicanism as a legitimate form of government at all. Rome does not like the tyranny of a majority; on the contrary, the tyranny of a small minority quite satisfies her, for it is such as she can more easily gain possession of and wield. She loves too, to govern "much," not a "little," to say nothing of "least." And if this writer's views, or rather those of the "Church" (of Rome) should ever gain ascendency in this happy land of ours, we should give but little for our Republic and its glorious constitution and laws.

This wonderful article closes with these words:

"Let Catholics look to it; there is a spirit abroad, an evil spirit, with which no Christian can safely deal. The Catholic has no mission to propagate democracy. It is not the Gospel, and he who thinks that the temporal or eternal welfare of man depends upon its spread, had better give to his catechism some of that time which he has hitherto devoted to his daily paper."

This advice should be duly pondered by our Roman Catholic fellow-citizens, and, we will add, by Protestants too, who ought to begin to open their eyes to what would be the consequences of the triumph of the Roman Catholic Church in this happy land. God forbid that such a catastrophe should ever be permitted to befal it!

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## The present state of Europe—Eminently Serious.

We will not attempt to disguise our fears in regard to the state and prospects of Europe. We confess that we have never felt so much solicitude for the peace of that part of the world, and the prospects of the Gospel there, as we have done within the last few weeks. There has been nothing in the political condition of Europe that has been half so alarming since 1815—if indeed since 1804—as what we now behold.

There is indeed one great difference—and that constitutes one of our best grounds of hope—between the present epoch and either of those just named. At the present, true Christianity has made a good deal of progress in all the Protestant portion of the population of the Continent, and there is a great deal doing to advance its interests in most of the papal nations. There can be no comparison instituted between the efforts which are now making to disseminate the Truth in France, in Belgium, in Germany, in Holland, in Hungary, in Russia, in the Scandinavian countries, in Switzer-

land, or even in Italy, and what was doing in 1804, or even in 1815. The number of the truly pious—of the children of God—has greatly augmented in almost all the countries of Europe. The least progress has been seen in the Austrian Empire, in Italy, and in Spain and Portugal. But even in these countries there has been some little progress—and the case of Italy, particularly of some portions of it, is decidedly encouraging.

When we think of the progress which evangelical religion has made, within the last thirty-seven years, in Europe—small as that progress has been in comparison with the population which has not yet felt its influence—we cannot but hope that God will, in answer to the prayers of His people, and from regard to their efforts to extend His kingdom, not only make even the movements of His enemies to promote ultimately, in one way or another, the advancement of that kingdom, but also that He will cause the days of convulsion, of revolution, of distress, and of blood, which are evidently drawing nigh, to be "shortened." There are thousands of devoted and active Christians in France, Belgium, Switzerland, Germany, Holland, Italy, and other countries on the continent—to say nothing of Great Britain and Ireland—who will pray, and very earnestly too, that peace may prevail, and that through its prevalence the Gospel may be more and more extensively made known to the nations. Widely different is this state of things from that of 1789, 1804, or even 1815—although at the last named epoch the resuscitation of true religion was beginning to make some progress in a few of the countries just named.

We consider this a good ground of hope. The prayers and efforts of even a very small portion of a nation may save it from ruin. The influence of Christianity has been immense in many ways, one of which is found in the prayers of God's people, and which, it has been beautifully said, "move the Hand that moves the world." Another is to be seen in its reformatory and conservative action. And a third is to be found in the fact that their efforts, if earnest, to build up the kingdom of Christ, are a pledge and proof that the time has come to build up that kingdom, and a guarantee that He will not let that work be hindered, at least not for any great length of time, either by war or anything else.

These views certainly ought to enable us to look with some degree of confidence at the gathering storm, which is even now beginning to display its portentous clouds along the eastern horizon, and whose occasional flashes of lightning begin to be seen, and its deep-toned thunders to be heard, at ever diminishing intervals. Still the prospect cannot but excite apprehension, and even alarm at times.

The reign of a double desposition, that of the prince and of the priest, has recommenced on the Continent. The absolute princes of Europe, having recovered from the terror with which the Revolutions '48 had struck

them, have not only taken back all the concessions they made in favor of liberty in that eventful year, but have succeeded in surrounding their thrones with a greater number of bayonets than ever. Not only so, they have succeeded in arousing the fears and gaining the support of the wealthier and higher classes, by holding up to their view the excesses of which, unfortunately, a wild Socialism and ungoverned Democracy were for a while the authors of at Paris, at Berlin, and at Vienna.

To sustain their thrones, the aid of the Roman Catholic Church, too, has been invoked, in conjunction with the bayonet. Never, since the great Reformation in the XVIth century, has the union between Rome and the despotic governments been more complete than at this moment. The *coup d' état* which Louis Napoleon has made in France, and the ratification of that act of perjury and fraud by the vote of *seven millions and a half* of Frenchmen, out of *nine millions and a half*, has secured the triumph, probably for years, to despotism on the Continent. The rule of Armed Force is now as complete in France as it is in Russia, Austria, Naples, Tuscany, and Rome. And what is the most alarming fact to the mind of a Protestant—and yet it is one which should in reality surprise no one—the priestly cohorts of a corrupt church are as much courted, and more relied on, than the military legions. In papal countries, it is the hierarchy of Rome that is looked to as one of the grand supports of despotism; in Russia it is that of the Greek Church. Even in Protestant Prussia, the government, distrusting, (and justly,) the Protestant Church, as not at all reliable in the coming struggle of tyranny and liberty, in courting the papal hierarchy, and with every prospect of success! Romanism is also courted and relied on (we are ashamed to write it) in Baden, and other Protestant countries in Germany.

And whither is all this tending? Manifestly to a tremendous conflict, in which despotism, Romanism, and other forms of a false Christianity will stand on one side, and liberty and Protestantism on the other. There is even danger that, in some countries, the struggle may almost take the character of a *religious war*, like that which desolated Germany for thirty years in the seventeenth century.

But what we most apprehend at present is, that Rome will avail herself of her ascendancy in the councils of France, and other papal countries, to demand and secure the arrest of the aggressive movements of the friends of truth. Indeed this influence is complete in Tuscany, the States of the Church, Naples and Austria. We fear that the Gospel is about to encounter great opposition in France—not perhaps, *persecution unto death*, but all those hindrances which Rome knows so well how to create in countries whose governments she is able to control. We have the most serious concern for the position in which the exertions of our Protestant brethren, to build up the kingdom of GOD in that great and important country, are likely to be

placed. We shall soon hear, it is to be feared, that Louis Napoleon, who is doing so much to please the Roman Catholics—giving up to them the Pantheon at Paris to be a church once more, promising a cathedral at Marseilles, etc.—will go further, and if he does not attempt to destroy Protestantism, at least he will engage to restrain the efforts of colporteurs, evangelists, and ministers, when laboring beyond the limits of the Protestant Churches established by law. *Surely it is a time for earnest prayer.*

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## Mission in Sweden.

The following interesting letter from our worthy missionary, Rosenius, has been recently received.

STOCKHOLM, September 16th, 1851.

*Dear and Reverend Sir:*—It is now nearly three months since I last wrote to you, I therefore hasten to impart to you some intelligence touching our position here. My first remark is, that the work of our LORD has gone on evenly, without any peculiar changes. As to myself and my sphere of action, I have, during the last two months, been living in the country, two Swedish miles from the capital, and in this place also have tried to kindle the holy fire among the people living around me in great spiritual darkness. Thank GOD, it has not been in vain; some have begun to inquire after the truth.

In Stockholm, which I have visited every week, the work of the LORD seems to be blessed with great progress. I wish I could give you some idea of the many glorious proofs of such progress in individual souls. I will relate one instance which, during the last few weeks, has filled us with joy and wonder, seeing how the Good Shepherd faithfully and powerfully seeks and saves his lost sheep. The case is not a new one in the kingdom of CHRIST, but it is always gladdening to us, to see the way in which Divine mercy works. The person alluded to is a gentleman in whom the history of the "podigal son" has been almost exactly realized, not only in regard to his spiritual, but also to his worldly position. He is the son of a rich owner of mines in Wermland. He began early in life to waste his patrimony by luxurious and prodigal living, and when, at the death of his father, he received his "portion of goods," then "he took his journey into a far country," to the seductive capital, and here "wasted his substance with riotous living." Not only did he so live himself, but he constantly tried to make himself friends, treated them splendidly, helped them, lent and gave money to these brothers in levity, and in the course of a few years all his patrimony was gone, and he sunk into such poverty, that, at last, badly clothed and poorly

lodged, he earned his bread by copying. Two years ago a lady in Stockholm recognised the son and heir of the rich and respected father in the person of the ruined man. She showed him her compassion, and offered to help him. He got better clothes, "and went and joined himself to a citizen of that country," got a place as overseer on an estate two miles from the capital. When he felt so far restored, and now looked back on his past life, his broken fortunes, and his degradation from master to servant, he often felt deeply touched, especially by the false friendship of the world, but further it did not go. His conscience slept, his sin towards God was unknown to him, he did not come to the resolution, "I will arise and go to my father." No, he lived as wildly as before; yea, as among the swine. His dwelling and his clothes were better, but his heart unaltered. It happened one day when he was in town, and sitting in an ale-house with some of his former companions, that he uttered a slight reproach to one who had defrauded him of a large sum of money, and thereby considerably conduced to his ruin. When they came out of the house, he received a blow so severe, as an answer, that he fell to the ground. Now he awakened to deeper reflection. Struck by such an end to a friendship which had cost him a good part of his fortune, he first fell into deep despondency. "Thou hast sacrificed all thy possessions to gain friends; and he whom thou hast most saved and served, rewards thee so! what on earth is now worth seeking?" Full of such reflections, and deeply humbled, silent and thoughtful, he left town and passed a fortnight in the country in dreadful anxiety; a wild uproar of conflicting feelings filled his heart, and thoughts of suicide often tempted him. In this state he again visited his benefactress in Stockholm. Though not converted herself, she had some good books, and left the afflicted man a Swedish translation of the "Anxious Inquirer," by James. Wondering, yet anxious to see what a book could do for him, he took it and read it with growing interest; and the Lord opened his eyes, so that soon all his sorrow concentrated itself in one sentiment, "Father, I have sinned against Heaven and before Thee." In short, God and His violated law began to stand up with more importance in the views of his soul, and to "arise" became the only subject of his thoughts. He came to town, borrowed some numbers of my little paper, the *Pietisten;* and I soon began to observe, among my hearers at meetings, an unknown countenance whose aspect betrayed his former way of living. He seemed ready to devour every word; his eyes expressed lively emotions; his tears often broke forth. After a week the stranger paid me a visit. It would take too much time to impart to you all the interesting conversation I have had with this man, but the result has been that the great Shepherd of souls here gave us a glorious proof of his faithfulness and power to save the lost; a delightful evidence of the power of divine mercy in the transformation of a human heart. Geijer (such is

his name) is now a lovely Christian, humble, broken-hearted, poor in spirit, but he has found peace through faith in our SAVIOUR, and cannot sufficiently praise the wonderful and inexpressible love which has sought out a sheep so far out of the way as he has been.

His conversion has been the occasion of my coming here, and having an opportunity of preaching the word of eternal life to a flock of neglected sheep without a shepherd.

I have already mentioned my being in the country; it is at the house of this person I have been staying during these two months. To his humble and lowly spirit it has been a subject of no little wonder and joy that he and his people now can in this way hear the word of GOD in this house, which formerly echoed with drunken carousals. He said the other day, "If any one had told me that I should drain this bog, I would sooner have believed it, than that I should hear the word of GOD thus preached in this room."

About brother Ahnfelt and his work I could have more to tell, he being a travelling preacher, but must confine myself to a mere communication of a short memorandum of his. He writes as follows:

"The first of July I went per steamboat to Linköping, whence I continued my journey the third by land to Westergôthland, where I was expected by numerous friends. I stayed a fortnight at a place visited by me last autumn, and found, this year as well as last, a very grateful soil for sowing the word of GOD.

"In various parts of Westergôthland the people hunger and thirst after GOD's word. They come in crowds where they hope to hear it faithfully preached in the church as well as out of it, and sometimes come as far as twenty or thirty miles for this purpose. I staid in Westergôthland a month, and had very interesting experience as to the effect of the word on numerous hearers. I mostly preached out of doors, for want of room within, but I cannot detain you by telling you all the joyous signs among the peasantry. I will only mention what according to the testimony of the Apostle and our own daily experience is of rarer occurrence, that some of the wise ones of this world are called. I had a very pleasing experience of the manner in which some of the clergy received the Gospel. For instance, in Falköping I was received in a very friendly manner by two of the clergymen who were themselves longing after it, and soon began to rejoice when they had heard me some time preach and sing about the Lamb of GOD. They afterwards opened a larger room for our meetings, and the curate of the town (Prosten Lismarssan) admonished the people warmly to lay to heart the truths proclaimed by the stranger.

"There, as well as in other places, the spiritual songs I sing to the accompaniment of the guitar, seemed to move and touch their hearts, and pave

the way for preaching. It sometimes happened that enemies to the word, who came to deride and disturb our peace, were silenced when they heard that some music was expected, and staid in good order during the lecture, only to hear afterward a 'Song to Gittith' which generally moved even the hardest natures.

"In another clergyman's house near Ulricehamn, the Gospel found a good access. The daughter of the curate was first awakened, and sincerely inquired, 'What must I do to be saved?' and afterwards a holy feeling seemed to touch the whole family, so that the curate himself, his wife, and several of his children showed great anxiety to get on a dearer footing with the LORD, who one day shall judge the whole world. My heart is filled with praise and rejoicing, when I reflect on his mighty work on all classes of society through His holy word. On my way home from Westergôthland, I passed through Småland, where my experience also was of a gladdening and encouraging nature. With a single exception the clergy showed no ill will against my preaching the word of GOD, though a layman myself. This surprises me far more than when the old enmity appears. In the meantime it is a powerful support to me that whatever happens I have an outward as well as an inward calling. I wish most heartily to thank the society that has contributed to give me such support." So far Ahnfelt has written himself. I will only add, touching these spiritual songs composed by him, that a second series is published in these days. They are bought by all who join some Christian feeling to the love of music. Even where the former is wanting these songs have found access. They will undoubtedly prove a great blessing, many a one of them have already some little interesting history of its own attached to it. Brother A. is now on a journey to the North, but will in the course of the autumn go to the South of Sweden.

Through all these means, whereby GOD works in our days, the anxiety of Pharaoh also seems to have awakened in the mighty of the land. "The children of Israel become too many, we must stay their progress." During the sittings of the late Diet serious discussions have taken place as to what ought to be done, and at last the clergy gave the king to understand that he ought not to draw back when there was a question of applying such laws as lead to curtail the freedom of the "Readers." (I explained the term in my last letter.)

This was said particularly in respect to those who wish to separate from the church, but there is great uncertainty as to what ought to be undertaken with Ahnfelt, in consequence of the many complaints sent in to government against him and his ambulatory preaching. No sort of sentence has been pronounced. We in the meantime have a good hope, and know that whatever happens will prove blessed to the progress of the Kingdom of GOD. More restraint will only hasten greater freedom.

I finish here, and recommend us to your prayers, wishing also to pray for you! Your attached, humble and lowly friend, and servant in CHRIST,

CARL O. ROSENIUS.

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## Romanism as it is.

Continued.

Another pretension of the Romish Church is her perfect unity; and in this there seems very great force, and apparent truth. She points to the great central Cathedral of Christendom: she proclaims it the mother of all the churches in the world. Ministering mass at its altars is a High Priest who claims to be the centre of unity. She alleges, that in all parts of the world, wherever the influence of that high priest is, there is perfect unity. The fallacy lies in this: the unity of the church, had it really existed, would not only have been developed by all the priests and people of this day, the 13th of October, 1851, being exactly agreed in all points of Christian theology, but by all the priests of all ages. This would have been Christian unity. There needs not only unity between *contemporaneous* churches, but unity between the churches of to-day and to-morrow, and yesterday; and before the Church of Rome can prove that she has real unity, she must show that the churches of the first century were perfectly consistent with her—she must show that she believes precisely what the Romans believed when St. Paul wrote his epistle to them. Unity of centuries as well as of countries, of time as of place, is required.

An incident will illustrate this. We had a meeting some time ago at Melton Mowbray. There was a very zealous priest there, called Father Belissi, who was making many converts. George Lynch, Esq. of Burley-on-the-Hill, and myself were selected to go down: and as the priest was making much noise, it was proposed that the meeting should be held in a large school-room, and that if he had anything to say for his Church he should be welcome to a place on the platform. The meeting was held at twelve o'clock, and half-an-hour after I begun, in walked Father Belissi. I motioned to the chairman that he had come, and expressed my joy at his presence. The father leaped upon the platform with great readiness; he said he had been fasting, and was not so strong as usual, and therefore begged to be allowed to address the audience from a chair. He sat down, and I did think there was a little study of the picturesque as well as fasting. He stretched his finger out in so inimitable and truly Catholic a style, and spoke with such dignity, and in such studied forms, that I really thought he wished the people of Melton Mowbray to breathe the atmosphere of the Vatican, and to fancy that it was the Pope before them laying down the law *ex cathedra*. He said he had not heard the whole of Dr. Cumming's address, nor did it matter, and therefore, instead of replying, he should go at once into the marks of the true Church. These were, unity, sanctity, catholicity, and apostolicity. "If I go into a Protestant Parish Church," he said, "I find the clergyman reading in his surplice and preaching in a black gown: if I go into another I find that he reads and preaches in a surplice: if I go into a third I find the service not read but intoned. The next place I go into may be a Wesleyan Chapel,

and there I find a part of the liturgy read, but I do not see a gown. The Independents have a different form again. I do not know what they have in the Scotch Church, (something very bad, I have no doubt,) for I never was in one in my life. Now contrast all this," he continued, "with the Catholic Church. Next Sunday, at half-past eleven, at the church of Notre Dame in Paris, at Brussels, at Rome, at Moorfields in London, in every chapel and cathedral in the world, we shall be celebrating the same worship in the same words. Behold the glorious unity of the Catholic Church." I said, he had proved to demonstration that Protestants had not uniformity, and that Roman Catholics had; but that he had not proved that Protestants had not unity, and he had not proved that Roman Catholics had. Uniformity was something superinduced from without, unity was a feeling that arose from the germ of a common principle within. Uniformity man can create by acting on the outer man; unity GOD alone can inspire, by acting on the inner heart. I said, an illustration of it would be this: I did not conceive, because we Protestants differed as we did in outward forms, that we therefore indicated any want of real unity. I said, you have a great central person called the Pope, and you forego all internal differences on condition that all cling to him. We have a glorious and common head, and we too forgive our internal differences on condition that all cling to Him. You have differences, but all are forgotten and forgiven in admiration of the chair of St. Peter: we have differences, but all are forgotten and forgiven on consideration that we all glory in the cross of CHRIST, and count all things but loss for the excellency of the knowledge of Him. But you differ far more than meets the eye. You have great differences. When you talk contemptuously of our Independents, and Baptists, and Wesleyans, and Episcopalians, I admit they differ in ritual, in external and ecclesiastical régime, in matters circumstantial and of relative importance. But have you not your Franciscans, and Passionists, and Dominicans, and Jesuits, and Redemptorists, and Flagellants, and black friars, and blue friars, and grey friars, and white friars? If we have great differences, most certainly yours are not little. And with all the differences that Protestants of various denominations develop, they look more on the whole, like the church of St. Peter and St. Paul in the first century, than does that motley group, the component materials of which I have described to you: and I am perfectly certain that if all Churchmen and Dissenters were ranged on one side, and all these Romish orders or denominations on the other, and the Apostle Peter were standing between them—I am quite sure, that hearing both claiming to be his children, he would say, "Independents, and Baptists, and Episcopalians I know;" but turning to our Romish friends, "Pray, gentlemen, who are you?" I said, that uniformity did not seem to me to be the law of nature. Suppose some gentleman, bitten with a sort of Romish botanical taste, should be in possession of a fine forest, and taking it into his head that every tree was a daring heretic that should grow according to its own liking, should crop each of them into a perfect pyramid, and then call me to see the splendid sylvan uniformity and unity that he has produced. I visit it, admire and retire. Next June I pay him a second visit, and on looking through the forest I find every tree, notwithstanding the severe discipline of November, has burst out "at its own sweet will," and that the only trees that remain just as he left them are the dead ones. Precisely so, I said, is it in the Romish Church. The Pope trims them to his system by force, and as long as they are dead they remain so; but on one pulse of the life of GOD going into the heart

of the poorest among them, there is a Martin Luther or a John Knox. I tried to show him that it was not God's law that there should be uniformity, while it was his law that there should be unity. I tried to illustrate it from music, which, being an amateur myself, was somewhat in my way. I said, the difference between Romanism and Protestantism, supposing both to be nearly right, is this: you in the Church of Rome have unison, we have harmony. You know what is the difference. In unison it is one note sounded by everybody—A minor, or B flat, or C three sharps, or whatever it may be—it is the same note. The Pope strikes the key note—say B flat—and then every priest throughout Christendom takes up the same sound. It is not so with us. Our key note is sounded from the skies, and is taken up on earth: the Church of England the grand bass, the Church of Scotland the rich tenor, the Methodists the wild contralto and alto, the Independents the brilliant soprano; each his own part, but all combined, constituting the harmony that is heard among the choirs of heaven. The day, I think, is come when we may unite on such a field and for such a cause as this without the compromise of those things which are more or less dear to each. I would, for the sake of grand results, concede the largest husk of prejudice, but I am not called upon to concede the least vital seed of living and precious truth. I think the day is come when each man and each church, who holds firmly the glorious truths we have in common, should be prepared to give up those prejudices and feelings that have kept us apart, by the merging and melting of which, at such a crisis, we may uphold the institutions of our father-land, may hand down those blessings which we prize unimpaired to our children, be blessings to the victims of error, and accomplish more substantial results than we have any idea of. There was a beautiful island in ancient times called Delos. In it no warrior might put his foot—no soldier might be seen. It was sacred to the peace of all the nations of the earth. Our Protestantism should be our Delos. Internal quarrels should there all cease, and we should stand knit together as one phalanx, opposing with united strength those who would subvert our peace, and sweep away the principles upon which our peace depends.

The Church of Rome puts forward the pretension of venerable age. She says mass on altars raised by Constantine; her processions still march along the Appian way; her pastorals—witness November 1850—are dated from the Flaminian gate; she claims the bodies of St. Peter and St. Paul; she enumerates in her last calendar the names of illustrious saints and devoted and holy martyrs, but in her retrospect she reveals the spires that sparkle in rising and setting suns, but conceals the deep, dark dungeons that are below them. She points to many goodly cedars—goodly in spite, not because, of her culture—but conceals the thick undergrowth of poisonous weeds, and the marshes stagnant with accumulated and inherent corruption. Old the Church of Rome is, but not old enough to be true. The Synagogue of Satan is old, but the Church of Christ was first. Sin is old, but holiness was first. Romanism is old, but the Protestantism of your common Christianity was first. We do not deny that the Church of Rome is an old church, we only deny that she was the first church, and therefore that she has any claim on our acceptance on that ground.

Another pretension she puts forth is her constant visibility. She has been visible in every age. This is only evidence that there is not wanting in her a main feature of the apocalyptic apostacy so graphically described by St. John as sitting

upon many waters, and comprising multitudes and tongues. In my humble judgment the world never fails to recognise the true church when it is visible. It knows its hated antagonist. The world has a shlter, hospitality, a home in the Church of Rome; in a pure Protestant Church it is met with only rebuke. In proportion as truth becomes visible, the world, which is at enmity with God, becomes violent.

Another plea in favor of the Romish Church is, that she retains many truths. The creed which Mr. Newman, Archdeacon Manning, and others have subscribed, contains, we are told, the twelve articles of the Nicene creed. The last twelve are allowed to be unadulterated Romanism. If she had accepted the twelve first only, she would have been a Christian Church. If she had accepted the last twelve, and rejected the others, she might have called herself a Hindoo or Mahometan Church, but she could not have called herself a Church of CHRIST. But because she accepts the first, and then takes the others to neutralize them, she is the "Mystery of Iniquity." Take for instance her treatment of GOD'S Holy Word. Many Protestants make great blunders as to the way the Church of Rome treats the Word of GOD. They say she forbids the use of the Bible altogether, in the vernacular tongue or in any tongue. This would be too strong a statement. If she did so absolutely and palpably, we should have comparatively little trouble with her. She would be plainly an infidel church. The fourth rule of the index prohibits the use of the Bible in the vulgar tongue without a license from the priest or inquisitor. Every Roman Catholic is welcome without a license to have the Scriptures in another language. For instance, the Russian I presume may have a Greek Bible, the German a French Bible, the Italian a Gaelic Bible, without a license. If the Bible is only in a tongue which you dont understand there is no obstruction to your having it. But when a license is required and granted, for perusal in English, what does it prove? If the Church of Rome has power to license the reading of the Scriptures in our tongue, that involves the prior power to prohibit it. Therefore we refuse to accept her license at all. If she has a right to license us to breathe the air of heaven and to drink from the fountains of the earth, then she may attempt to license us to read GOD'S blessed book. It is your right, your privilege, your glory, to open GOD'S book, and hear your Father speaking to you at first hand, undisturbed by the interposition of priest, or prelate, or father, or council, or synod; you must tell Augustine, and Duns Scotus, and Pio Nono, your servants, to remain at the bottom of the hill while you ascend to hear your Father speak to you, His child, and you speak to Him; for there is nothing to hinder communion between the sinner and GOD but the sinner's sin and his refusing to go to GOD and have peace with and instruction from him.

But mark how the Church of Rome hampers the privilege. First, you must not interpret the Scriptures except in the sense of holy mother church, that sense being a thing wholly unattainable. I will give £500, as I have offered to do before, to any priest who will show me the sense in which the Church of Rome has always held and does hold on the 8th chapter of the Epistle to the Romans. There is no such sense in existence. It is a mere deception—a promise to the ear which many a poor pervert finds sadly broken to the heart.

Then it is to be interpreted according to the unanimous consent of the Fathers. Fancy a poor Roman Catholic just come to Liverpool, desirous of understanding a

passage of his Bible. He wants to know the meaning of the LORD's Prayer, and hears it is to be interpreted according to the unanimous consent of the Fathers. He is determined to be at the bottom of it, that according to that unanimous consent he may have a clear and yet infallible interpretation. He repairs to the British Museum, not finding an edition here:—"Fetch me the Fathers." The librarian looks at him in unutterable surprise. "Are you aware, sir, what you are asking for? "Certainly: I want the Fathers." "Oh! very well." And presently in walk twelve porters, each with two hundred weight of books on his back. He proceeds with his search. The first volume he opens is written in a crinkam crankem sort of character that he can make nothing of. It is Greek, and he never learnt Greek. The next is Latin, but he never knew so much of that as enabled him to go intelligently through his prayers. And it is just as well, for if he knew both he would find himself as far from getting the unanimous sense of the Fathers as before, because they are not unanimous. Therefore he has got a basket of bread, but there is a padlock upon it, of which the Pope or Cardinal Wiseman keeps the key: he has a fountain of living water, but there is a stone upon it, which it needs the Pope and a General Council to roll away that he may kneel down and drink.

They say to us Protestants you have to go through a perplexing process before you can discover the Bible to be the Word of GOD. We answer, you have to go through a yet more perplexing process in order to get at the meaning of it: therefore you have infinitely greater difficulty in reaching what is the meaning of that word than we have in order to reach its evidence. Our way of treating it is much more simple. We say the Bible is sometimes very much misunderstood, and therefore we will pray to GOD to enable us to understand it. The Roman Catholic plan is to add to GOD's perfect book, that he may understand it. The Protestant plan is to change the reader's imperfect heart, that he may see it, and in it see the light and truth of GOD. Practically the Bible is taken away from the Roman Catholic, and for it is substituted the teaching of the individual priest.

The Romish idea of the Church of CHRIST is a monstrous pretension. Perhaps I take too low a view. I hold the notion that wherever two or three are met together, there JESUS is in the midst of them. And as to place, the man who does not admire the beautiful cathedral has no taste, but he who cannot see a church outside of it has no Christianity. By all means have the cathedral if you can; but recollect that it is not the cathedral that constitutes a church; it is the church within the cathedral that gives its greatest beauty to the magnificent architecture. If our Queen were to take up her residence in the humblest hut on Dee side, it would instantly become a palace. But the noblest structure the architect could erect would not be a palace unless the sovereign chose to reside in it. So you may raise the most beautiful edifice the sun ever shone upon, but if the LORD of Glory is not there, it is not a Church of CHRIST. An orator may collect a mob, an architect may raise an edifice, but the LORD of Glory alone can constitute either a Church of the Living GOD. The Church of Rome is a gigantic ecclesiastical corporation, a powerful priestly organization, assuming the powers and prerogatives of Deity, sitting in the temple of GOD, and showing itself as if it were GOD.

If I take the doctrines of Romanism, I find each a perverted truth. Repentance is turned from its right use into penance. Morality made most lax, while ceremony

is made most stringent; the mortification of the flesh practically substituted for the mortification of the lusts of the flesh, fasting to-day is compensated for by feasting to-morrow; the greatest fastee becoming in the re-bound the greatest feastee; baptism an exorcism, the eucharist an idol, both turned into a necromancy; and Rome the least like the Church of the LORD JESUS CHRIST of any Church on earth.

Let me now tell you what are some of the features of Romanism as it is. First I assert, and beg of Roman Catholics to bear with me in doing so, that it is an idolatrous Church. This is the most awful charge that could be brought against a Church. It ought not to be made lightly. But the proofs are here. Cardinal Wiseman has published a life of Liguori, who was canonized in the year 1839. The Congregation of Sacred Rights examined his writings and pronounced them nil censura dignum, i. e. immaculate. The life itself is one of the most grotesque things in the world. It tells us in one place that this devout man so severely disciplined himself that one day the monks had to rush in and snatch the "discipline"—which means a cat-o'-nine-tails, out of his hand, lest he should kill himself. Such was his piety that he was in the habit of having his bread baked so hard that it had to be pounded before it could be eaten; and even this miserable food, which he ate kneeling, or stretched upon the ground, was rendered still more nauseous by sprinkling over it some bitter stuff. Dr. Wiseman eloquently presents this as a specimen of "Saintship!" I do not dispute it. But if such are their saints, what a black group their sinners must be!

Liguori has written a book of devotion, which must be so familiar to Romanists that I need not read it. It is entitled "The Worship of Mary," and it consists of the most idolatrous and blasphemous worship of Mary. For instance,

"O purest of Virgins! I venerate your most holy heart, which is the delight of the LORD, the sanctuary of all purity and humility, the abode of divine love. My heart, which I present to you, is of clay: sin has therein made most dreadful wounds. Mother of mercy, cure it; sanctify it; refuse not your pity to him for whom JESUS has not refused his blood."

It is full of such frightful idolatry, all approved by Cardinal Wiseman.

Then there is the Psalter of St. Bonaventure, a writer also praised by Dr. Wiseman, and canonized. The priests of Birmingham and Hereford denied the genuineness of this work. I found the Psalter in the Vatican edition of Bonaventure's works, and I found it word for word the same. Dr. Wiseman says that Bonaventure was one of the saints and luminaries of the Roman Catholic Church, and every Roman Catholic prays that he may be enlightened by the teaching, and benefitted by the prayers of St. Bonaventure. This is his version of the 51st Psalm:—

"Have pity upon me, O great Queen, who art called the Mother of Mercy; and according to the tenderness of that mercy, purify me from my iniquities."

And so it runs throughout. The 149th Psalm is—

"Sing a new song in honor of our Queen. Let the just publish her praises in their assemblies. Let the heavens rejoice in her glory, let the isles of the sea and all the earth rejoice therein. Let water and fire, cold and heat, brightness and light, praise her. Let the mouth of the just glorify her: let her praises resound in the triumphant company of the saints. City of GOD, place thy joy in blessing her, and let songs of praise continually be sung to her by thy illustrious and glorious inhabitants."

Then there is that most magnificent hymn in any language—one which I have

had the good sense to introduce occasionally into the Scotch Church and to sing: it ought to roll through every cathedral in Christendom. But in this horrible parody it is—

"We praise thee, O Mary, as the Mother of GOD; we acknowledge thee to be a Virgin.
"All the earth doth worship thee, the spouse of the FATHER everlasting.
"Thee angels and archangels, thrones and principalities, faithfully do serve."

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"The glorious company of Apostles praise thee, as the Mother of the CREATOR.
"The brilliant troop of martyrs glorify thee, as the Mother of JESUS CHRIST.
"The triumphant army of the confessors call thee the august temple of the Trinity.
"The sweet company of virgins sing that thou art the model of virginity and humility."

&c. &c. &c. &c.

I remember when I first entered an English parish church I heard the minister reading what I consider the most exquisitely beautiful sentence and most comprehensive petition in any language. I do not admit that the Church of England has a monopoly of it: it is older than that. The clause is—

"In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment, Good LORD, deliver us."

But how horrible is the caricature!

"In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment, and from the torments of the damned, Deliver us, good Mary."

The last time I went to the continent it was partly to rest myself after my ministerial and other toils, but also with an anxious desire to search out and obtain, if possible, a recent copy of this Psalter of St. Bonaventure. I went into every back and bye street and shop of every back and bye town in France and Belgium; and after almost despairing of success, I arrived at Lisle on my way to Calais, and in the leading shop there I found one dated 1849, which is in use at this day; and here are the passages just as I have read them. The creed of St. Athanasius is parodied in the same manner; "Whosoever will be saved, it is above all things necessary that he hold the right faith concerning the Virgin Mary." And that truly beautiful and ancient hymn is parodied and perverted into the horrible idolatry I have read. I found another edition of the work at Lyons, dated 1850; another at Rouen, dated 1835; an Italian edition of 1844. So that no Roman Catholic can say it is a forgery. It is in use in every diocese of France and Belgium; and the booksellers told me that it was one of the most popular books of devotion they had upon their counters. The Church of Rome is a church deeply stained with idolatry; and when you charge her with it, tell her that one of her own saints, whose Psalter is authorised for use among her people, warrants you in doing so.

Next I assert she is an intolerant and persecuting church. This is a very severe charge also. Mr. Newman says that Protestants have persecuted. What is the right reply to this? I admit that John Knox did say that idolators should be put to death. Calvin did acquiesce, to say the least, in the burning of Servetus. Cranmer did approve, if not more, of the burning of two anabaptists. Protestants have persecuted; and my amazement is, that having been drilled in the principles of Romanism, out of which they came, they got rid of their persecuting passions and tastes there instilled so soon and so thoroughly. GOD made use of them, not because of

their passions, but in spite of them. They were good and holy men. We regret that our fathers ever persecuted. We have renounced the principles of persecution —none survive in our church—but Romanism retains them as a church—practises them as a church—waits for the power, as she has all the passion, to do as she has done in times past—to light up other Smithfields and originate another St. Bartholomew. Speaking of this, I may mention that a friend of mine purchased at the mint of the Vatican, one of the medals struck by the Pope in commemoration of that horrible massacre. On one side is inscribed "*Gregorius XIII. Pontifex Maximus*," on the other is the figure of an angel with a drawn sword, and the words "*Hugonotorum Strages*"—the slaughter of the Huguenots, or Protestants. For this small piece of copper, struck from the Pope's own dye, I paid one guinea.

To be continued.

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A GENEROUS DONATION.—We have received the sum of *four dollars*, which has a *history* that is worth telling. It is a donation from a lady who is nearly eighty years of age, and is a portion of what she has earned with her needle within some months past. This lady is the mother of several children, all of whom are well off in this world, and one of them is among the largest contributors to our Society, and indeed to all the religious societies of our country. Yet this lady takes great delight, in her old age, in earning what she can with her own hands for the cause of her SAVIOUR—a cause which she has long loved, prayed for, and labored for. What an example! May the blessing of many ready to perish, as well as the blessing of the SAVIOUR himself, be her reward.

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THE PROTESTANTS IN TRINIDAD.—Three hundred and seventy-nine of the Protestant Portuguese, banished from Madeira by the Popish persecution, and now settled in Trinidad, are regular attendants on public worship, and one hundred and eleven are communicants. Their number is increasing by emigrants from Madeira.

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## Our Own Operations: Home Field.

We have numerous reports from the various parts of the Home Field to lay before our readers this month.

### Mission in New-York.

One of our missionaries among the Irish Romanists in the city of New-York reports that, during the month of January, much of his time was spent in visiting Roman Catholic families, in which he had deposited the word of GOD, and that he was greatly cheered in finding that, in many instances, the good seed had fallen into good ground. In Twelfth-street he found a man

to whom he had lent a Bible three weeks before, diligently studying the same, and evidently growing in Divine knowledge. Whilst some of his neighbors thought that he had been made a "heretic" by the reading of that Blessed Book, his joy was unbounded at having found how to worship his heavenly FATHER in a right manner. His wife is well disposed. This missionary speaks of another man, Mr. C——, as also advancing in the knowledge of the truth. He has a large Douay Bible, which he reads diligently, and thinks that his Roman Catholic friends might learn the way of salvation from it, if they would but read it with care. A family of the name of B—— received the missionary kindly, and the father desired a Bible, and invited him to come and speak to them again. The missionary reports that he had held prayer-meetings at ten different places, and visited the Bellevue Hospital, and expounded the Scriptures to the patients in several wards, and was heard with much attention.

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Another Irish missionary reports that his labors among his Roman Catholic countrymen during the month had been decidedly encouraging. He preaches regularly every Sabbath at one o'clock, and has a goodly number of Romanists to hear him, among whom are not a few to whom he had preached in Ireland. He also reports that his visits from house to house daily are well received. Much of his attention has been bestowed on the sick and dying, who have heard his words joyfully.

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A third Irish missionary gives us, in detail, an account of his visits among his countrymen during the month. By some he was received with much kindness, but the indifference and opposition of many were greatly trying to his feelings. He is a new laborer, and is evidently advancing in experience and in skill in his work.

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Our French missionary reports that the number of his hearers steadily increases, that it has sometimes reached 200, and that he has commenced a public service on Sabbath evenings, which, however, from the great dispersion of the French in the cities of New-York and Brooklyn, and their social and domestic habits, (adverse to attendance on meetings at night,) he could not expect to be well sustained. This missionary relates the case of one of his countrymen who, when a Bible was given to him, manifested the greatest repugnance to receiving it; and yet this same man has been brought to the knowledge of the Gospel by the perusal of the Word of GOD, and is now most active in distributing the Sacred Book. He also relates the conversion of a lady who was brought to the knowledge of the SAVIOUR by the reading of the Bible. That Sacred Volume she never had seen, nor did she have any proper conception of its character till she heard her children repeat some

verses from the Gospels which they had learned at a Sunday-school. This led her to get the Scriptures and read them. The most happy effects have followed. Her character has undergone a delightful change. Her joy is to read the blessed Volume every day. As might be expected, much of her care is now bestowed upon the instruction of her children in the same faith which has given her so much peace. And finally, our missionary speaks of the entrance of the Gospel into a family—through the sickness of the head of it—which formerly belonged to a class that had been exceedingly opposed to Christianity in every shape and under every name.

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Our German colporteur is prosecuting his work in New-York with encouragement.

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Our good Italian missionary-colporteur, whose health is often quite poor, reports that many of his countrymen called to see him during the days in the early part of the month, when confined to his bed, "some of whom spent hours with him in searching the Scriptures and hearing the Gospel." One of his visiters was a *Jew*, whose heart has been touched by the mercy and grace of God. Towards the end of the month our colporteur was able to go out, and visited seventeen Italian families, in all of which, with one exception, he was well received, and read the Scriptures and prayed. In one house he was insulted with low language, but he says: "I did not regret my visit." He visited two Italians who were sick in the hospital, and read the Word of God, prayed with them, and left them some Italian Tracts. And, finally, he visited two Italian ships, distributed religious Tracts, and spoke to the crews on the subject of religion, and was well received. Some of the better informed men he found to be sensible that Italy needs a religious reformation. Our colporteur, poor as he is, is often greatly tried by finding much suffering among his countrymen. He has at this moment a poor man, who was once a priest in Italy, who has been a great sufferer, and is in need of all things, sharing with him his very narrow and insufficient accommodations.

## Mission in Brooklyn.

Our missionary in Brooklyn reports that in the month of January he made many visits to the numerous families of Irish immigrants in that city, as well as in South Brooklyn and East Brooklyn, and read and expounded the sacred Scriptures to many of them. Generally speaking, he was well received. He held many little meetings in the houses of these people, among whom he found quite a number who had heard him and the Rev. Mr. Murray (one of our missionaries in the city of New-York) in Ireland,

and had there embraced the truth. Our missionary thinks that many of the Irish Romanists in Brooklyn are in a state of mind quite favorable to the reception of the Gospel. He gives a very interesting account of a female convert from Romanism, who has recently died in great peace of mind, exhorting her husband, children, and friends, to the last moment, to read God's Word, and put their trust in that Saviour whom she had not long since begun to know. The missionary is decidedly in favor of "street-preaching," which he had so often practised in Ireland, and hopes that some of the most influential pastors of Brooklyn will be induced to try it as soon as the season becomes favorable.

### Mission in Philadelphia.

Our missionary among the Irish Romanists in the lower part of Philadelphia is greatly encouraged. In his constant and numerous visits from house to house he is everywhere received with kindness. Many, at first, tell him that they once supposed that the Bible is a book intended only for the priests; but when informed that Christ commands all men to "search the Scriptures," in order to find "eternal life," they begin at once to feel a desire to know what the sacred Volume contains. He states that quite a number of the children of his Sabbath-school (all children of Roman Catholic families) have been sick with the small-pox, and that he has been often called to minister to their spiritual wants and those of their parents, and that it is most cheering to hear the latter express their gratitude for the instruction which their children have received in the Sabbath-school, and their own hopes of eternal life through the blood of Christ. He says, that if it were not for the prevalence of the disorder to so great an extent among the poor Irish, his school-room would be inadequate to accommodate the numbers of children and youth who would attend the Sabbath-school. He expects to be under the necessity of seeking larger accommodations. This brother greatly desires to receive license to preach the Gospel.

### Mission in Cleveland, Ohio.

The reports from our German missionary at Cleveland, Ohio, are very encouraging. He seems to be indefatigable in the good work in which he is engaged. He gives a long and interesting account of the conversion and faith of an old man, which we cannot now find room for, but will lay it before our readers in our next Number.

### Mission in Providence, Rhode Island.

This mission is eminently encouraging. Mr. Corscaden, the missionary, has commenced the holding of Sabbath and week services in a neat little

chapel, at which meetings are held, attended by many Romanists. A very interesting young Irishman, a student for the priesthood, has come out decidedly in favor of the truth, notwithstanding the opposition and entreaties of his friends and of the three priests of that city, one of whom is his cousin, and had been his fellow-student in Ireland.

Our missionary, aided by three brethren, all of them *foreigners,* has commenced a public meeting for the friendly discussion of the points at issue between the Protestants and Romanists. This meeting is held every Saturday night, and is becoming intensely interesting. The Roman Catholic Bishop of Providence and the priests have endeavored to prevent their people from attending and taking part in the discussions, but all in vain. We feel greatly encouraged in regard to this mission, and bespeak for it, most earnestly, *the prayers of our friends.*

### Mission in the Middle of Vermont.

Our missionary among the Canadians in Brandon, Burlington, St. Albans, and other places on the western side of Vermont, gives an interesting account of his labors in behalf of the dispersed Romanists, of French origin, in that field during the month of January. At Brandon two Canadian women have openly professed the Protestant faith, one of whom is the mother of six children, and had long opposed, in every way possible, her husband, who had become a "heretic," as she deemed. The other has had to endure the opposition of her husband, who seems, however, to be becoming less violent in his repugnance to the truth. An interesting young man, a Canadian, has lately joined the company of the Protestants at Brandon. Our missionary is encouraged in his work.

### Mission in Rochester.

Our Irish missionary at Rochester is prosecuting his work with success. In his last report he says: "My missionary labors for the last three months in Rochester have been of a deeply interesting character—far more so than I can make appear in writing. I have visited nearly 200 families, many of whom, as might be expected, had no welcome for me. But I have visited them notwithstanding, and delivered the Gospel-message of peace unto them, which, after some persuasion and argument on both sides, was often received, and I invited to call again. Often I have seen poor Roman Catholics weep at the joyful tidings of a SAVIOUR's love in the redemption of sinners."

### Mission in Wisconsin.

Our missionary among the Roman Catholics (German and French) in Wisconsin, reports that he has organized two German Evangelical Churches

during the year—at *Greenwood*, in McHenry county, Illinois, and *Sharon*, in Walworth county, Wisconsin. The former of these churches has forty members, and the latter eighteen. The number of the children of his hearers, who attend Sabbath-schools in the two places, is thirty-three.

In his field there are *seven prayer-meetings* and *nine preaching places*, and probably six hundred people hear—more or less frequently—the Gospel from his mouth. The missionary thinks that about seventy souls, during the year 1851, have been "quickened by the Word and SPIRIT of GOD," under his labors, and brought out of darkness into light.

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Our limits will not permit us to give further notices of the Home Field in this Number. We will only add, that the Board have sent Mr. Hof, who has been well recommended by brethren in Geneva and Paris, to labor among the Canadians and Germans in Albany and Troy, and their vicinities.

They have also sent an Irish missionary to Augusta, in Georgia, and another to New Orleans. They contemplate sending two excellent missionaries to labor among the Irish Romanists in the West next Spring—to St. Louis, Cincinnati, or some other important point.

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# Foreign Field.

## Notices of the Society's Operations in France.

BY THE AMERICAN SWISS COMMITTEE AT GENEVA.

Concluded from the last Number

### III. Mission in Provence.

BRIGNOLLES:—Rev. M. Rouaze, (a converted priest.)

The Committee have had the pleasure of receiving from Brother Rouaze a report, which they now lay before you, and which will acquaint you with the labors of this missionary.

"At the outset of any enterprise, it creates a kind of sensation; and this particularly in our region, where men are so eager for novelties. Disgust toward the priesthood, which generally prevails, is another stimulant that draws the multitude to us. But soon we are made to feel the powers of Satan, aroused to oppose the soul whom we are endeavoring to lead off from his dominions. The enemy tears up the plants which have not been planted by our Heavenly FATHER; and we have the sorrow of seeing those whom

we would fain have saved by the word of God, flee before the light, and choose rather to remain in darkness. But the time, I am inclined to believe, when the evangelical cause shall lose the mere importance of numbers, and gain in spirituality among those who appear truly attached to Christ, is the most desirable season, and that which calls for the most earnest activity of the Lord's servants. It is difficult to give any idea of the timidity which characterizes our youug converts; who are enlightened and zealous, but surrounded by scoffers and persecutors of every shape. These tender plants need a very peculiar culture to preserve them from withering and finally perishing.

"The preaching of the Gospel seems to produce a two-fold effect; the one general, the other personal. Under the former kind of influence, prejudices are overcome, light is poured forth, superstition is rendered distasteful to the people, truth is acknowledged; but as faith has not yet penetrated into the heart, the soul remains in bondage to sin. The dread of reproach and persecution keeps away many whose sympathies are with us; and prevents a large attendance, as a regular thing, upon our religious services. The other kind of effect produced is visible in the case of those who having received salvation, notwithstanding their weakness and imperfection, are alive to the duty and privilege of attending the worship of the sanctuary, and are ready to go through great trials in order to obtain the word of God to nourish their souls.

The Gospel has had this two-fold effect at Brignolles. The place has been greatly stirred by the preaching of the truth. Efforts of every kind have been made to deter those who have listened to it. They have been attacked individually. A systematic work of annoyance and intimidation has been prosecuted towards them. A diabolical coalition, designed to deprive them of their support, their employment, their labor, has been kept up against them. Nevertheless, as I have said, all this has failed to destroy the general influence exerted by the Gospel, and quench the light which God's word has held forth. Two hundred copies of the New Testament have been distributed in the town. Some twenty houses are open to our labors. We are earnestly beseeching the Lord, with tears, that he would speedily prepare the way for the rapid spread of the truth, and permit us to announce the word of God to many sinners and bring them to the feet of Christ: meanwhile every facility is given to the work of domestic visitation; and we have some souls who endure opposition patiently, that they may nourish themselves with the bread of life.

S. Anastasie.

This parish of 800 inhabitants continues to give promise of success for the Gospel. I hope soon to be able to resume the frequent meetings which I formerly held there. The people have been brought to see the innumerable

errors of Popery, and there is a movement in our favor and toward the cause of truth. The general effects at first produced by the preaching of the Gospel are still visible. Our audiences hold together. I trust that the Lord will grant us his blessing. A considerable number of Testaments have been distributed; and there are several families who give us a favorable reception. I hope to establish in this region a sub-depository of Bibles.

Besse.

I am assured by several persons who reside at this place, that at my next visit a place of worship will be procured, and a large audience gathered. Light has begun to shine in this locality. God has worked a remarkable conversion there. Interest in the Gospel appears among many. I have greatly urged the reading of the word of God, which alone can lead to the conversion of souls. Hitherto light has dawned only upon the minds, not upon the hearts. But we are constantly entreating the Lord, that he would be pleased to destroy among these friends the chains of sin and the love of the world. In this village, as every where, there exists a great deal of dissipation. Gambling and wine are our great adversaries. These are the things that retain the souls of men in their natural bondage, and prevent them from receiving into their hearts the light that has dawned upon their minds. We meet however with some aged persons of a serious disposition, and favorably inclined, who manifest a certain degree of uprightness. Assuredly, God will not suffer the good seed to be lost.

Garioult.

I hope to hold in this parish a series of meetings in private houses. There are several families which have the word of God, and are glad to hear it expounded. I might hold frequent services, but I should have to fall in with the political feelings of the people; and my conscience does not suffer me to make any compromise of this nature. I prefer, upon entering into a neighborhood, to take the right stand, and make known at the outset the purely spiritual character of my ministry. I would rather be surrounded by a small number, and attend solely to the object of my mission, in the salvation of souls; than create an empty noise with the multitude, and displease the Lord. Good may be accomplished in this place, though in a very humble way.

Nioules, Mazanges, La Roquebrussanne.

There are many families to be visited in these three parishes. There is some beginning of light in these villages, which had never heard the Gospel, and were lying in the thickest darkness. The people are untutored. The priests have excited their fanaticism against us. I have been threatened, but have also been kindly entreated by several. There are many souls waiting for instruction, and who are conscious of a religious need that draws them toward us, having no faith left in Popery.

Cotignac.

We have several interesting families under our care in this village. The word of God has produced some impression throughout the region. The priests are much excited; but we are encouraged to prosecute our labors.

Carces.

Our meetings here have not been discontinued. There are several families which receive us, assist in gathering together the people, and read the Scriptures for themselves.

Flassans, Le Luc, Vidauban.

Socialism reigns throughout these parishes. I was at first received with kind feeling. But when it was perceived that I could not favor a deceitful system, whose object after all is only to place man in a state of abject materialism, the interest cooled off; nevertheless, we have some fifteen families with whom we can study the good word of our God.

Draguignan, Camps, Cuers, Lavalette.

We have a small circle of friends in each of these places. There are families who possess the Gospel and take interest in it, but need to be stimulated. These districts should be visited from time to time, in order to arouse such persons to seek forgiveness of sins through the blood of Christ, and not remain in a barren state of mere respect for the Gospel.

Bayols, Puget.

There are some interesting cases here as elsewhere. Testaments and Tracts have been disseminated in great numbers, and we meet with kind reception.

I have here enumerated fourteen parishes, where the Gospel is preached and the Scriptures have been abundantly circulated. When we reflect upon the efforts we have attempted to make, and upon those of the adversary to destroy the good seed, we are led to earnest supplication that the Lord would encourage us by permitting us to witness the conversion of souls, and by sending us help in this blessed work which He has entrusted to us. A great external change has occurred in this department. The prejudices formerly so strong have sensibly decreased. The colporteurs who used to be maltreated, are now looked upon with good will. Infidelity, evil passions, political animosities, gambling, the love of the world, are obstacles which still hinder the conversion of souls; but the Lord hears our prayers; and he is able, when the time comes, to destroy every stumbling block in the way of the coming of his kingdom.

La Gaude:—M. Guilbot, (schoolmaster.)

The committee, at the urgent request of the inhabitants of La Gaude, have judged proper to send M. Guilbot thither, for the purpose of opening a school, and especially of announcing the name of Christ to sinners. The school has been commenced; but the underhanded efforts of the priests

have brought about a legal process, in consequence of which brother Guilbot was tried, condemned, and compelled to close the school. Nevertheless, this friend has not desisted from his labors. He wrote to us, two months since: "Since my condemnation, I have not ceased instructing the children entrusted to me, at private houses; and thanks be to God, notwithstanding the opposition that surrounds me, the number of my pupils has constantly increased; my time is wholly occupied in teaching. My wife collects together the little girls, and teaches them to sew, but especially to know Him who has said, 'Suffer little children to come unto me.'" In the midst of his labors, brother Guilbot still finds time to proclaim the Gospel; an extract from his letter shows us how he does this: "Almost every evening," he writes, "my wife and I go to see various individuals, who are resting after the toils of the day on the benches before their dwellings; and there we sing hymns, the sound of which soon collects around us all who are willing to hear the reading of the word of life. A few simple reflections upon that reading follow, and a prayer, under that beautiful starry sky of Provence, concludes our little meeting."

Hitherto, the fruits produced in this field have been very scarce; but the seed sown, and the manner of its present reception, permit us to hope for the future in respect to this station.

S. Michel: Vernon and Vasserot, (evangelists.)

You will doubtless remember that it is now nearly a year and a half since the American Swiss Committee were informed that an anti-Papist movement had commenced at S. Michel, a small parish in the department of the Lower Alps, and that the inhabitants were desirous of obtaining a Protestant minister. Experience has taught your committee how little confidence is to be placed in such collective movements. They accordingly waited and watched the course of things; and finally sent M. Rouaze to S. Michel, to inquire further into the state of feeling. M. R. reported favorably, and our excellent brother Vasserot was then directed to proceed to this post. Some time after, we sent the evangelist Vernon, of S. Etienne, to join him. These two brethren proclaimed the word of God from house to house, and in public meetings. The population divided; the larger portion returned to Popery, and the others remained with our friends. These made some progress in the knowledge of the truth. We cannot yet give any striking facts of a positive character; but there are many individuals who exhibit a very encouraging state of mind, considerable apprehensions of divine things, aversion for the errors of Romanism, and sincere desire to conform their lives to the word of God. It would even seem that the general inclination is rather favorable. Vernon writes: "The Lord has put it into my heart to establish meetings for prayer and familiar reading of the Scriptures. I have had notice given to this effect; and on every occasion

the place of meeting has been well filled." Brother Rouaze, who has made a short visit of two or three months to S. Michel, was greatly gratified with all that he saw there, and has increased the hope of good results entertained by the Committee.

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Religious State of Europe.—Two highly interesting meetings were held, in the month of January, at the Broadway Tabernacle, for the purpose of hearing from the Rev. Dr. Baird an account of the State and Prospects of Evangelical Religion in Europe. On both these occasions statements were made in relation to Ireland, France, Belgium, Holland, Germany, Hungary, Italy, Switzerland, etc. which were listened to with great attention by audiences which were large, notwithstanding the unfavorable state of the weather. The Rev. Dr. Bethune delivered an able and eloquent address at the first meeting, and the Hon. Benjamin F. Butler, and the Rev. Drs. Dowling and Cox addressed the second. The effect of both meetings was decidedly happy.

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## Notices of Books.

Mosheim's Commentaries on the History of Christianity during the First Three Centuries. Edited by James Murdock, D. D. New-York: S. Converse.

Great as have been the improvements of method and treatment made by modern scholars in the department of Ecclesiastical History, they have not superseded the valuable work of Mosheim, who has been styled the father of that branch of study. It justly maintains its place in the estimation of the learned, as one of the most impartial and elaborate records of the first ages of Church History. The present translation, in part by the venerable editor of the work, is acknowledged to be faithful and perspicuous. The typographical execution is all that could be desired; these neat and legible pages contrast well with the earlier editions of Mosheim. We learn that a considerable sale has already been obtained for this publication, chiefly among the clergy, who must appreciate the value of so excellent a reprint of an indispensable work. We take great pleasure in recommending it to all our readers who desire to know what the Christian Church was in the first three centuries, its fiery trials, its fierce conflicts with open enemies and treacherous friends.

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## Movements of Rome.

In her movements in Protestant countries Rome displays considerable vigor—indeed, a sort of *rejuvenescence* that is surprising—that is to be found in no other part of the world scarcely. The reader will learn, from an article from "*The Shepherd of the Valley*," which we have given in another part of the present Number, accompanied by some remarks, that *Rome in St. Louis* is certainly coming out pretty clearly as well as boldly. We are not sorry. Let her show the "*cloven foot*" fully.

Archbishop Hughes, we learn from the papers, has purchased for the sum of $33,000 the church in Astor Place, which was formerly a Presbyterian house of worship. In fact, it is substantially the same church in which the distinguished Dr. John M. Mason preached the glorious gospel in Murray-street, and which was removed a few years ago up to Eighth-street, between Broadway and the Bowery.

A friend writes to us from Hamburgh, in Germany, that Rome is making great efforts—efforts which we are sorry to say are but too successful—to extend her influence in North Germany. He represents the state of things in that country as eminently critical.

The "Catholic Defence Association,"—formed last August, for the defence of what they call the Rights of the Roman Catholic Church in Ireland—has been much agitated lately by the election of the Rev. Henry Wilberforce, a son of the late distinguished philanthrophist, who has passed over to the ranks of Rome by way of Puseyism, to be its Secretary, through the influence of Dr. Cullen, the Primate. It is too much for the *Celtic* priests of Ireland to have a *Saxon* appointed to that important post.

*Progress Romeward.*—The English Protestant Episcopalians in Rome are in trouble. A majority of the members of the English Chapel in that city have refused to receive the Bishop of Gibraltar as their *Diocesan*, because there is a Bishop on the ground—the Pope, who claims to be *Bishop of Rome!* Was there ever anything like this?

## View of Public Affairs.

There has been but little to note in the proceedings of Congress or of any of the State Legislatures during the last month. The usual routine of business is quietly having its way. There is a prospect of a favorable change in the postage law of our land, so far as newspapers and other periodicals are concerned.

A fresh impulse has been given to the Temperance cause, and strenuous efforts are making in New-York and some other states to introduce the very effective law of Maine.

Kossuth is making his tour in the West, and is well received everywhere. However men may differ in opinion respecting his demands, none can hesitate to sympathize with his noble but now down-trodden country, and desire its deliverance from thraldom.

Louis Napoleon seems to have a firm grasp of a power which is despotic enough in France. He has given his Constitution, which is a re-enactment, substantially, of that of his uncle when he was First Consul. It would appear that he considers all that his uncle ever did to be as near perfection as may be. Will he imitate his uncle by putting himself at the head of the armies of France, and seek glory on the field of battle? That is a grave question. We have great fears. The great powers of Europe do not feel at ease. Louis Napoleon professes to desire peace. No doubt of it, for the present. But how long? Until he has gotten things pretty well ordered under his despotic sway. This done, the world may look out for trouble, or we are greatly mistaken.

In the meanwhile there is a display of great vigor, and we may add of *rigor* in the administration of affairs. The President has taken hold of the work of internal improvement, the developement of the resources of the country, the encouragement of the industrial arts, etc. with great energy. It is clear that he is determined to do things on a large scale. He is wise in this.

Much dissatisfaction prevails in all parts of Hungary, in Italy, in Germany. A dreadful day of reckoning will come—how soon we cannot say, for we do not know.

But come what may, it is our duty to stand in our lot, and do all that we can for that kingdom which must prevail, in a good degree, in every country, before the people can know what true freedom is—that kingdom which "*consists in righteousness, peace, and joy in the Holy Ghost.*"

*** At the moment of submitting these pages to the press we have received very interesting letters from our missionaries in Hayti, Rome, and Sweden. That from Sweden is a highly important one.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th FEBRUARY, 1852.

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| Manchester, Franklin-st. Church, | 16 66 |

### VERMONT.

| | |
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| Bridport, Cong. Church, | 14 46 |

### MASSACHUSETTS.

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| South Deerfield, Monument Church and Society, to make Mr. Ira Billing a L. M. in part, | 10 00 |
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| East Falmouth, Dea. Benjamin Hatch, add'l to $5 for L. M. | 5 00 |
| Southfield, Otis Lombard, | 2 00 |
| Lancaster, Evangelical Cong. Ch. A Lady, | 5 00 |
| Royalston, Rev. N. Hazen, $5; Dea. Seth Holman, $20, | 25 00 |
| East Randolph, Cong. Society, to make Rev. Ezekiel Russell L. M. | 19 50 |
| Warren, Cong. Society, | 21 75 |
| Shelburne, Cong. Society, to make Miss Laura Hardy L. M. | 16 75 |
| Greenfield, Second Cong. Society, to support a Colporteur in France or Italy, and make A. G. Hammond and Wm. Elliott Life Members. | 85 05 |
| Salem, Tabernacle Church, | 70 00 |
| Sherburne, Estate of Miss Lucy Coolidge, deceased, in part, Dea. Aaron Coolidge Life Member, | 10 00 |
| Essex, Cong. Society, | 21 00 |
| Walpole, First Cong. Church, to make Rev. George H. Newhall L. M. in part, | 20 00 |
| Boston, A Friend, | 4 00 |
| Ludlow, Cong. Society, | 13 24 |
| Monson, Cong. Society, A Balance, $6.76 } Sabbath-school, 7.24 } | 14 00 |
| Chester Factories, Cong. Society, | 3 00 |
| Chicopee, Second Cong. Church, $12.71; Third Cong. Church, in part, Rev. G. A. Oviatt L. M. $25.18; Union Meeting, $8, | 45 89 |
| Springfield, First Cong. Ch. to make John R. Hixon L. M. $33; Sabbath-school, to send a Library to France, $10; South Ch. Dea. Daniel Bontecou and Dea. Solomon Warriner, L. M's. $78.50; North Church, in part, $4.50, | 126 00 |
| Wilmington, Harrison Bancroft, | 3 00 |

### RHODE ISLAND.

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|---|---|
| Slatersville, Collection in Church to make Jabez Lathe L. M. $31.50; Wm. S. Slater, $20, and Miss Ruth Slater, $10, to make Wm. S. Slater L. M. | 61 50 |

### CONNECTICUT.

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New-York, February 10, 1852.

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Errata.—Grantville Mass. Dea. Ruel Wane, should be Dea. Ruel Ware, Washington, D. C; Rev. Dr. Jenkins should be Rev. Dr. Junkins.

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Vol. 3. No. 4.

APRIL, 1852.

# THE AMERICAN & FOREIGN CHRISTIAN UNION.

THE LOVE OF CHRIST CONSTRAINETH US.

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☞ The Magazine is published, *not as a source of pecuniary profit* to the Board, but to diffuse information on topics of VITAL IMPORTANCE TO THE INTEREST OF OUR LAND AND TO EVANGELICAL RELIGION. *Whoever, therefore, receives, reads, and circulates it, contributes to the promotion of the cause of truth and godliness, in distinction from error and false religion.* It is furnished at a price *barely sufficient to cover costs*, hence the necessity of asking our friends to remit to us promptly the amounts which may be due for it.

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FITZ HENRY WARREN,
Second Assistant Postmaster-General.

Rev. ROBERT BAIRD, D. D. New-York.

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THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

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## Archbishop Cranmer.

Cranmer, the friend and favorer of the English Reformation, was born in the year 1489. He was of humble origin, but early distinguished himself for his talents and learning. His elevation to high dignity in the church was, however, owing more to the part he took in the matter of the marriage of King Henry VIII, than to his literary eminence. It was he who advised the king to submit the question of his divorce from Catharine of Arragon to the decision of the several universities of Europe, in preference to the Roman Pontiff. This counsel, which met the views of the worthless monarch, was followed; and the result was favorable to the criminal project of Henry, who was anxious to secure a divorce from Catharine, only in order to contract a second marriage with Anne Boleyn. In obtaining the opinions of the learned men connected with the universities Cranmer was employed; and his association with the eminent leaders of Protestantism in Germany, conduced probably to form his inclinations toward the new religious movement. While abroad he became intimate with the German theologian Osiander, of Nuremburg, and married for his second wife the niece of that divine; but from her he was much of the time separated by circumstances in after life. Cranmer was afterwards employed by the king in forming a commercial treaty with Holland. He was then recalled, and received the offer of the See of Canterbury. This elevation he at first declined, his secret marriage and his Reformed opinions making him scrupulous about applying to Rome for her sanction, and taking the oaths of fidelity to the Pope. These objections, however, were in some way overcome, the Roman sanction was obtained, and Cranmer became the first Protestant Archbishop of Canterbury.

Cranmer lacked many of the elements of a true Reformer. He was naturally diffident and cautious, and seems to have been deficient in courage and enthusiasm. In a private sphere of life these defects would have been less evident, and the gentle virtues of his character more conspicuous.

Meekness, self-denial, truth, patience, were its marked traits. Yet he did not always want boldness. His remonstrances were often energetically urged with the licentious and sanguinary monarch who had advanced him, and seems ever to have retained warm attachment and reverence for him. But goodness, not greatness, was the chief merit of Cranmer. "Do my Lord of Canterbury a shrewd (malicious) turn," was a proverbial saying at the court, "and he is your friend for life." "Cardinal Wolsey," it was said, "would often, by the violence of his temper, change his friends into enemies; whereas Cranmer, by his mildness, made his enemies friends."

Cranmer was continued in office after the death of Henry VIII, through the reign of Edward VI; but upon the accession of Queen Mary, of "bloody memory," this excellent man, in company with Ridley, Bradford, and Latimer, was thrown into prison. After a harassing trial and formal degradation from office, his mental strength seems to have given way, and he recanted. He was, however, sentenced to the stake, and was required to repeat his recantation in public before being attached to it. But by this time the soul and conscience of Cranmer had reasserted their claims, and on reaching the place of execution, after repeating the Lord's Prayer, and making a brief exhortation to the people, he ended with these words:

"And now I come to the great thing that troubleth my conscience more than any other thing that I ever said or did through life. And that is, setting forth of writings contrary to the truth; which here I renounce and refuse, as things written in my hand, contrary to the truth; which I wrote for fear of death and to save my life, if it might be. And forasmuch as my hand offended in writing, contrary to my heart, therefore my hand shall first be punished. For, if I may come to the fire, it shall be first burned. And as for the Pope, I refuse him, as Christ's enemy and Antichrist, with all his false doctrine."

Thus suffered the illustrious Cranmer, thrusting into the flames his right hand, and exclaiming, "This is the hand that offended." His last words were those of Stephen.

Cranmer's services to the Reformation consisted chiefly in his giving the English Bible to the people. He was instrumental in drawing up the first Liturgy of the English church. The independence of that church, from the thraldom of Rome, was brought about under his guidance. His death as a martyr sheds glory on a life not free from stain, and his memory will always be sacred to the Reformed Church.

## The Confessional.

The following excellent remarks are given from the January number of the *Protestant Magazine*,—a most valuable periodical, published under the direction of the Committee of The Protestant Association of England. We commend them to the serious consideration of our readers. The Confessional will be as repulsive to the feelings of our American ladies as to those of our English cousins, when the nature of its operations and influence comes to be more fully known among us.

No one who knows the constitution of the female mind can doubt the power of the priest over it when it is submitted to the action of the confessional. With crafty words of insinuation, with meek professions of pastoral care, the poor weak penitent is led, by imperceptible degrees, into an abyss of mental degradation and servility, self-humiliation is effected, the chains of priestly influence receive their final rivet—the despotic power of the confessor and the slavery of his penitent are alike completed. There is thenceforth no amount of abasement which the one may not heap upon the other—no depth of moral turpitude for the teaching of which Rome has not an authoritative precept and a beautiful example. Let any one consider this subject well. What woman but must quail before the eye of him who wrung out of her soul secrets with which no man on earth besides is cognisant?—who has tortured her spirit to agony till he has forced from her lips words the very recollection of which withers her heart and burns her cheek with the blush of shame? And what woman who thus quails before the eye of the confessor but must, of necessity, be already fitted as an instrument for all that he desires to effect in the way of influence with a husband, a brother, or a son? Rome insists upon unquestioning obedience from her children, and she well knows that the first step to it is the loss of self-respect on their part. There is that in every man's heart which he holds in sacred confidence between himself and God—something in the sad experience of every man's individual frailty, which can only rightly be told to God, and be told in secret mournings of the spirit, which He alone, in his mercy, can understand and pity. The moment that another steps in and possesses himself of the secret, the blessed nature of that holy confidence between the soul and God is broken in upon, and he who usurps the place of God becomes the rampant master of the poor penitent. Body, soul, and spirit are thenceforth delivered spell-bound to his will, and are made the instrument by which he works his purpose.

There is a slowness in the English mind to believe that the uses of the confessional are abused by Romish priests to the extent asserted. We are quite willing to admit that in England, hitherto, such has not been the case. Englishwomen, mothers, and wives, would not have borne it; and it is to be hoped that priests with English hearts in their bosoms have yet had sufficient reverential recollection of their mothers' love and sisters' purity to save them from the ecclesiastical villanies which their Church would fain impose upon them. But it must be remembered, on the other hand, that the authoritative teaching of the Church of Rome absolutely enforces this use of the confessional; that foreign priests everywhere notoriously observe it; that if English priests of the Romish Church have not obeyed the obligation to the

letter, they have scarcely acted up to the spirit of their office or the policy of their order; and that the whole effort of Rome, at the present moment, is to assimilate the spirit and mind and practice of her English converts with the standard which she herself most approves. Of this standard it is manifest that the separation of corporate bodies from national sympathies, and the separation of individuals from social influences, are two very important elements. Hence, in every form and way, Rome is anxious to introduce her ultramontane policy and principles. She has created a hierarchy totally independent of the Sovereign in the accessory titles and temporal honors attaching to it; she has placed a familiar of her own court at the head of it; she has overwhelmed the land with Passionists, Redemptorists, Oratorians, and crowds of ecclesiastical preachers and mendicants—the source of whose authority, the creation of whose orders comes from Rome itself. She has determined to build an Italian cathedral; she will, of course, as we have already said, send an army of Italian priests: and who can doubt that as a natural and long-contemplated result, Italian dogmas, Italian precepts, and Italian practices, will be gradually introduced into every confessional! The foul dogmas of Emanuel Sa, of Caramuel, of Escobar, and of Santarel, will then become as household words; and the wives and mothers and daughters of Rome's English subjects be defiled with the detestable indecencies of "the blessed" Liguori, and the filthy doubtings of Sanchez? If the prospect of a contingency which is sure to occur do not rouse the spirit of every Roman Catholic in this land, who has a home and heart in it that are dear to him, there is no knowing what will.

It is useless to say that the English feeling which has hitherto preserved us will still prevail. We have fallen upon strange times, one of the startling characteristics of which is that there is no dependance on the experience of the past in calculating the probable results of the future; indeed, the events which are passing around us set moral calculation at defiance. As Rome is successful in her proselytism, she brings back into vigorous life the most offensive and debasing of her doctrines and practices; and just in proportion to the offensiveness of the aspect which they assume, so is the amount of talent and intellect brought into slavish subjection for their defence. Men go to Malines, of all places in the world where Mariolatry is the most rife, to have their doubts settled; or to Rome, where clerical iniquity and infidelity most prevail, to learn reverence. In keeping with all this, the feminine propriety of too many of the gentler sex has been shaken from its equilibrium; and in the mad fashion of the day for mediæval rights and ceremonies, and morbid idolatry of the soft-tongued priesthood, which beguiles them, gentle and modest women are gradually going onward to the confessional to stand at last face to face with the foreign emissary, ready to speak to them such words as, whilst they startle with their foul import, shall irretrievably reduce to slavery with their humiliating influence.

Church of England Quarterly Review.

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## A Picture of Popery in the time of the Saxons.

Hume, the historian, thus describes the nature and effect of the system of Christianity which Rome had introduced to the Saxons:

Even Christianity, though it opened the way to connexion between them and the more polished states of Europe, had not hitherto been very effectual in banishing their ignorance, or softening their barbarous manners. As they received that doctrine through the corrupted channels of Rome, it carried along with it a great mixture of credulity and superstition, equally destructive to the understanding and to morals. The reverence towards saints and relics seems to have almost supplanted the adoration of the Supreme Being. Monastic observances were deemed more meritorious than the active virtues; the knowledge of natural causes was neglected, from the universal belief of miraculous interpositions and judgments; bounty to the Church atoned for every violence against society; and the remorses for cruelty, murder, treachery, assassination, and the more robust vices, were appeased, not by amendment of life, but by penances, servility to the monks, and an abject and illiberal devotion. The reverence to the clergy had been carried to such a height that wherever a person appeared in a sacerdotal habit, though on the highway, the people flocked around him; and showing him all marks of profound respect, received every word he uttered as the most sacred oracle. Even the military virtues, so inherent in all the Saxon tribes, began to be neglected, and the nobility, preferring the security and sloth of the cloister, to the tumults and glory of war, valued themselves chiefly in endowing monasteries, of which they assumed the government. The several kings, too, being extremely impoverished by continual benefactions to the Church, to which the States of their kingdom had weakly assented, could bestow no rewards on valor or military services, and retained not even sufficient influence to support their governments.

Hume's History of England, chap. i. p. 27, 4to Ed.

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## Romanism as it is.

Concluded.

Popery persecutes still. In a lecture I delivered in London at the time Cardinal Wiseman made his appearance, I stated that when an archbishop is made in the Church of Rome, on receiving the pallium he takes an oath in which the following clause occurs:

"All heretics, schismatics, and rebels against the same our Lord, or foresaid successors, I will persecute and attack to the utmost of my power."

This is in the oath to be taken by an archbishop. The pallium is a robe which the Pope gives to a bishop when he makes him an archbishop. It is made from the wool of certain sheep, presented by the nuns of St. Agnes to the Pope; and it cannot be used by two persons in succession. When Cardinal Wiseman dies, he must be buried in it, and his successor must go to Rome, or at least apply there, for a new one; and when he takes it he must make the same oath. When I brought this forward, Dr. Doyle, the suffragan of Cardinal Wiseman, stated, from the pulpit of St. George's Cathedral, that there was no such clause. He said it was "all heresy and schism I will oppose and attack." By admitting this he admitted there was a clause bearing upon heresy and schism in some shape or other.

His assertion was, that there was no such clause. The words, however, are "heretics" and "schismatics"—persons. Dr. Doyle said, "How monstrous! Do not these men know that that great, good, zealous, excellent friar, Alphonzo de Castro, rebuked Queen Mary some hundreds of years ago for issuing a persecuting edict denouncing it as most intolerant and unjust, and opposed to the spirit and principles of the Church? And the Church is the same now as it was in that day." The matter so far dropped. I had to deliver another lecture, and in the interim, just as I was about to begin my lecture, I had a call from the Rev. Mr. Searle, secretary to Cardinal Wiseman, who left a note, saying no answer was required, and shot out like an arrow. The note stated that the clause in question was omitted from the oath in the case of British subjects to the British crown; and that if Dr. Cumming doubted this, his Eminence would be happy to show him the oath. My first reflection was, if the clause be good, why should Romish bishops, subject to the British crown, wish to be exempt from taking it? If it is not good, why should Austrian, French, or Spanish bishops be compelled to take it? However, I resolved I would wait and examine his Eminence's pontifical, and see. I wrote to Dr. Wiseman, begging he would show me the rescript authorising the exception; secondly, that he would show me the oath in an authorised book without the clause; and thirdly, that he would state the precise time when the exception was granted, and the book in which it was published, as you are aware that no rescript is of any authority in the Church of Rome until it has been published. On Monday, at two o'clock, I went to the door. A little page came and told me his Eminence was out. I said I had sent word that I should call at that time; would he go in and see if there were any instructions respecting the gentleman who had appointed to call upon Cardinal Wiseman at that hour. He returned and said, his Eminence's secretary has full instructions to receive us. We were marched into a large room, with an exquisite ivory crucifix on the mantlepiece. The Secretary said he had instructions to submit the Cardinal's pontifical to me. It was the Paris edition of 1688, extremely valuable and beautiful. I turned to the fly-leaf, and there the oath was written without the clause. I said, "Are there any initials to show us by whom or when this was written?" His answer was, "I have no instructions." I then asked to see the episcopal oath; and there was the oath with the clause in it, but a pen had been drawn, not at all deeply, with very jet black ink, cancelling this clause alone, but so faintly that I could read it with the greatest ease. I asked who cancelled it. "I have no instructions." Are there any initials to show that it was done by authority? "No instructions." I said I would turn to the archiepiscopal oath. I turned, and to my ineffable surprise after what I had seen, there it was with the persecuting clause, without any mark to obliterate or *dele* it whatever. I said to the Cardinal's secretary, "This is the very oath." His face become as white as the margin of the page, and he walked out, saying, "I am not a priest—I am not a priest." The circumstance made a great sensation, and everything was done to explain it away, but nothing could successfully do it.

You are aware that Dr. Doyle stated, in Cardinal's Wiseman's pulpit, that Alphonzo de Castro was the true representative of the Church of Rome, and opposed to everything in the shape of persecution. Having read only one of Alphonzo's works, and not knowing that he had written another, I resolved to read it over again; but I found in it nothing approaching to persecution that I could lay hold of

as an exponent of the true principles of the Church of Rome. In the middle of the volume, however, I found another referred to—"De justo punitio hereticorum"—and after a short search I obtained it. I sat down and diligently translated a great many passages, a few sentences of which are the following:—

"There are various punishments with which ecclesiastical sanctions and imperial laws order heretics to be punished. Some are spiritual, and affect the soul alone; others are corporal, and afflict the body. We will speak of each in its order, and first of corporal punishments, and afterwards about spiritual. Among corporal punishments, one which very much annoys heretics is the proscription and confiscation of their property."

"Another punishment of heretics is the deprival of every sort of preëminence, jurisdiction, and government, which they previously exercised over persons of every condition. For he who is a heretic is, *ipso jure*, deprived of all such things."

"This authority have kings, dukes, earls, and other governors who rule the people. Those over whom this authority is exercised are not called servants, but subjects; they are also called by the universally received term vassals. This authority is also lost by manifest heresy. Thus a king, having become a heretic, is *ipso jure* deprived of his kingdom, a duke of his dukedom, an earl of his earldom, and so with other governors of the people, by whatsoever name they are known."

"Nor should any one wonder that the Pope, on account of the crime of heresy, deprives a king of his royal dignity, and strips him of his kingdom; for in the matter of faith, kings, like other subordinates, are the subjects of the sovereign pontiff, who can punish them as he does others."

"If the king become a heretic, on whom does the sovereignty and power devolve? Not on the emperor, especially if the king be not subject to the emperor, such as the kings of Spain, France, and England."

"If a heretical king have no heir, or if the heir be also a heretic, then, if the nation be not infected with heresy, I should say it has the power and right of electing the king, as it is said in the 1st book of Kings, 'The people makes itself a king.' But if the people be infected with the same pestilence (of heresy) as the king, the people will be deprived, *ipso jure*, of the power of choosing for itself a king, and then the business will devolve on the Sovereign Pontiff."

Then the next sentiment is—

"The last punishment of the body for heretics is death, with which we will prove, by God's assistance, heretics ought to be punished."

And after mentioning various ways in which the punishment of death had been inflicted in different countries, he says—

"From which words it is abundantly plain that it is not a modern invention, but that it is the ancient opinion of wise Christians, that heretics should be burned with fire."

This is the theology avowed by Dr. Doyle, and recommended from the pulpit of Cardinal Wiseman; and the author is described as a good, a meek, and a zealous friar. Such is the evidence of the persecuting principles of the Church of Rome. Other proofs of its intolerant principles I have not time to dwell on. Its peculiar morality I ought to allude to. Cardinal Wiseman has published the life of Liguori.

This Liguori is canonized, and there is a prayer or collect relating to him in the Roman Catholic missal. Now, some of the choice morceaux of Liguori are the following:—

"Although it is not lawful to lie, or to feign what is not, it is lawful to dissemble what is, or to cover the truth with words, or other ambiguous and doubtful signs, for a just cause, and when there is not a necessity of confessing."

This is Cardinal Wiseman's teachings. This is the morality he recommends. The author of this book has had his biography written by Cardinal Wiseman; and Cardinal Wiseman says that the morality of Liguori is such as no Catholic school in Europe would dare to disavow. He says in another part—

"When you are not asked concerning the faith, not only is it lawful, but it is more conducive to the glory of God and the utility of your neighbor to cover the faith than to confess it; for example, if concealed among heretics, you may accomplish a greater amount of good."

Again, with regard to a servant denying that his master is at home. Roman Catholics settle it much more cleverly than bungling Protestants. And I would say, that if you instil Popery in the kitchen, do not be amazed if you find it in the Parish Church. You set the example, and the application is a matter of degree, not of principle. But Cardinal Wiseman, on the authority of Liguori, settles it thus:—

"It is asked whether a servant, by the order of his master, can deny that he (the master) is at home. Carden admits that he can feign his master's foot on the step, and answer, '*He is not here*,' because it is not mental restriction; but to this I do not assent, if the other can by no means understand that. Rather I would concede that he can say, 'He is not here,' that is to say, *not in this door or window;* or, 'He is not here,' *so as that he may be seen.*"

Again he says, if you have promised to a person to marry her—

"You can forsake her and enter a religious order; because the oath regards the nature of the act to which it pertains, but in the promise of matrimony there is this tacit condition, *unless I enter a religious order.*"

So that, if any Protestant lady should be so untrue to her principles, her duty, and her best interests, as to agree to marry a Roman Catholic, he can, notwithstanding his solemn promise, give up that lady—his promise is not of the least effect if he only go into a convent and become a Franciscan, a Redemptorist, or a friar, whether black, blue, white, or gray. He gets rid at once of all his conscientious obligations. Again,

"If any one invited to dine is asked if the food, which is in fact unpalatable, be good, he can answer, '*It is good*,' to wit, '*for mortification.*'"

What I am anxious to impress upon you is, that this is not a Protestant description of Romish theology, but the moral theology taught at Douay, which Cardinal Wiseman declares to be unexceptionable, pure, fit for the Roman Catholic schools, and the moral theology that fully represents the genuine tone and spirit of the Romish Church.

"If any one accused of crime is "threatened with death, or imprisonment, or perpetual exile, the loss of all property, the galleys, and such like, he can deny the crime, even with an oath, (at least without great sin,) by understanding that he did not commit it *so that he is bound to confess it.*"

Mark how awful! I have read of criminals on the scaffold protesting their innocence, even in the face of the clearest evidence. I now see the reason. The penitent may protest, in the presence of GOD and man, that he is perfectly innocent, bacause he did not commit the crime "so that he is bound to confess it." He may also declare himself innocent because absolved.

The two volumes of Ligouri, commended by Cardinal Wiseman, are so horrible, so filthy, so polluted and polluting, that their abomination is their protection from the public eye. I would safely leave it to any dozen men, fathers of families, Protestants and Roman Catholics, to read any six pages of the morality thus collected and recommended by Cardinal Wiseman, and to put their verdict in writing. I am convinced that if Roman Catholics knew the discipline their wives and daughters must go through in their catechising in the confessional by the priests, they would refuse to allow it. And I believe that if the disgusting and demoralizing nature of the Popish system in this respect were thoroughly known, the exasperation of the people of England would rise to such a pitch that they would forget the laws of toleration, and sweep from their shores a system that enslaves the bodies, pollutes the mind, and ruins the souls of mankind.

I should like also to mention some of the lofty pretensions of the Pope of Rome. I purchased two remarkable volumes which I had not cited before. They were very expensive but very valuable, and out of which I mean to present some extracts. It is the *Ceremoniale Romanum.* There is the mode of electing a Pope, some parts of which are so grotesque that one wonders how the Pope can keep his gravity. A layman may be made a Pope, but he must go through all the orders up to an Archbishop, which he may do in one day. So a Cardinal may be a layman: he is merely a privy councillor to the Pope, and has nothing more to do with religion than I have to do with Rome. You would suppose that Dr. Wiseman was very reluctant to be made an Archbishop, that the pallium was forced down upon his shoulders whether he would or not. But listen to the form of application and you will think differently. It runs thus:—"N. Wiseman urgently, more urgently, most urgently, requests a Pallium."

When he was made a Cardinal, the Pope put his finger upon his mouth and said, "My Lord Wiseman, I shut your mouth." A great pity, I think, it did not remain so; but that would not have been canonical. Then the Pope put his finger on his mouth again, and said, "My Lord Wiseman, I open your mouth," and gave him liberty to speak as he pleases. When the red hat is put on his head, he pledges himself that he will stand ready "to shed his blood for the exaltation, expansion, and progress of the holy mother church." The red hat is a sign and symbol that he is, under all times and circumstances, ready to do so. When a cardinal is made an archbishop the Pope receives the cardinal to kiss his hand, and next his mouth, and then he sets out to conspire for the extinction of Protestantism and the destruction of Old England. When the Pope is elected he is taken from the cardinals, and the first thing said after he is chosen is, "I bring you glad tidings of great joy; we have

now for a Pope our Lord Pius IX." The Pope, once canonically appointed, can be judged by none whatever. Then the cardinals take him and conduct him to a very magnificent marble couch, much the same as a douche bath; then the two cardinals raise him up in their arms, saying, "Thus the Lord raiseth his beloved from the dunghill." Can you conceive anything more grotesque? Also, he mounts on horseback, and the highest emperor present must hold his stirrup, and the next highest must lead his horse by the bridle after he is mounted. Then he receives from his *camerario*, his secretary, or treasurer, a handful of money, taking care that there is not a single gold or silver coin in it; all must be copper. Then he rides among the people, scattering the money about, and says, "silver and gold have I none, but such as I have give I thee."

Just tell every Roman Catholic of this sham. If they doubt it I will send the extract in Latin, and the authority is irresistible. Dr. Wiseman knows this, and therefore he is as silent as a mouse just escaped from the clutches of a cat.

If the Pope does not choose to ride, but to be carried in a sedan-chair, the four greatest kings must bear him along in honor of our Lord Jesus Christ. This is part of the chain of evidence that the Pope is "Antichristos." Here an explanation is required. "Anti" does not mean against. If charged with being against Christ, Romanists would say, "How can that be? The Pope believes, obeys, and rests on Him." "Anti," in connection with a noun, does not mean "against," but "in the room of." Thus Achilles, in Homer, is said to be ὡς αντι λεων—as strong as, in the room of, or equal to a lion. So it is. He who introduces on Christ's throne one who should not be there, who displaces God's truth by man's tradition, and usurps the honor that is due to Him alone, he is in the room of Christ: he is truly Antichrist.

But let me notice that this system, with all its admixture of tom-foolery and pantomime, is of gigantic power, and making, I grieve to say, very great progress. It is a system of terrible versatility. On the one side there is the pomp of the cardinal, on the other the severity of the capuchin; here the riches of the prelates, and there the poverty of the mendicants; in Westminster Dr. Wiseman in purple and fine linen, in my study, Father Ignatius in sandals and slouched hat. It charms the poor by its meretricious tinsel, it commends itself to the rich by its vast and magnificent displays. The ignorant are awed by it; the learned are pleased with it; poets, painters, architects are employed by it. For the ambitious it has great prizes, for the ascetic it has solitary cells, for the self-righteous indulgences, and ostentatious fasts and mortifications agreeable to the natural man, but unsanctifying and unsatisfying to the soul; and over all a stern dogmatism that makes the strangest propositions credible to some men who take loud and impudent assertion for clear and scriptural argument. In Ireland it defies the laws of the land and tramples on the authority of the Sovereign in order to obey the bull of the Pope; in England it invades the supremacy of the crown by parcelling out the realm into dioceses, and assuming titles of dignity for its serfs. Resisted, it whines about persecution, but tolerated and encouraged, it will begin to practise it; in Scotland it creeps into houses, watching every change, and taking advantage of every opportunity to make converts, but feeling the necessity of caution; he who calls himself Dr. Carruthers in Edinburgh, is in Dublin "My Lord," "His Grace," "Archbishop of Edinburgh." In Italy, Protestantism is a crime, and the possession of a Bible legal proof of it. In Ireland Popery

is a rebel, in Austria a reactionary, in America a republican, in France anything that will secure her the presidential chair at the next election. It is the most complete adaptation to the weaknesses, the sins, the corruptions of fallen humanity that can be conceived; and it is therefore fitted to make great progress among an unsanctified people. Instead of wondering that its progress is so great, I am surprised that any man whose heart is not renewed by the SPIRIT of GOD does not become a convert to it. If I were not, by the grace of GOD, a Christian, I should become, by the wiles and seductions of Romanism, a Roman Catholic. I am not surprised that so few return from it, I am surprised that any do. The man who knows me as well as I do myself is my master for life, and I am his slave. You will see this where Popery is predominant. Let a priest meet any of his flock, and you will see the proud and overbearing dogmatism, or the knowing glance on the one side which silently says, "I know you," and the shrinking, wincing, awed look on the other which replies, "I dare not disobey." The intercourse of a Protestant pastor with his people is that of brother with brother, in mutual confidence. Friend meets friend, and teacher hails pupil. But among Romanists, the very sight of a priest speaking to any of his people is evidence of his saying, "O my friends, I know you better than you do yourselves, and if you dare to do anything the Church forbids I will move the machinery that will tell upon your welfare here and hereafter."

I believe that though this system may spread, it will never get the supremacy in this land. In Ireland it is going out like a candle in the socket, and I shall not be surprised if we yet find Old Ireland the very right hand of Old England in the day of her need and peril. Of all Protestants, the most thorough are Irish Protestants. The English are too often cold, matter-of-fact Protestants. The Scotch are subtle, calculating, dry, metaphysical Protestants. Of all audiences, give me an Irish audience, and of all Protestants, a good, thorough, Irish Protestant. Such a one has heart—yet GOD's grace can give all three all they need. But though Romanism may not get the supremacy, we shall feel it to an extent, and with a power and poignancy which we have never felt before. When a nation sins, GOD makes its sins the means of its punishment. What is our great sin? That we have tampered with Romanism—that we have tried to conciliate it when we ought only to have tried to convert it. We have tried to work it as an element into our national constitution. We found it an alien, and we tried to make it a favoured friend. And as if this was not enough, we committed that vile and sinful act of permanently endowing the teaching of these abominations in the royal college of St. Patrick at Maynooth. Though I am no politician, I have enrolled myself as a voter, and I mean to go to the hustings on the next occasion; and if there is a candidate who belongs to the Church of Scotland, or the Church of England and Ireland, who would at the same time promise to do his best to sweep away the endowment of Maynooth, of course I shall give him my vote. But more than this. If a Dissenter and a Churchman are both candidates for my vote, and if the Dissenter says, "I like the voluntary principle, but I will vote for the disestablishing of Maynooth;" and if the Churchman says, "I cannot oppose that establishment," the Dissenter shall have my vote. We must go into this matter with clean hands: and we can never do so as a nation until we cease to encourage and patronise what I believe to be the great anti-Christian apostacy. And the legislature only requires the voice of the English people to impel them to do it. We have sinned most grievously, and it is fitting that our sin

should be the scourge that should punish us. But its greatest development is nearest its destruction. It was just when Belshazzar was drinking from the golden vessels of the sanctuary, with his concubines and his nobles, in the meridian splendour of his empire, that the handwriting came, "weighed and found wanting." It was just when Nebuchadnezzar walked in his palace and said, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty," that the intimation came "The kingdom is departed from thee."

I believe that Romanism is putting forth her greatest, but her last efforts. It is the spasms of a dying system, not the vigour of immortal and enduring youth. What the Pope had done was losing him his hold in every country of Europe. Calculating on the liberalism and latitudinarianism of many statesmen here, he thought he could secure a footing to prevent his fall. But he miscalculated. Who is there that does not feel that the pulse at the wrist of Dr. Pusey was not the beat of Old England's heart? Who is there that does not feel that the Pope miscalculated his position when he thought that the perversion of a handful was the conversion of all the Protestants of England? If the Pope had the power to undo what he did last autumn, he would recall Dr. Wiseman to Rome, and leave England as a hopeless, heretical kingdom, in which he could make no permanent progress, and over which, by GOD's grace, and the voice of this great land, he shall have no permanent and real supremacy.

Just think, that every blessing you have you owe to that great fact, an open and accessible Bible. And appreciate and prize those blessings, and contrast what Protestantism has made you with what Popery has made other lands, and learn how deep a debt of gratitude you owe, under GOD, to an open Bible. Compare any land with your own. There is not a blessing in the realm that is not the fruit of Protestant Christianity. Why has our country stood erect amid the wreck of nations, the central and steadfast column, around which refugees have gathered, and under the shadow of which the persecuted have found protection? Why has it moved steadily in its orbit, increasing in light, in peace, in happiness? Why was it that our beloved Queen could walk the streets of Liverpool, with no protection but the warm hearts of her subjects, while the Pope of Rome dare not show his face beyond the Vatican? Why was it that when the shock of 1848 was felt in every land, this land presented such a contrast? What is the fact? In Rome—I give the exact statistics—there is a priest for every seventy people; an ecclesiastical teacher of some sort for every thirty. If Romanism has failed to make Rome the model of the universe, it is not for want of machinery. In London there is only one teacher of any sort whatever for every ten thousand people. Well, if Protestantism had failed to make us loyal, it might be said that it was not in our religion, but in the want of the means for applying it. But what is the fact? The first vibration of 1848 shook Italy and England. In Rome, the population rose *en masse*, murdered the Prime Minister, and dismissed the Pope in the disguise of a lackey, and only took him back at the persuasion of six thousand French bayonets. They only keep him because they cannot get rid of him.

In England a few malcontents strove to establish a republic, and the whole population rallied round the throne and the altar, and resolved, by a nation's fiat, that England's beloved Queen should still reign over them. Why has this great ship

of ours ridden safely at her anchors, beaten white the waves of every sea, and unfurled her flag to every wind? Why has England's conquering drum been heard in every land, and the boom of her cannon been the signal of deliverance to the oppressed in every nation of the earth? Why has this country remained secure and unscathed amid exploded dynasties, broken sceptres, and fallen kings? Because her Protestant faith, the glorious lighthouse kindled from on high, has been in the midst of her. The high waves have beaten upon it; the hurricane has smitten it in its giant strength; the great billows have risen in wrath against it; and envying its stability, but attracted by its lights, Popes, and cardinals, and priests, like sea-gulls, have dashed against it in ignorance, and only fallen dead at its base. I attribute it not to our Saxon strength, nor to our inimitable institutions, but to our open Bible, our Protestant Church, our free Gospel in the midst of us. Be steadfast. Be Christians yourselves. Nothing but living, spiritual religion will stand in that age into which we are rushing. The moment the tide of fashion is in favor of Romanism, every nominal Protestant will go as his interest leads him, and only those who feel the preciousness of the glorious Gospel will stand steadfast and immovable.

And if I should never have an opportunity of speaking to you again, let me remind you of your grand privilege. There is no reason under heaven why any man in this assembly should live one single day a nominal Protestant, and not be a real, living, converted man. No man ever went to hell without knowing, in his quiet moments, that he was going there. No man was ever driven to heaven, but drawn there, and he knew it was so. GOD never decreed any man to be lost, in spite of himself. If any man finds himself in everlasting misery, it will be his own act. At the last assize it will be said to the righteous, "Come, ye blessed children of my FATHER, inherit the kingdom prepared for you from the foundation of the world;" but to the wicked it will be said, "Depart, ye cursed, into everlasting fire, prepared" —not for you, but—"for the devil and his angels;" you are there, where devils were meant to be, because you rejected the love of GOD. Be, then, Christians; be truly Protestants; be indeed the children of GOD. Seek grace to make you so. Be faithful to your blessed trust. And when your children stand on the green sod that covers you, let them say, "If our fathers did not increase they did not diminish our blood-bought heritage." If you desire to remember with affection our great reformers, do not trouble yourselves to raise monuments of bronze or marble. The green sod that covers Luther, Latimer, and Calvin, is more magnificent than mausolea of bronze or marble. Imbibe their spirit, imitate their example, carry out their great work—this is to honour them. Luther calls to you from Germany; John Knox from Scotland; your own Latimer, and Ridley, and Cranmer adjure you to be faithful even unto death. And

"Lives of such men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time:

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

## Ulloa's Expedition to Peru.

This is the title of a work written in Spanish, by a Spaniard,—and now translated and published for the first time in English, by one of our fellow-citizens. It is well worthy of being read by all who desire to know what the Roman Catholic Religion has done for the natives of South America.

This book seems to have been written less for entertainment than instruction; and to him that will peruse it to the end, it must be profitable. The excellence of the book is to be found in the certainty of the testimony. The translator, who has been an eyewitness as well as the author, corroborates by inspection what was seen and reported a century ago. It is the story of the treatment of Spain towards her colonies.

The whole history of Spain is instructive. She shines among the host of nations like Mars among the planets, fiery in her aspect, baleful in her influence. In the days of Charles the V. no nation in Europe had more of the elements of a free constitution. The power of the king was limited by the Cortes, the large towns had their municipal privileges, and there was generally prevailing a proud spirit of independence, which every patriot fostered, and which every tyrant found it his policy and interest to resist. Certainly in those days this remarkable country was ahead of France and England. If we ask how it has happened that so fair a beginning has had so disastrous a combination of sequences, we shall find many causes. In the first place, Philip II. had much of that infernal spirit which says with an older potentate: "*Better to reign in hell than serve in heaven.*" He introduced the Inquisition; he expelled the Moors; he suppressed the privileges of the towns; he reduced his government to the sickening uniformity of despotism.

It was also unfortunate that the Catholic religion in Spain encountered few or no enemies, but the Moors. Men are made by antagonism, and while in England, France, and the Low Countries the antogonism of the Protestant Faith sprung up, in Spain it was all submission to the Pope in opposition to the false Prophet. Their abhorrence of Mahomedanism was the great secret of their submission to the Church. There were no Luthers there, no Knoxes, Ridleys, nor Cranmers; no Wesleys in a later generation; but all was a chivalrous attachment to an old religion, and chivalrous hatred to an Eastern enthusiasm. Their ballads and romance history had likewise its effect.

But a great cause of her melancholy change was her system of colonization. Great Britain gave freedom to her colonies, and was obliged in time to take back the unwelcome gift. Spain planted bondage in her colonies and increased her own. How is this? How is it that from two nations, acting side by side, on the same hemisphere, we should see such opposite effects? The reason is obvious. The colonies were not planted on the same prin-

ciples, nor did they pursue the same designs: and yet they had both a missionary spirit, and both made great efforts to offer the gospel to the Indians. But the one party were Catholics; the other Protestants: the one used violence, the other, persuasion; the one took the crucifix, the other the Bible. The one found the mines of Mexico and Peru, the other, the bleak hills of the Hudson, and New England. The one crushed and the other elevated the savage mind, and purified their own. The effects were answerable, and this little book reveals them; at least it reveals one side of the picture. Whoever will peruse it will find that the most slavery exists where its name is scarcely known. It really appears to be true that Protestant slavery is not so bad as Roman Catholic freedom. We have never read of a race so completely fleeced and oppressed, in every form and way, as the native population of South America. The translator of this book has resided in Peru for several years; has mingled with all classes, and has exercised his powers in extensive observation. He translates the testimony of an author who had no design to degrade his country. The evidence therefore seems to be as complete and impartial as we can ever expect to find. Let our American citizens read the book and learn the double lesson of compassion for the evils their fellow-republicans endure in Spanish America, and gratitude that liberty and religion in this favoured land are something more than splendid names.

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## Spain.

The following article, from the pen of a friend, may appropriately follow the notice which we have just given of Ulloa's work:—THE SECRET EXPEDITION TO PERU.

Our people have more than one ground of interest in "Spaniards and their country." There is an historical, a romantic, and a poetic interest in Old Spain. And these are considered to impose *literary* claims on us. As regards the *Western* territories of Spain, and the continental nations of Spanish settlements, there is, besides some admixture of the above-mentioned phases of interest, another less soft but more engrossing,—a *political* interest. This appears, in itself, to impose obligations of a *religious* kind, and the more so if historical associations be blended with it.

Now, it is a question demanding serious consideration, whether, in the midst of our avowed interest of divers kinds, in Spain and Spanish countries, —whether in the midst of our interpositions and interferences with them, we should not be shedding over them that light for which unborn generations among them would be ever grateful to our own nation. Something

has been done for Spain through a very limited employment of "Bible Agents," whose "bread cast on the waters" will, it may be hoped, appear "after many days." But, so limited has been this contribution to the welfare of that nation, that there are perhaps very few Americans that know or care anything about the matter. And yet we have no hesitation in expressing the opinion, that our political relations with that country would be in every respect improved, and our historical and other associations with her rendered more chastened, more impressive, and more inspiring to our just pride, if there was an interest diffused through this country, on the subject of spreading the gospel among our dignified and not inhospitable neighbors in the peninsular; also, among their relations (for *they too* have cousins) on our own side of the Atlantic. That spirit of enterprize which, though implanted in the sons of Columbia for noble ends, is so often diverted to erroneous undertakings,—sowing to the wind and reaping the whirlwind,—*that* spirit, if chastened and hallowed by divinely sanctioned motives, would go forth "conquering and to conquer," by means of moral influences. They would dispel much of the error and prejudice which bind men more strongly than the fetters of absolutism; and, while teaching them in what spiritual liberty consists, would be imparting to them the best elements of moral preparation for civil and political liberty. On this subject, and in the above sense, we ought to be *propagandists* on every principle of pure Christianity and of enlightened humanity. P. B.

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## Kossuth made a Life Member of The American and Foreign Christian Union.

We have received the following interesting letter from a Pastor of a Church in Connecticut, and with it $30, to make Louis Kossuth a Life Member of the American and Foreign Christian Union. We shall transmit the usual certificate to the illustrious Magyar by an early opportunity:

"Will it not be very strange if the present prevailing excitement of the public mind, caused by the advent and eloquence of Kossuth, and the posture of affairs in Europe, in relation to the great cause of civil and religious liberty, does not have the effects of eliciting some enthusiasm and greatly enlarged contributions and efforts in behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION? Surely yours is a Holy Alliance which opposes a most Christian and effective resistance to the most Unholy Alliance of kings and priests against the rights of man. Whatever may be the opinions of any evangelical men respecting the policy of the intervention of our government

in European politics and conflicts, surely none can doubt the propriety or expediency of *your* policy. And although very many shrink from the thought of contributing muskets and cannon-balls, soldiers and "sinews of war" to aid the oppressed of Hungary and Italy, not the most pacific soldier of the Prince of Peace can hesitate as to the righteousness of employing preachers, evangelists, and colporteurs, or of arming them with "the sword of the Spirit, which is the Word of God."—Is not evangelical truth *the great want* of those on whose neck presses the yoke of the despots, whose minds and hearts are bowed down under the hard bondage of the Man of sin?

> He is free whom truth makes free,
> And all are slaves beside.

Are not these words of the poet and the higher teachings of CHRIST true in a *political*, as well as intellectual and spiritual sense?—"If ye continue in my word then are ye my disciples indeed: And ye shall know the truth, and the truth shall make you free. If the Son, therefore, shall make you free, ye shall be free indeed."—"Not by might nor by power, but by my Spirit, saith the LORD."

Impressed with these views, I have recently preached a discourse to my little country congregation upon the text, "*For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds.*" I sought to engage their awakened sympathies and prayers in behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION—and now to aid *your* "intervention" I have the pleasure of handing you our mites to constitute Louis Kossuth, the patriot and the Christian, a Life Member.

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## Our Own Operations: Home Field.

### Irish Mission in the City of New-York.

One of the Society's Irish missionaries in this city reports that during the last month he was enabled to visit more families than in the preceding month; that he was, with some exceptions, well received; and that in going from house to house, and conversing with the people, and reading to them the Scriptures, he had had the opportunity of making known to many souls the way of eternal life. The missionary entertains the hope that good impressions have been made by these efforts on some minds, and that the harvest will in due time come. The public service which this missionary had kept up in Eighth-street, from the commencement of his labors, was for awhile suspended, owing to the breaking out of a fever in the family in

whose house it was held. Two members of the family died, two were sent to the hospital, and three others were still suffering at the date of the missionary's report. An Irish Protestant in the same street opened his house for two Sabbaths, but a Roman Catholic rum-seller, who had claims on the premises, succeeded in compelling him to close it! This missionary conducted a service in the house of a pious Irishman in Willett-street, once a fortnight, in the evening, until the sickness and death of the wife of the occupant of the house occurred to interrupt it for awhile. This woman, who was converted in Ireland, died in the peace and hope of the Gospel. During her sickness a neighbor opened his house for the service. The missionary has a similar service in Broome-street.

Another Irish missionary in this city, who gives chiefly his evenings and his Sabbaths to the work, and employs his days in his theological studies, reports that during the last month he has visited nearly one hundred Roman Catholic families in his district, by the greater part of which he was well received, but by some far otherwise. In some cases he could only say a few words, incidentally, as it were; in many places he was heard gladly as long as he chose to speak or read with them, and was then permitted to pray with them. Eight Testaments were *lent* by him during the month. His two prayer-meetings are well attended by Roman Catholics as well as Protestants. The Romish priest of the district has commenced visiting the families which have received the missionary, but hitherto has had but little success in turning them from the truth. This missionary speaks of the deplorable ignorance, and immorality, and opposition which he meets with in his field; says that often his life is threatened, and that sometimes nothing but his knowledge of the Irish language saves him from receiving a broken head! His labors appear to be much blessed.

### German Mission in New-York.

A German missionary, a pious and zealous young man, reports that he has visited, during the month, four hundred and thirty-two Roman Catholic families, conversed with many on the way of salvation, sold tracts, books, and copies of the German paper to the amount of nearly seven dollars; held a prayer-meeting on Wednesday and Sabbath evenings in parts of the city very destitute of preaching in the German language; and has, in addition to all, commenced a Sabbath-school, which promises to be very useful. His report is quite an interesting one.

### French Mission in New-York.

Our French missionary reports that his congregations on the Sabbath have been greatly affected this winter by the prevalence of unfavorable

weather. Many of his hearers live at a great distance from the Brick Church Chapel, (where he preaches,) being, in fact, dispersed throughout the city and the vicinity. In these circumstances he has given much of his time to visiting the poor and the sick, and has found many opportunities in this way of making known the Gospel. He reports instances of good impressions made by these visits. One Roman Catholic the last month has become interested in the subject of salvation. The missionary often holds meetings for the study of the Word of GOD, and these little Bible-classes are apparently attended by interested and inquiring persons.

### German Mission in Newark, New Jersey.

Our German missionary in Newark, New Jersey, reports that he visited seventy families the last month, distributed six Bibles and one hundred tracts among the Roman Catholics, and had many interesting conversations with individuals on the errors of Rome, some of which he relates, and has much confidence that his labors are not in vain in the LORD. He finds, as do all our German missionaries, that the German Roman Catholics are generally quite ready to hear any one who will speak to them on the subject of religion.

### Mission in Lowell, Massachusetts.

Our missionary in Lowell reports that from June 11th to February 17th he visited 344 Irish Roman Catholic families. "Most of these families," he states, "received me kindly, and many of them appeared to be convinced of the truths which I read to them from the Word of GOD." Four women give good evidence, in his judgment, of a change of heart, two of whom have joined an orthodox church, and the other two expect to do so soon.

### Mission in Providence, Rhode Island.

Our missionary in Providence is much encouraged in his work, and reports that during the last month "several individuals have become very much interested. Two have found peace and assurance in believing, with a penitent and obedient heart, in that dear SAVIOUR who gives rest to the weary and heavy-laden that come to Him. They are exhibiting the life of faith and love." The young man spoken of in his last report holds on his way well.

### Mission in Middle Vermont.

The Society's missionary in Middle Vermont reports several very striking instances of Canadian Romanists who have recently been brought

to the knowledge of the Gospel in his field, and relates some interesting conversations with Romanists, in which tact and sound, yet ready judgment, as well as a becoming zeal are exhibited.

### Mission in Northern Vermont.

Our two missionaries in Northern Vermont, who are laboring among the Canadian French that are dispersed in considerable numbers in that part of the State, are prosecuting their work with encouragement. One of them reports the hopeful conversion of seventeen persons during the last few months in Montgomery, Richford, Enosburgh, and other places where he has continued to labor. The other speaks of his being heard willingly by many individuals in his little meetings. Of open opposition there does not appear to be much, but some of the converts from Romanism (and almost all are from that quarter) experience severe trials from the conduct of their friends and relatives. Through God's grace they have been enabled to persevere.

### Mission in Northern New-York.

The missionary who preaches the gospel to the Canadian French in Northern New-York, makes Bangor and Champlain the centres of his labors. From each place he makes excursions and visits regularly to several villages in the vicinity. He appears to be encouraged in his work, and reports cases of awakened interest and inquiry among those who hear him. He finds it necessary to spend much time in "preaching from house to house."

### Irish Mission in Rochester, New-York.

We give the following extract from the report of our Irish Missionary at Rochester:

"It will be seen by the foregoing statement, that for the last month I have made 149 visits to Irish Roman Catholic families, the majority of whom received me with considerable kindness, notwithstanding the bitter opposition which the priests have endeavored to create against me. My meetings are beginning to be pretty well attended, and I have no doubt but they will be better attended for the future, when the weather becomes pleasant. My labors are likely to be crowned with success in some respects, but the great body of the Irish, as you are aware, are sunk in the most deplorable ignorance, and can be approached only by the greatest prudence. Those who have renounced Popery are making a rapid progress in the great truths of Scripture—the children attend our Sabbath School, and parents and all attend regularly upon Divine service. There are a few more hopeful cases of conversion for which I labor hard and pray, and I believe God will bless my endeavors.

"There is a great revival among the young people of our church and congregation, (1st Presb.) More than 50 of them have begun seriously to inquire 'what

they shall do to be saved." This has caused great joy amongst the whole congregation—pastor and all. I am happy to say that amongst the rest are three young converts who lately renounced Popery, a boy and two young girls, sisters of his, who seem to be under the divine influence of the Holy Spirit. In my visits from house to house, I meet with some very interesting cases of persons most anxious to listen to me, especially those who speak their own native tongue; and even who shed tears of sorrow and repentance at hearing the words of consolation and hope spoken by the meek and lowly JESUS. I need not say that there are many more who would poison me if peradventure they may escape without punishment for doing so. I only wish, however, that GOD may change their hearts and save their souls, by opening their blind eyes, so that they may behold the SAVIOUR in all the fullness of his redeeming mercy and love."

### Mission in the Valley of the Rio Grande, Texas.

We have received a most interesting communication from our missionary at Brownsville, (Texas,) in which he gives an account of his controversy with a Roman Catholic priest, and its effect upon the Mexican population, both in that place and in Matamoras, on the other side of the Rio Grande. We must reserve it for our next number, as we have not room in this for the whole, and we are unwilling to divide it.

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The preceding notices of our Home Field might, if necessary, have been greatly increased. Similar reports have been received from almost all our domestic laborers. Surely our friends and supporters have reason to be encouraged.

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## Foreign Field.

### Mission in St. Domingo.

The Rev. Mr. Waring was at Port-au-Prince when he wrote to us last, where he had been laboring for a while, in connection with the Baptist mission in that city, in which he takes much interest. He was about to visit the southern part of the island. He speaks encouragingly of the prospects of the Gospel in Hayti, urges the appointment of Bible-colporteurs, and recommends a young man whom he considers to be well qualified for the work. Mr. W. informs us that the Wesleyan missionaries in the island are doing well, as are also the others.

## St. Mark.

From our other missionary in St. Domingo, Mr. Niel, who labors at St. Marc, in the north-western part of the island, we have received a long and interesting communication, of which the following is a summary. It will be perused with interest.

The unaffected simplicity of the narrative needs no apology. Mr. Niel is, we believe, a man of devout piety and humble devotion to the work of saving souls:

"A few days after I reached Port-au-Prince I was told by several gentlemen there, 'You will find great difficulty in collecting people to hear you at St. Mark; but,' they added, 'you must not feel discouraged.' I did not. On our arrival at St. Mark, December 22d, 1849, we were welcomed by a young man from Port-au-Prince who happened to be there on business—a pious man. I made application to the minister of justice for permission to open a church. In the course of a week I received from him the papers authorizing me to do so, and recommending the authorities of St. Mark to take measures for my installation. Alas! that good man is no more; he has been put to death. A few days after I commenced religious services, and eighteen of the chief men of the place attended. I made them an address, with which they appeared to be pleased, but on the following Sunday there was not a person present at the meeting. During that week I called with my friend upon many families; at least one hundred individuals promised us to come to worship; not one came. That evening ten or twelve persons attended, and listened respectfully to the Scriptures, and to my exposition of them. But as soon as I began to pray, at the conclusion of the service, they all got up and went out. So it has continued to be to the present day; those who have not been converted will not listen to the voice of prayer! On the following Thursday Mr. Grant brought an entire family, consisting of six persons, to our service. Then came the people, curious to know what was going on. They crowded around the door and windows, but preserved good order. From that time this family, the Chapplets, seem to have understood salvation through faith and of free grace. Such was our beginning in the month of December, 1849.

"In 1850, a few months after, two young women named Eugene presented themselves, fully decided to embrace the Gospel. They have persevered, notwithstanding the most violent threats on the part of their mother. Mrs. T——, the godmother of one of them, offered to give her daughter a house if she would forsake 'those devils who do not pray to the Virgin Mary.' Then commenced bitter persecution against both of these families. Stones were thrown at them when returning home from evening service and at their dwellings. I asked them if they wanted me to inform the authorities? They answered me, they wished to endure persecution according to CHRIST'S example. Some time after this two persons more offered themselves for admission among the followers of the Gospel. They were a man and his wife, named Réobe; but the man, already attacked with consumption, did not long continue to attend worship. He went to Port-au-Prince, and there died the death of a Christian.

"In the month of November, 1850, two lads came to me one Sunday morning.

They were well dressed and bore a favorable appearance. 'We have a Bible at home,' they said to me; 'our uncle purchased it at Cuba a long time ago. We used to read a little in it, but with indifference. But hearing that you preach the Gospel we set to reading it carefully, our three uncles and ourselves, and we perceive that it is the truth.' We talked together a long time. In the course of a few days one of the uncles came to see me. 'It is now four months,' said he, 'since I began to read the Bible. I should have come before but the rheumatism prevented me from riding on horseback.' This excellent man spoke with me about the Bible with the manner of one who had studied it for ten years. He had not yet, however, fully understood salvation through faith as the gift of GOD. Within the same week his two brothers came to me; their sentiments were very much the same. But Augustine Laporte is the most devoted Christian in Hayti. The Sunday after his visit I asked him to lead in prayer. He did so with so much unction as to surprise me. O SAVIOUR! how mighty is thy Word in the hearts of sinners who receive it! I persuaded Laporte to read the Bible and pray daily with the five families at the village of ——. From that time worship has been regularly kept up every day at that place. The eldest brother is a good man, but of a disposition too speculative. He is a successful mechanic, and has under him a dozen apprentices, who are taught in the Gospel, and of whom three have already been converted. I visit them from time to time. Notwithstanding the distance (nine miles) three or four of them come regularly to public worship at St. Mark. Finally the five families at the village of —— have, I trust, become converted to the knowledge of the truth."

Mr. Niel then proceeds to give a list of the converts from the beginning of his mission. They number twenty-six. Two of these have died. Mr. Niel continues:

"The Word of life and salvation has been sown at St. Mark. It has taken root and will abide. Persecution the most violent cannot move those who have believed. We have passed through severe trials, but I myself have had the least of them to endure. Never has any one, not even a drunkard, uttered in my presence an unpleasant word against me.

"All who have believed at St. Mark are Haytians, without exception. They are mulattos of various shades. Six of them are nearly white."

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## The American Chapel at Rome.

The letters of the Rev. Mr. Hastings, our chaplain at Rome, are encouraging. The services of the chapel are regularly maintained twice every Sabbath in the residence of Mr. Cass, the American Ambassador, in *Piazza del Popolo*, and are well attended. A goodly number of English and Scotch Christians attend this winter—much greater than in previous winters. This is owing to the character of the preaching in the English chapel, (outside the walls,) where doctrines quite semi-Popish are openly proclaimed, to the great grief of all the true Protestants who are passing the winter in the

"Eternal City." Mr. Hastings relates some very interesting cases of good done to Italians as well as foreigners, especially through the reading of the Word of God. Never has our chapel at Rome appeared to be more important than at present. It is now the only place in that city where the Gospel can be heard by our countrymen. We feel very solicitous about its maintenance, especially in the present circumstances, when Rome is carrying on a deep plot to overthrow it, in which she cannot fail to find coöperation in our own country.

## Mission in Sweden.

The following letter from Mr. Rosenius, our excellent missionary in Stockholm, will be read with no ordinary interest. The cause of evangelical religion certainly wears an encouraging aspect in Sweden. Mr. Ahnfelt, the simple-hearted, pious minstrel, who is supported by our Society, through the liberality of a merchant of Brooklyn, is doing good service with his guitar, and at a very little expense.

It is delightful to learn that the large and pleasant Church which was built in Stockholm, through the exertions of the Rev. George Scott, and to whose erection many in this land contributed, is again opened for the preaching of the Gospel. It was shut up in the spring of 1842, when that faithful servant of Christ was compelled to fly from Sweden, and remained closed for almost ten years! We are happy to be assured that the Rev. Mr. Elmblad, the preacher, is an eloquent and devoted man. May it please the Saviour to make that house a real Beth-El to many souls!

The Rev. Dr. Baird, New-York:

My Dear and Rev. Sir—Three months are again passed since I wrote to you an account of the state of things among us. I have not much to say about myself, and my sphere of action, which continues the same without any particular alteration. I keep my religious meetings in families, publish my two newspapers, and have constant intercourse and conversation with anxious souls. I often hear from the country of cases where the Pietist has had a beneficial influence; cases that tend to humble my heart, feeling as I do my unworthiness of being an instrument to work good, but at other times would dangerously increase my vanity, if I were not under the chastisement of the word of God, and the experience of my daily errors. From my private intercourse with individual souls, I could recount many encouraging examples of the workings of God's Holy Spirit, but I have this time enough to tell about more prominent events and measures for the advancement of the kingdom of God, and must leave the rest.

In respect to the Capital, God has in these days called forth a new blessed witness. I do not remember if in my last letter I mentioned this circumstance. The

teacher of philosophy and theology at the Gymnasium of Stockholm, who has been for several years a zealous and serious preacher, to whom the description of Apollos, in Acts, 18: 24, 25, may almost literally be applied, "an eloquent man, and mighty in the Scriptures—who was instructed in the way of the LORD, and being fervent in spirit, he spake and taught diligently the things of the LORD, knowing only the baptism of John—whom, when Priscilla and Aquila had heard, they took him unto them, and expounded unto him the way of GOD more perfectly." Such has been the experience of this clergyman, and he has through the faithful leading of the HOLY SPIRIT, and the influence of evangelical friends, been taught, and understood, that the HOLY SPIRIT comes through the preaching of the faith in CHRIST and not through the works of the law. The LORD has put a new song into his mouth; the SPIRIT that moved the tongues of fire has been poured over him, so that now he baptizes not only to repentance, but with the HOLY SPIRIT and with fire. His new evangelical preaching awakens great attention and excitement. Constrained by the love of CHRIST, he has taken the bold step of opening the English Chapel which has been closed ten years, and now holds service there every Sunday. It has given us great cause for rejoicing, we who of old have loved that house of GOD, that we may now again assemble in the same place and at the same hour to hear the same word of GOD, formerly proclaimed by our dear friend Mr. Scott. Clothed with the garments and the dignity of a clergyman of the Established Church, Mr. Elmblad has hitherto for several Sundays, unmolested, preached the same word of GOD for which its heedless enemies once so irreverently closed the doors of this temple. The LORD has done it, wonderful as it seems to our eyes. Well may it call forth tears of joy to observe how the grace of GOD has prepared here so many occasions for sinners to hear the word of mercy. If I may be permitted to count myself as one of its proclaimers, then CHRIST has four witnesses here, whose voices may be heard through all the hours of the Sabbath. Last Sunday, for instance, I begun at half past eight in the morning, and finished at ten; Mr. Colliander preached from eleven to one o'clock, Mr. Tanuon from four to half past five o'clock, and Mr. Elmblad from six to half past seven. This is perhaps the most joyful occurrence during these last months. Equally joyful, though not so new, is the activity of Brother Ahnfelt, which seems constantly to be on the increase. The signs of the times seem to be very remarkable in our land. For instance, Brother Ahnfelt has been permitted to address great multitudes in one of the Churches of Shone, of which his own letter gives an account which I will impart to you. After his return from the journey mentioned in my last, in which he visited Smoland and Westergöthland, he went in September to Upland and Gestaihland, where he encouraged and strengthened brethren in many places, such as Wohla, Nora, Ochelbo, and Gefle. He went from thence to the south of Sweden, where he is now living. Concerning his journey to the north he writes thus: "During my residence in Wohla I got an invitation to a neighboring parish, Hudderuge, which gave me more room for my work in Upland. In the last mentioned parish I met with friendly clergymen, who gave the people confidence in me, so that our meetings already in the beginning were numerously attended, and even among those who came merely for curiosity's sake the reappeared some excitement and hunger after the word of GOD, which seemed to them quite a new voice from their HEAVENLY FATHER. Many requested me to come back to them, several who had before openly withstood the word of GOD now gave witness to its truth.

In the mean time 'the strong man armed who keepeth his palace' became uneasy, so that he awakened a storm. Some unruly youths disturbed our meeting with cries, hurrahing, and tapping on the windows, but the LORD was with us, and was stronger than he who was with them. In the parish of Nora it was gladdening to hear that in a large village, Ruchaoby, since my last visit the progress of sin has been checked in regard to its outward demonstrations, so that card-playing, drinking, and dancing had almost ceased among the young people. Several persons of different ages had been deeply impressed with the truth, and awakened to serious anxiety. Some seemed to have come to a life in CHRIST. In the town of Gefle, the Governor, at the instigation of the public accuser, who is an enemy of true godliness, called me to the Chancery, and gave me what is called 'a warning' not to keep religious meetings in the province. Notwithstanding this warning (which I could not obey, remembering the words of Peter, in Acts, 4: 19, 20.) I not only continued, but found myself induced to complain of this extra-judicial step taken by the Governor, to the end that government might, if possible, prevent the recurrence of such arbitrary proceedings."

Concerning his journey to the south of Sweden, he writes, "I staid a week in the town of Westervik, I found there a little circle of believing souls, others who were laboring and anxious, who with great readiness, and, as it appeared, with blessed effects, received the evangelical word. Among these anxious inquirers was my hostess, whose eyes the LORD opened so that she understood the truth which made her free. Happy and consoled by the word which proclaimed the remission of her sins, she is now a dear sister in CHRIST. Towards the end of October I arrived in Carlshamn, where I have my head quarters during my stay in the south of Sweden, and where a small knot of believers is assembled, to whom I stand in a nearer relationship, having been a few years ago the means of bringing the good news of the Gospel to them. Since that time it has always been their earnest request that I would come and live among them at least for some time. I have therefore taken my station among them for the winter. During the three weeks I stayed here before proceeding more to the south, we had meetings daily, and GOD was present and gladdened and warmed our hearts with His love. The 12th of November I went to Christianstad, where I was also received by a little band of friends. There I had also, in the autumn of 1849, proclaimed the Gospel, when two of the younger clergymen, who had been the teachers of these souls, bound under the law, understood the secret of the Gospel, and got new life and a new song in their mouths. It has been gladdening to know that this little flock and both the teachers have not only stood fast but grown in strength. It would take too much time to describe the joy we have had together. In that town too we have an uncommonly large room for our meetings, so that not only our circle of friends, but many others have joined us. I have also made short visits to the surrounding parishes, among which I especially would name Winslof, where the pastor and his assistant are both of that free, liberal, Christian spirit, that they have opened for me the Church itself for lectures and sacred song. This happened the first time on Wednesday the 26th November, when a great number of people of all classes, and variously educated, from the town and country were assembled, who with silence and fixed attention listened to the stranger. Among the six clergymen present, H. and C. certainly lent me a suspicious ear, but seemly deeply impressed both by what was spoken and what was sung. With W. and B. it was very pleasant to associate. They seem both to live in the faith, and

have a friendly, brotherly manner, very different from the haughtiness which is sometimes conspicuous among clergymen of the established church. W. ended the meeting with a fervent prayer, after which the curate B. warmly exhorted those present to keep at heart all that had been said, and told them that I would address them next Sunday also. This took place, and the crowd was even greater than on the preceding Wednesday. Upwards of two thousand persons were present, the greatest number I have ever addressed. The LORD was near us, and gave me grace to proclaim His word both to awakening and consolation, His name be praised! W. preached on the glorious text of the day, "The entrance of CHRIST into Jerusalem," which he expounded in a truly evangelical manner. After that followed a warm missionary speech by B. with a collection which amounted to 50 Rix dollars Banco (little less than $20.) After this came my lecture and song, so that with only a short interval of repose between each, we had been together in church nearly seven hours. It was truly a remarkable day, which I hope will long be remembered, and bear fruit in many minds. B. ended my lecture with warm prayer and praise, very touching to the hearers. It was decided that I shall hold a lecture in the same church on Sunday the 14th. I have also, during the last week, had several meetings in the school-house, so that here the word has been richly sown. May the LORD himself give growth! So far the words of Ahnfelt.

You see how the LORD works among us. For the cause of freedom, in matters of religion and conscience, movements begin to be more and more serious. A newspaper is published in the south of Sweden of which the first number is just come out, the tendency of which is to work on the public mind to this purpose. It is published by two zealous clergymen.

Here, in the Capital, a society for this end has begun to organize itself. Every thing seems to show that there is a livelier circulation in our old stagnant State Church, and then the SPIRIT OF GOD, which hovers over all these yet shapeless elements, will bring them tothe form which is most pleasing in His sight.

I must finish for this time. Pray to the LORD for us. May HE make the coming year one rich in mercy, and grace to all HIS people here with us, as also in your country.

Your's sincerely, C. C. ROSENIUS.

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## Work in France and Belgium.

We have received much news from France and Belgium, but at too late an hour for this number. Our readers will be pleased to learn that our brethren in the former are prosecuting with vigor the work of making known the Gospel, and that *hitherto* the government of Louis Napoleon has not interfered to prevent it. It is our duty to work whilst the "day" of opportunity lasts.

# Notices of Books.

Lectures on the Evidences of Christianity, delivered at the University of Virginia. Published by Robert Carter & Brothers, New-York.

This is a fine large volume of more than 600 pages, and contains fifteen able discourses all bearing directly or indirectly on the great subject of the Evidences of Christianity, These sermons were preached by the Rev. Drs. Plumer, Ruffner, McGill, Sampson, J. W. Alexander, R. J. Breckenridge, Smith, Green, Rice, and the Rev. Messrs. Van Zandt, Hoge, Moore, Miller, and Robinson, all belonging to the Presbyterian (old school) Church, all of them men of talents, and several of them men of wide-spread reputation. Each preacher occupied his own proper portion of the great field of truth which they undertook to cultivate. The various subjects are well treated. *Man Responsible for his Belief; The Necessity of a Revelation; Miracles, considered as an Evidence of Christianity; Prophecy; Character of Jesus Christ; Success of Christianity*, and other kindred topics are handled with much ability. We can cordially recommend this volume as one of singular excellence. The portraits of twelve of the authors are given, for the great gratification of their friends.

Professor Stuart on the Proverbs.

Mr. Dodd has just published a work of the late Professor Stuart. It is a critical examination and exposition of the Book of Proverbs; the last work that this great man wrote.

Putnam's Semi-Monthly Library for Travellers or the Fireside. Nos. I. and II. New-York: G. P. Putnam.

The first volume of this series, gotten up in a tasteful and convenient shape, contains the capital papers on "Home and Social Philosophy," first published in Dickens' Household Words. So much genial humor and practical information are rarely blended. The second volume, containing Hood's "Whimsicalities," is more trivial and perhaps less unexceptionable.

The new series of cheap publications, issued by Mr. Putnam, promises to afford, at a very moderate price, much valuable and instructive reading. The editions, in respect to paper and type, are excellent, and when bound deserve a place in the library as well as the travelling-case.

The third number of the series, "Walks and Talks of an American Farmer in England," gives us a familiar account of a tour in the agricultural districts of that country, with impressions of manners and habits made upon a man of plain sense and more than ordinary discernment. The Appendix contains, without preface or explanation, a very curious conversation on the subject of a Divine Revelation. It indicates a quick and original intellect.

The first volume of a new Memoir of Robert Burns has been re-published by Messrs. Harper. It is edited by Robert Chambers, and will be completed in four volumes. The work is bibliographical as well as biographical, and this is its chief claim upon notice. The incidents associated with Burns' various poetic compositions, together with the poems themselves, are wrought into the narrative of his humble and otherwise unattractive life, giving it much romantic interest. Mr. Chambers, who is one of the celebrated brothers of that name, confines his labors to connecting the detached fragments of biography, gathered from original letters, memoranda, and verses. We shall doubtless have, in the completed work, the most authentic account of this great but unhappy Scottish poet.

## Movements of Rome.

In our own Country Rome has taken two steps the last month. One has been the bringing forward of a bill in the Legislature of New-York, to vest in Archbishop Hughes and the other Roman Catholic Bishops of the State of New-York, and their successors, all the rights and titles of the property which may belong to the Roman Catholic Church in their Dioceses. Should this bill become a law it will give the Archbishop the control of every Roman Catholic Church-edifice, and all other property, which may belong to any Roman Catholic congregation in the entire State. Such a monstrous grasping after power we hope will never be sustained by any legislature in this land. It would enable him not only to oppress the churches and congregations of his own flock, but to wield a power dangerous to our political institutions, and foreign to our republican ideas and feelings. We are happy to be able to state that the proposition meets with great opposition from even Roman Catholics,—Buffalo taking the lead. It is high time that Protestants should wake up to a strenuous opposition to the proposed measure.

On Monday night, March 8th. Archbishop Hughes pronounced an Oration in Metropolitan Hall, in this City, in which he gave what he called a "Catholic Chapter" from our history as a nation. His chief object was to expose the falsehood of the assumption that this country is a Protestant country! Vain work this. If it be not Protestant, what is it? It was almost all settled originally by Protestant colonies. The Protestant Religion was almost the only religion of the land for 150 years. The laws are, in their spirit, Protestant, as are the customs of the people. To be sure, this country has been opened, and by Protestants, to immigrants of every faith, and from almost every land. Nearly every vestige of laws unfavorable to *Romanists*, and *Jews*, and *unbelievers*, has disappeared from the Statute-books of every State in our glorious Union. And *Protestantism*, and the liberal influence which Protestantism has created among us, has made this country a desirable home for Romanists, come from what quarter soever of the world they may. When and where, we would ask, has Romanism done any thing like this for Protestants or, indeed, for any other religionists? *When* and *where*, we repeat the question, has Rome made a country like this?

In the meanwhile, Romanism is rapidly gaining ground among us, as we learn from a speech which Archbishop Hughes recently made in this city. Ten or eleven new Churches are needed, he says, to accommodate the increase of the Roman Catholic population of New-York and its environs, which he estimates at 200,000! The Archbishop deals in large statistics we know, but this statement, if it be any thing like true, is a sufficient warrant to call

for vastly increased exertions on the part of our Protestant Churches. Alas, they have been sleeping too long over this great subject—the spiritual wants of our rapidly increasing population of a papal character.

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Liberal and Acceptable Aid.—The Presbyterian Church in Mercer-street, in this city, under the pastoral care of the Rev. Mr. Prentiss, made a collection of nearly $1500 after a sermon delivered by the pastor, in behalf of our Society, on the last Sabbath of February. This eloquent and most able exposition of the objects and enforcement of the claims of the Society we hope will be preached in other churches. What is to be done for the two or three millions of Roman Catholics among us? And still they come, they come.

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## View of Public Affairs.

In our own country, the current of events has run smoothly during another month. Congress has accomplished but little business. The friends of the different candidates for the Presidency have been busy in bringing their respective favorites before the public, by way of preparing for the several Conventions which the great parties propose to hold in May or June, to nominate them for this highest post in our country. Many of the State Legislatures are engaged in the usual routine of business, in which nothing worthy of note has occurred, excepting the failure to adopt what is called the "Maine Liquor Law" in several of the States, and the abolishment of Capital Punishment in one—Rhode Island.

Kossuth has now spent a month and more in the "Great West," and has made many friends to his cause.

The Whig Ministry in England, after having been in office for several years, has broken up, and a Tory one has taken its place. This has been a very sudden and unexpected movement. Time will show how the new ministry, composed of very heterogeneous materials, will work.

A great deal has been said in England about the danger of *invasion* from France, and preparations are making to put the coasts in a proper state of defence. We have no belief that Louis Napoleon will be so foolish as to attempt such an impracticable measure. He will be much more likely to make a movement in the direction of Belgium, or Savoy. He has been busy the last month in setting up his government, giving a constitution, organizing a Senate, a Legislative body, making laws for the Press, and other such matters.

The intelligence, of a reliable nature, from other parts of Europe, is of no special importance. There is *uneasiness* everywhere.

TOUCHING INCIDENT.—Shortly after Mrs. Judson left Calcutta, on her return home, she found herself almost overcome by a sense of her loneliness and the recollections of those painful trials through which she had passed. On one occasion, "while in her cabin weeping, a soft little hand touched her arm, and a very sweet voice said, 'Mamma, though I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.' 'Is that true, mamma?' The bearer of this timely and precious word of hope was her little son, a boy of six years, who had crept into the cabin unobserved."

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th MARCH, 1852.

MAINE.

Portland, High-st. Ch., A Lady, by Rev. J. W. Chickering, . . . . . $20 00

NEW HAMPSHIRE.

Temple, Dea. N. Colburn, $2; Nathaniel Wheeler, Anl. $3, . . . . . 5 00
Francestown, Cong. Ch. and Soc., . . . 34 00
New Boston, Presb. Ch. and Soc., . . . . 14 00
Manchester. 1st Cong. Ch. Teachers of Sabbath School, to make Dea. Holbrook Chandler L. M., . . . . . 30 00

MASSACHUSETTS.

Sippican, Cong. Soc., towards making Mrs. Selina Cobb L. M., . . . . . 12 00
Squabetty, Mrs. Levi Andrews, by her needle, . . . . . 1 00
Northfield, Emily Swan, . . . . . 2 00
Bridgewater, Trin. Cong. Soc., . . . . . 12 24
Milton, Saml. Holmes, . . . . . 1 00
Reading, Bethesda Ch. and Soc., to make Dea. Jabez D. Parker a L. M., . . . 34 50
Westfield, Cong. Ch. and Soc., (of which $6.15 from Westfield Academy,) to make Rev. Emerson Davis, D. D. and William Coldthwaite L. Ms., . . 56 15
Greenfield, 1st Cong. Ch. and Soc., . . . 18 48
Medway, Village Ch., public collection, $24.13; J. C. Hurd, to make Ellen Maria Hurd a L. M., $30, . . . . 54 13
Second Cong. Ch., to make Dea. Ira Wight, of West Medway L M., . . 27 82
Medford, Mystic Ch., to make Elisha Hayden and Thatcher Magoun L. Ms., . 62 89
Hanson, Cong. Ch. and Soc., in part to make Rev. S. L. Rockwood L. M., . 3 09
Berkley, A Balance, . . . . . 1 50
Norton, A Balance, . . . . . 50
Fairhaven, 1st Cong. Ch. to make Dea. James Freeman L. M., . . . . . 30 00
Franklin. A Few Friends, . . . . . 16 00
Plymouth, Dea. J. Robbins, . . . . . 5 00
Fall River, 1st Cong. Ch., $14.64; Central Ch., to make Dea. Benjamin Earl and Dea. Joseph A. Crane L. Ms. $80, . 94 64
Falmouth, Rev. H. B. Hooker's Soc., . . 22 00
Hadley, 1st Parish Genl. Benevt. Soc., . . 25 00
Amherst, Graduating Class of 1851, to constitute Pres. Edward Hitchcock L. M., 30 00
Southfield, A Friend, . . . . . 2 00

CONNECTICUT.

Berlin, Cong. Ch., (Rev. W. W. Woodworth,) . . . . . 10 00
New London, Second Cong. Ch. and Soc., (Rev. T. Edwards, D. D.,) in part; C. Butler, Chas. D. Boss, Robert Coit, each $10; H. P. Havens, $25; B. Brownson, $5; T. W. Williams, constituting Rev. Jabez S. Swan L. M., $30; others, $4, . . . . . 92 00
New Haven, Additional, College st. Ch., John Fitch, $3; Court st. Ch. William Lester, $5, . . . . . 8 00
Hartford, Centre Ch. Additional, Rev. Dr. Hawes, T. Wadsworth, cash, each, $5; R. G. Talcott, $3; A. Smith, $10; R. C. Smith, $10; others, $4; Young Ladies Addl., $6.50, . . . . 48 50
Southbury, Rev. George P. Prudden, $10, and Miss Nancy P. Mitchell, of South Britain, $20, to make Miss Mitchell L. M., . . . . . 30 00
Brooklyn, Dea. Edwin Newbury, . . . . 10 00
Cheshire, Cong. Ch., per Mr. Doolittle, . . 13 46
Hartford, North Baptist Ch. and Soc., (Rev. Dr. Turnbull,) Edward Bolles, $10; J. S. Curtis, Jas. L. Howard, J. W. Dimmock, H. Shulz, G F. Davis, J. S. French, J. B. Gilbert, each $3—$31; Others, (constituting their pastor, Rev. R. Turnbull, D. D., L M.,) $32, . . . . . 63 00
South Bap. Ch. and Soc., (Rev. J. N. Murdock,) A. F. Day, $5; A. Day, $5; Wm. H. Richuson, $3; Others, $23.31, to constitute Rev. J. N. Murdock L M., . . . . . 36 31
New London, First Cong. Ch. and Soc., (Rev. R. McEwen,) of which, from from Miss Goddard, $10, . . . . . 55 00
New Haven, Rev. Mason Grosvenor, Anl., $3; Ladies Durand Soc. of N. H., in part to const. Mrs. Catharine W. Garman L M., $10, . . . . . 13 00
Norwich, Second Cong. Ch. and Soc., Rev. Dr. Bond,) in part; S. C. Morgan, A. H. Hubbard, Charles Lee, each $5; Jos. Otis, $10; Charles Johnson, Stephen Coit, each $3; Ebenezer Learned, $4; constituting R. Hubbard L. M., $30; Others, $12.75; Dr. William Hooker, $3; B. W. Tompkins, $5; William A. Buckingham, $10; C. B. Rogers, constituting J. P. Gulliver L. M., $30; Others, $16, . . . . . 141 75

RHODE ISLAND.

Slatersville, Anson Holman, . . . . . 1 00
Globe Village. Church, Public Collection, $20; William C. Chapin, to make himself L. Director, $100, . . . . 120 00

NEW-YORK.

City, Samuel Dunshee, . . . . . 5 00
Windsor, First Presb. Church, . . . . 1 00
Albany, Ladies Association at Albany, (per Miss Annasley,) for the French Mission, $60: Anonymous, $3, . . . . 63 00
Enfield, Rufus Tallmadge, Esq., . . . . 2 00

Yonkers, Ladies Refd. Dutch Church, to make Rev. Mr. Seward L. M. . . . 30 00
Brooklyn, Rev. Dr. Dwight, by himself, . 10 00
City, G. S. Woodhull, . . . . . 5 00
Poughkeepsie, First Refd. Dutch Church, $27.40; Thos. S. Wickes, $8, . . . 35 40
City, Collection in Mercer st. Church, . 1,436 69
Bloomingsburg, Rev. Saml. W. Mills L. M. . 30 00
Clarkson, S. C. Austin, in full to make Jas. Austin L. M. . . . . 15 00
Florida, P. Ch., to make Rev. G. Pierson L. M. 41 75
M. E. Church, . . . . . 3 88
Aurora, Charles Campbell, . . . . . 3 00

NEW JERSEY.

Springfield, Presb. Ch., in full of Rev. W. E. Lock's L. M., . . . . . 9 00
Orange, First Presb. Ch., $37.66; Second Presb. Ch., $32.80; Rev. Dr. Fisher, $1, . . . . . 71 46
Wantage, Second Presb. Ch., (Rev. Peter Kanouse,) . . . . . 30 00
Newark, G. E. Church, Monthly Concert, . 3 85
Trenton, First Presb. Ch., . . . . . 20 37
Princeton, First Presb. Ch., Mrs. Carnahan, $10; Collection, $22, . . . . 32 00
Lawrenceville, Richard M. Green, in full of L. M., . . . . . 10 00

GEORGIA.

Savannah, William Duncan, $40; Robert Hutchinson, $25; J. Stoddard, $30; J. W. Anderson, $40; Others, $92, 227 00
Columbia, Ladies Soc., $10; A. G. Redd, $5; Others, $17, . . . . . 32 00

ALABAMA.

Montgomery, Presb. Ch., (Rev. Mr. Findley pastor,) $32.50; Rev. Mr. Lipscomb, $1, . . . . . 33 50
Valley Creek, Church, Rev. Ira Sturdevant pastor, for Colporteur, . . . . . 19 50

MISSISSIPPI.

Natches, Mr. Pollock and Others, . . . . 55 00
Pine Ridge, Ch., Rev. B. H. Williams pastor, . . . . . 15 00
Natches, Mr. Fuller, $40; Mrs. Ogden, $45; Mrs. Conner, $20; Thomas Henderson, $100; Others, $39; Carmel Ch., Rev. Mr. Purviance pastor, $15, . . 259 00
Vicksburg, Welsley Vicks and Others, . 10 50
Oakland College, H. B. Underhill, . . . 5 00
Rodney. Rev. Mr. Wurts, . . . . . 1 00
Port Gibson, Mrs. Spencer and Others, . 42 50

ILLINOIS.

Morris, E. S. Williams, . . . . . 1 00
Chicago, First Presb. Ch., to make Joseph Johnson L. M., . . . . . 30 00

INDIANA.

Indianapolis, Presb. Ch. and Soc., (Rev. C. E. Burt,) . . . . . 37 18
Columbus, Presb. Ch. and Soc., in part to make Rev. James Brownlee L. M., . 8 75

OHIO.

Richfield, Cong. Ch. and Soc., per James W. Weld, . . . . . 9 00
Windham, Rev. Luther Humphrey, . . 5 00
Rome, Presb. Ch., in part. $3.02; Rev. A. Saunders, $1, . . . . . 4 02
Morgan, Cong. Ch., Rev. Mr. Cochran, . . 6 00
Saybrook, Bal. Collection, . . . . . 1 25
Kirkland, Cong. Ch., in part, $3.67; A. C. Russell, which constitutes himself L. M., $30, . . . . . 33 67
Freedom, Cong Ch., Rev. F. L. Fuller, . 11 00
Wayne, Presb. Ch., in part, . . . . . 9 67
Oberlin, Cong. Ch., . . . . . 17 87
Dayton, Epis. Lutheran Ch. and Soc., with previous donation, makes Rev. P. Rizer L. M., . . . . . 25 00
First Presb. Ch. and Soc., Rev. P. D. Gurley, . . . . . 58 41
Walnut Hills, Miss Maria Overaker, $5; H. Clay Freeman, $1, . . . . . 6 00

SOUTH AMERICA.

Buenos Ayres, A. Lines Van Blarcom, . . 20 00

ANSON G. PHELPS, Jun.

*Treasr. of Amer. & For. Christian Union.*

New-York, March 10, 1852.

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Vol. 3. No. 5.

MAY, 1852.

# THE AMERICAN & FOREIGN CHRISTIAN UNION.

THE LOVE OF CHRIST CONSTRAINETH US.

NEW-YORK:
PUBLISHED BY THE
American and Foreign Christian Union,
AT 17 BEEKMAN-STREET,
NEAR THE PARK.

THIS PUBLICATION IS SUBJECT TO NEWSPAPER POSTAGE.

D Fanshaw, Printer, 35 Ann, corner of Nassau-street.

## TO OUR PATRONS.

The Post Office Law now allows us to put our bills into the Magazine free of postage, which for several years past has not been the case; and consequently quite a number of our subscribers have fallen in arrears. We have not felt at liberty to strike the name of any from our books without orders, and we hope that all will be kindly disposed when our bills reach them. It is *possible* that a bill may reach some to whom it may *seem* to be unreasonable. We shall be happy, however, to correct all errors when represented to us.

☞ The Magazine is published, *not as a source of pecuniary profit* to the Board, but to diffuse information on topics of VITAL IMPORTANCE TO THE INTEREST OF OUR LAND AND TO EVANGELICAL RELIGION. *Whoever, therefore, receives, reads, and circulates it, contributes to the promotion of the cause of truth and godliness, in distinction from error and false religion.* It is furnished at a price *barely sufficient to cover costs*, hence the necessity of asking our friends to remit to us promptly the amounts which may be due for it.

## POSTMASTERS.

*The attention of Postmasters is respectfully called to the following decision of the Postmaster-General:—*

**Post Office Department, Appointment Office, May 4th, 1850.**

SIR:—According to a recent decision of the Postmaster-General, "The American and Foreign Christian Union" must be rated with newspaper postage. Very respectfully, &c.

FITZ HENRY WARREN,
Second Assistant Postmaster-General.

Rev. ROBERT BAIRD, D. D. New-York.

☞ By the recent amendments to the Post Office law, the *rates* (to be paid quarterly in advance) on a newspaper published monthly, are as follows:-

| | | | |
|---|---|---|---|
| 50 miles or under, | 1¼ cents per quarter, | or 5 cents a year. | |
| 50 to 300 miles, | 2½ " | " 10 " | " |
| 300 to 1000 miles, | 3¾ " | " 15 " | " |
| 1000 to 2000 miles, | 5 " | " 20 " | " |
| 2000 to 4000 miles, | 6¼ " | " 25 " | " |
| 4000 miles and upwards, | 7½ " | " 30 " | " |

☞ Postmasters will greatly oblige us by giving early notice of stoppages, or refusals to receive our Magazine, as we continue to send them until we receive such notice. In case the Magazine is returned, instead of a written notice, it must be franked.

## NOTICE TO AGENTS AND DONORS.

The issue of our Magazine is so large that it must go to press on the 10th of the month. If donations do not reach us by that date, the publication must be postponed until the next month.

## LIFE DIRECTORS AND LIFE MEMBERS.

☞ ONE HUNDRED DOLLARS constitute a Director, and THIRTY DOLLARS a Member for Life; the "American and Foreign Christian Union" is sent free to Life Directors and Life Members.

## FORM OF A BEQUEST

I bequeath to my Executors the sum of Dollars in trust, to pay over the same in days after my decease, to the person who, when the same is payable, shall act as Treasurer of the Society called THE AMERICAN AND FOREIGN CHRISTIAN UNION," formed in the city of New-York in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its directions, in the field.

THE

AMERICAN AND FOREIGN

# CHRISTIAN UNION.

VOL. III. MAY, 1852. No. V.

## Ireland and America, etc.

Such is the title which our friend and missionary, the Rev. Alexander King, of Dublin, gives to two very characteristic Letters which he addressed to Father Mathew, (upon his return from his American tour,) and to Dr. Cullen, the Roman Catholic Primate of Ireland. We commend them to our readers, without further preface. They are worthy of the serious consideration of Romanists, on both sides of the Atlantic, and quite appropriate for the place which we assign them in the present number of our Magazine.

*To the Very Rev. Theobald Mathew.*

MY DEAR SIR—"Welcome home" has by this time become a familiar sound to your ear, sending the grateful voice of Poor Old Ireland once more to your generous and rejoicing heart.

May Ireland's welcome and Ireland's wants be graciously expounded to your mind by the good Providence of God, and may your remaining days of labor for Ireland's welfare be your happiest and your best!

You have had a glorious opportunity of prosecuting your great work of philanthropy in America; you have had a large experience of the intelligent sympathy of the noble-hearted people of the "Great Republic;" and you have returned to your native land to enter, I trust, upon a high career of usefulness, encouraged by your great success, and convinced that recent mercies make you still more a debtor to humanity and to God.

Permit me, my dear Sir, to congratulate you on your American friendships and experiences, and to bid you heartily "GOD speed" in your efforts to make them productive of lasting blessings to Ireland.

Our former friendship, and my own impressions of America, have made me feel a deep interest in your mission. Long may you live, and successfully may you labor, to propagate among our countrymen at home those principles by whose influence America has obtained its "unexampled prosperity," and been honored of GOD to become "an asylum to the persecuted, and a home to the oppressed!"

The triumphs of Christian philanthropy in the United States bring the highest honor to the human mind and to the Gospel of our salvation. The sacred regard for

"Institutions" are the bold embodiments of the execrated system of civil and religious liberty, aptly designated by the late Pope as "The most pestilent heresy of modern times!"

Here then, Right Rev. Sir, is work for you to do which must be done with all decision and despatch.

Father Mathew's influence in Ireland is immense—probably much greater than your own. His is the influence not of foreign authority, but of well-known native moral worth. His words will have a contagious impressiveness on Irish hearts. His praises of American Institutions will prove a tower of strength for the supporters of mixed education, and the friends of popular liberty.

You must of necessity interpose.

It may be difficult to say what can be done—but something must be done—for if you do not interfere, people will say you dare not, or do not know how. It will not do privately to tell Mr. Mathew to unsay or be silent; for his testimony has been given, and he will not belie his deep convictions. An Italian anathema against the seat of the evil will not avail, for Yankees laugh at Ecclesiastical thunder, and American "Institutions" do not provide to die of clerical curses.

It would seem that your only course is publicly to call Father Mathew to order, and convince him and Ireland that he is wrong!

I merely suggest this. You will best know what may best serve the cause of Ultramontanism.

One thing is certain,—common people will think that if the Italian system, which you represent, is beneficent and from God, the American system, which Father Mathew applauds, must be a dangerous and diabolical delusion. If the Irish people reason thus, what will be the result?

I submit these considerations with all due respect, and am, Right Rev. Sir, your faithful servant in this behalf,

ALEXANDER KING,
Independent Minister.

---

*Father Mathew, and Archbishop Cullen; which is right?*

In one sense, both are right! Each approves that which is calculated to promote the great object which he has in view.

As a generous and warm-hearted philanthropist, Mr. Mathew is right, in eulogising the Protestant Institutions of the United States; because they honor God, and promote the happiness of man.

As a Papal legate, and a missionary of Clerical despotism, Dr. Cullen is right, in opposing general education, and maintaining the exclusive claims of "the Church;" because that is the way to Italianize Ireland—to exalt the hierarchy—to debase the people—and to perpetuate the reign of ignorance and bigotry.

But in another and higher sense, *one of them must be wrong!*

If Dr. Cullen be right in endeavoring to establish the Italian system of sectarian exclusiveness, and clerical absolutism, in Ireland, Mr. Mathew must be wrong in applauding the popular Protestant Institutions of the United States.

*And if Mr. Mathew and the Americans be right, Dr. Cullen and the Pope must be wrong!*

Honest Reader, which is right?—Popular Education and Religious Liberty, or social degradation and Ecclesiastical tyranny?

Look at the United States, and the Papal States, and say which is right? "BY THEIR FRUITS YE SHALL KNOW THEM!"

---

## A Proposition for Colportage in France.

Editor of American and Foreign Christian Union.

The following document came into my hands a few days since, and as the proposition contained in it—wholly unexpected and unsolicited—is so eminently missionary in its spirit, and, withal, so eminently practical and so much needed "in the present distressed and forlorn condition of France," (to use the words of its author.) I send you a copy for the American and Foreign Christian Union—*te approbante*—in the hope and with the prayer, that its perusal by some, nay *many*, among the thousands of your readers, may stimulate them to a similar effort for France. Need I add that an evangelical ministry, with the uncorrupted Word of GOD, and a plain and faithful proclamation of its blessed truths, will do more for that country than all the diplomacy of foreign ambassadors? These are needed, much needed, in the present uncertain condition of things in France, and the more so, in proportion as they are men true to the great principles of civil and religious liberty. But the Bible and the living preacher are *indispensable* to France. And these are the *only* agencies that can solve the problem which that country has been endeavoring to work out ever since the Revolution of 1789, and from which, in her vain efforts to hew out for herself cisterns that can hold no water from the Fountain of Life, she seems to be as far removed now (so far as governmental agencies are concerned) as she was at the beginning of the present century.

But the proposition at the head of this article, here it is:

"Cincinnati, January 19, 1852.

"We, the undersigned, feeling a sense of gratitude to our ancient ally, France, and likewise looking upon her present awful moral and religious state, as a nation—feeling in duty bound to put forth a helping hand to do her good, and considering, in her present distressed and forlorn situation, that the building up of IMMANUEL'S KINGDOM in that country would be the greatest blessing that could be conferred upon it, and that, from actual experience, the colporteur system of preaching the Gospel by evangelists there, has been most eminently blessed: now, therefore, to evince the sincerity of our wishes, and to carry them into effect, do agree, for one year, to support the number of colporteurs annexed to our respective names,

(eighty dollars being the expense of each one's support,) and that the funds, and the whole arrangement of the business shall be entrusted in the hands and under the control of the AMERICAN AND FOREIGN CHRISTIAN UNION.

"N. S———, *One.*"

I send you the above, my dear Brother, on the warrant of its author, that I may "do with it as I may think best for promoting the cause it is designed to promote." And how better, I ask, can I use it, than to spread it before the thousands who are the monthly readers of the AMERICAN AND FOREIGN CHRISTIAN UNION? I propose and expect to secure a number of names—as many as the LORD will give me—to the original document; and may it not be that the same proposition should find at least *one* response in every large and wealthy congregation into which your most invaluable Journal is sent. Where are the men of large means and liberal hearts? "Men of Israel, help!"—help France, help all Papal lands now struggling to be free. O thou GOD of all grace, Thou who hast the hearts of all men in Thy hands, incline the hearts of Thy people and the heart of every true friend of man to know and do Thy will. S. D.

To Rev. ROBERT BAIRD, D. D.
Foreign Secretary of the American and Foreign Christian Union.

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## The Opposition of Rome Everywhere the Same.

We lay before our readers the following letter from our Spanish missionary, Mr. Ramon Monsalvatge, who labors at Brownsville (Texas) as a colporteur and school-master. It will give some idea of the opposition of the Romish priests in that part of our country to all attempts to make known the true Gospel. That opposition is the same in all parts of the world. Mr. Monsalvatge does well to go into the streets and preach CHRIST there, and there too, expose the errors of Rome and the infamous conduct of her ministers.

"By the last steamer I directed to you a letter wherein I enclosed a copy of the discourse which I remit to you in print, in the periodical *El Rio Bravo.* We have two periodicals at Brownsville that have both inserted my discourse in their columns, notwithstanding their rivalship. Another periodical, on the other side of the river, has copied it from them, and accompanied it with a note, begging the public to reflect upon it, and to countenance the proposed instruction of the youth as a means of preventing crimes, since there is no religious instruction given in the Spanish schools of the Mexican republic, except through the catechism of Padre Ripalda, thus neglecting the most essential of all books, the New Testament.

"I recollect to have said in my last that I hoped to see the number of my flock augmented in this month of February, but I now see the contrary. In January the curate visited the Mexican families and threatened that, if they should send their

children to my day-school or sabbath-school, he would not administer the sacraments to them, nor have them interred in case of death.

"In the first days of January I had an advertisement put up at the corners of the streets and inserted in the newspapers, inviting the Mexicans to attend my school on Sundays, from 3 to 4 P. M. in order to hear the Word of GOD, singing, and praying; and soliciting the heads of families to send their children at least at 1 to 3 o'clock to the Sunday-school, even if attending another school for secular instruction. My advertisement was read in the Catholic church, and the curate said that no Mexican ought to go to hear preaching in any other place than his church; that only the priests had the right to expound or preach the Gospel; that the divisions among the Protestants, and the innumerable sects in the United States, had arisen out of the liberty of every one to preach and interpret the Gospel, granted by the Roman Church only to the priests. The result of the threats and of the discourse of the French priest has been, that I am left in my school with only five children; and that moreover, I fear to lose them too in a short time, from motives of fear, and in consequence of the opening of a second Mexican school, recommended by the curate to all fathers of families, as the only one wherein the youth are instructed in a manner satisfactory to him.

"On the 25th I went out to visit several Mexicans, to learn the reason of their not having attended my service on the preceding Sunday as they formerly did. They told me what had occurred with regard to the curate. I encountered him immediately after, and said to him: Reverend Sir, until now I have contented myself with instructing the Mexican youth, according to the moral and historical principles of the Gospel, and avoided controversy as well in my visits for evangelization as in my preaching; because prayer and the love of GOD, expounded to men's souls, do more towards edifying than controversy, which may affect the heads of men, but seldom affects their hearts. I thought to continue this course, but the counsels and discourses of your Reverence oblige me to resort to controversy, however repugnant to my feeling. Since you have deterred the disciples and hearers from my dwelling, I shall gather them again in the great Market-hall on the 28th inst. at an hour convenient for both of us to meet there in public conference. I am quite sure we shall have there, both of us, more hearers to judge whether you or I teach sound doctrine. To this the curate replied, I shall not meet you at any public place for controversy; but, if you choose to come to my house, or wish me to come to yours, we can hold a private conference, as the public has no interest in knowing what we may converse on. So leaving him, I went to prepare a discourse with respect to the sermon of the curate, and invited the public to hear me preach the first Sunday in February, in my house. The appointed day and hour appeared, and finding myself alone with two Mexicans, I loaded them with books, and told them to follow me to the Market-place, where I thought to preach and to distribute the books. On arriving there I began to preach in a loud voice, and in one instant was surrounded by some hundred Mexicans, to whom, after they had heard me with sufficient attention, I gave the books, one to each. The editor of the *Bravo* took down my discourse in writing, and will have it in his columns next week. Next LORD'S day, the 8th of February, I intend to do the same, since I shall have more hearers in the streets than in the school-house.

"This morning I was called to the sick-bed of a Mexican woman, whom the

curate had renounced because she had lived with a man without having been married by the Church. I addressed some remarks to her and to the people who filled the house; the woman soon expired, and she will be interred this evening."

---

## Hungary.

We give a few paragraphs from Mr. Webster's speech at the Washington Kossuth festival, that contain some statistics in regard to Hungary which we may have occasion to refer to hereafter, and which we therefore wish to see in our periodical.

The following enumeration of the races that constitute the population of Hungary is taken from one of the latest and most authoritative publications of Austrian statistics, that of Haeufler:

### HUNGARY, INCLUDING CROATIA AND SLAVONIA.

| | | |
|---|---|---|
| Magyars, | | 4,281,500 |
| Slowacks, | 2,200,000 | |
| Russniaks, | 350,000 | |
| Servians, | 740,000 | |
| Croatians, | 660,000 | |
| Slavonians, (Styrians,) | 50,000 | |
| Bulgarians and others, | 12,800 | |
| Slavonians, total, | | 4,102,800 |
| Germans, | | 986,000 |
| Wallachians, | | 930,000 |
| Jews, | | 250,000 |
| Greeks and others, | | 62,500 |
| Total, | | 10,522,800 |

### TRANSYLVANIA.

| | |
|---|---|
| Magyars, | 260,170 |
| Szeklers, | 260,000 |
| Germans, | 250,000 |
| Wallachians, | 1,287,340 |
| Others, | 60,400 |
| Total, | 2,117,910 |

### MILITARY FRONTIERS.

| | | |
|---|---|---|
| Magyars, | | 54,000 |
| Croatians, | 692,960 | |
| Servians, | 203,000 | |
| Slavonians, total, | | 895,960 |
| Germans, | | 185,500 |
| Wallachians, | | 100,000 |
| Total, | | 1,235,460 |

### TOTALS FOR ALL HUNGARY.

| | |
|---|---|
| Magyars, | 4,605,670 |
| Slavonians, | 4,905,760 |
| Germans, | 1,421,500 |
| Wallachians, | 2,317,349 |
| Szeklers, | 250,000 |
| Jews and others, | 372,900 |
| Grand total, | 13,873,179 |

By a still more recent account, taken from the official statistics of Austria, it appears that Hungary, including Transylvania and Military Frontiers, has 112,000 square miles, with 14,500,000 inhabitants, and contains:

| | | | |
|---|---|---|---|
| Cities, | 75 | Greeks, | 4,000,000 |
| Towns, | 888 | Protestants, | 3,250,000 |
| Villages, | 16,000 | Jews, | 250,000 |
| Roman Catholics, | 9,000,000 | | |

Hungary is about the size of Great Britain, and comprehends nearly half the territory of Austria.

It is stated by another authority that the population of Hungary is nearly 14,000,000; that of England (in 1841) nearly 15,000,000; that of Prussia about 16,000,000.

Thus it is evident that, in point of power, so far as power depends upon population, Hungary possesses as much power as England proper, or even as the Kingdom of Prussia. Well, then, there is population enough; there are people enough. Who, then, are they? They are distinct from the nations that surround them. They are distinct from the Austrians on the West, and the Turks on the East; and I will say in the next place that they are an *enlightened* nation. They have their history; they have their traditions; they are attached to their own institutions—institutions which have existed for more than a thousand years.

---

## Our Great Wants.

An excellent female friend of our Society, residing in one of our cities, wrote to us lately to inform us of the death of her venerable and beloved father. We give a single paragraph from her letter relating to the GREAT WANTS of the Church in these days:

"Oh, may the Head of the Church smile upon your efforts, and may He send forth His light and His truth, until the dark and dangerous system of Romanism shall be erased from our earth, giving place to the pure and glorious Gospel of our LORD and SAVIOUR, JESUS CHRIST. I trust that this important work is gaining interest in the minds of the professing Christian world. But we want *more light, more zeal, more engagedness, more prayer, and more earnest effort.* Then GOD will 'build up the waste places of Zion,' and the dark places of the earth will be illuminated with the cheering beams of the Sun of Righteousness."

How true this is! Had we "more light, more zeal, more engagedness;" did we pray more, and make more earnest effort, how much more rapidly the kingdom of GOD would advance in this sinful world of ours!

## Romanism (Jesuitism) at the Lower Fox River, Wisconsin.

We are indebted to a friend for the following notice of Romanism in a part of Wisconsin. He tells us what he has seen.

"The early settlers in this part of the country were the celebrated French *voyageurs*, followed by the Jesuit Missionaries, who traversed these wildernesses, and encountered much hardship among the savages, but who abandoned these regions afterwards for nearly 100 years, leaving the half-breed descendants of the former to themselves. In consequence of this they grew up without instruction that could put them above their copper-colored relatives. With some remarkable exceptions the greatest number of them can, till this day, neither read nor write, and yet were great landholders until a late date, when a more intelligent race is gradually coming among them. At the commencement of this century, however, the missions of the Roman Catholics were renewed, and where Depere, (des pères,) now a town, derives its name from the so-called Jesuit Fathers. Little-shut has still its name as the Mission station. The pastor of this place, for nearly twenty years, has turned the tide of emigration from his native land (Holland) this way, and so it comes to pass that there exists a Roman Catholic population like that of North Brabant, where Green Bay has for twenty years been almost the only known city in the United States, to which people of the lower classes used to go. We can, from this account, judge of the state of intellect of these settlers, of whom within the last two years we have often seen one hundred to two hundred land at once in Green Bay, all speaking the Dutch language. Service, in the Roman Catholic Church there, is every Sunday performed in four languages—French, German, Dutch, and English—the last for the benefit of the Irish,—all of these together making at least two-thirds, if not more, of the entire population. They are superstitious, and kept in ignorance as much as possible, and all English books are described as seducing and false, and often burned along with the Bible.

"This was carried on on an extensive scale last July, when Green Bay was visited by an extraordinary 'Apostolical Jesuit Missionary,' charged with special power (as was stated) direct from the Pope. After having summoned the faithful every day, for almost three weeks, to appear as often as possible before him and make confession, a very awful oath of faithfulness '*to the motherly heart of the Virgin Mary*' was taken of them. Many ceremonies were witnessed, and the Church bell was constantly working, and a very large wooden cross was erected. Towards the end of these ceremonies, one day a grand procession took place, cannons were fired, and this large cross carried away and buried. Then it was taken up again, as if

raised from the dead, and planted on the plain before the church, decorated with many flowers, and wearing on the top a huge crown, like that of an emperor. This seemed to be the great work; and having found so much faithfulness among the people, this Apostle went so far that he not only gave full indulgence to all that confessed, but even full indulgence for the people at large for twelve months each, in which time they had to prepare for the blessed LORD whom he then announced as Himself about to come.

"In this way Rome always invents new schemes to fill the empty imagination of her followers, and always abounds in promises for whose fulfilment she is not answerable, and always binding the ignorant people with outward show.

"She will give them an external and visible cross, but not teach men to have the cross in the heart, and follow Christ, who died for us on it. She will even crown it with a monarch's crown in our free Republic, where we will have no other monarch than HIM who once wore a crown of thorns for us, to teach us not to have dominion over one another, not even in the Church." T.

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## Challenge to Dr. Cahill.

£1600 REWARD.

Dr. Cahill is at present in Manchester, and has there encountered, but not in discussion, a courageous champion of the Reformation, who has reduced him to a very humiliating position in the estimation of his Romanist auditory, by the publication of the following catalogue of rewards offered:—

£100 Reward will be given to any person who can produce the Roman Catholic Rule of Faith.

£100 To any person who can produce the traditions of the Church of Rome, and prove them to be genuine, authentic, and divine.

£100 To any person who can produce the Unanimous Consent of the Fathers in their interpretation of the Scriptures.

£100 To any Priest who can produce an infallible interpretation of the Holy Scriptures.

£100 To any person who can tell where the infallibility of the Church of Rome can be found.

£100 For the best method of discovering the True Church without the exercise of private judgment.

£100 For any command of Christ or his Apostles forbidding the people to read the Scriptures.

£100 For any command of Christ or his Apostles to worship the Wafer, or bow down to pictures and images.

£100 For any command of Christ or his Apostles to worship the Virgin Mary.

£100 For any command of Christ or his Apostles to worship Saints or Angels.

£100 For any command of Christ or his Apostles to take away the cup of the sacrament from the Laity in the Sacrament of the Lord's Supper.

£100 For any command of Christ or his Apostles forbidding the Clergy to marry.

£100 For any passage of Scripture requiring us to believe the doctrine of Purgatory.

£100 For any command of Christ or his Apostles to say prayers in a language not understood by the people.

£100 For any passage of Scripture anthorizing the Church of Rome to grant indulgences for sin.

£100 For the production of any article of Divine Faith necessary to Salvation which cannot be read in or proved by the Bible.

Mr. Atkinson challenges Dr. Cahill or any other Roman Catholic Priest or layman in Manchester, to public discussion on the above subjects.

English Paper.

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## Purgatory—Celibacy—Nunneries and Auricular Confession.

The celebrated Father Gavazzi, an Italian Priest of great eloquence and most liberal principles, is now, and has been for months, delivering lectures in the chief cities of Great Britain and Ireland. These lectures are full of interest, as coming from a man who still considers himself a member of the Roman Catholic Church, though he abhors and rejects the Papacy and its great errors. For his zeal in behalf of liberty, in the struggle at Rome of 1848–50, he has been compelled to quit his native land. His lectures are doing much to open the eyes of people in England to the true nature of the Papacy. We should be glad to see him here. His lectures would be heard with attention and profit in all our great cities. The following lecture he gave in Glasgow. We take it from the "Scottish Guardian."

"The Padre took up first the subject of Purgatory. He said it was the established belief of those who listened to the teaching of the Romish Church, that there is no soul which must not pass through the prison and fire of purgatory. This Papal dogma, he maintained, was absolutely without foundation in the Holy Scripture. The passages in Canonical Scripture which are cited in support of it, give it no countenance whatever. A passage in the Book of Maccabees is brought forward in its de-

fence, but the Jews, the custodiers of the oracles of GOD, rejected the Book of Maccabees as apocryphal—the Council of Nice rejected it—and St. Jerome, the translator of Scripture into the Latin Vulgate version, also declared it apocryphal. Not until the Council of Trent was the Book of Maccabees admitted into the canon of Scripture by the Church of Rome. The early Church believed that book to be apocryphal—he concluded that the dogma of purgatory founded upon that book was also apocryphal. He would recommend Roman Catholics, instead of studying the Catechism of the Council of Trent, to study the Bible—to obey the word of GOD instead of the bulls of the Popes. He asserted that the dogma of purgatory is injurious to CHRIST, the Redeemer and Justifier of souls. The Psalmist says that with the LORD there is 'plenteous redemption.' St. Paul speaks of 'being justified by the blood of CHRIST.' Is the arm of GOD then shortened, that it cannot save? Is CHRIST then impotent to redeem? It is a blasphemous injury against the REDEEMER to represent HIM who is revealed as a GOD of love—HIM who is 'the Lamb of GOD who taketh away the sins of the world.'—HIM who preached love—to represent HIM as the torturer of His people, the torturer of the very souls HE died to save! Oh it is the Popes who would convert CHRIST into a fabricator of torments, who would represent HIM as a GOD of the Druids, to be appeased by the agonies of HIS people. St. Paul says, 'If GOD be for us, who can be against us?' Then if CHRIST be for us, the fires of purgatory, and the Popes who would consign us to them, will not be able to prevail. The dogma of purgatory, again, is not admitted by the Church universal—*semper et ubique.* The fathers of the Church do not agree about it. The Greek Church has always rejected it. It was first heard at the Florentine Council. It is a Papal dogma, and of human invention. It was invented not without a wherefore. It was fabricated for the purpose principally of intimidating consciences, of burdening them with works of supererogation, and of giving them over entirely to ecclesiastical influence. During many ages of the Church it was asked—Where are, in Christianity, the heroic virtues which were displayed in the times of ancient Greece and Rome? Gavazzi would reply, that the early ages of the Church exhibited these virtues a thousand times more nobly than ever was known in the history of Paganism. In those days Christianity was obeying the SPIRIT of the gospel; its conduct proceeded from the sentiment of—'Abba, Father!' But the Christianity which is thus complained of, is a perverted Christianity, bound down on the one side by the confessional, and on the other side, intimidated by purgatory. Such a system unfits man for his duties in the world—whereas GOD meant that Christians should live in the world, and in the world perform duties and pursue their personal sanctification. The design of the dogma of purgatory is to secure the influence of the priests. If purgatory were given up, the bankruptcy of the Popes would be sure. To rescue souls from purgatorial fires, the priests offer their altars, and the services at them, as the only means. But all that is done at the altar must be paid for, and at a pretty smart price. A mass at an ordinary altar may be had for a couple of pauls (10*d.*) but a mass at a privileged altar costs ten pauls. Above these privileged altars you read that for every mass performed at them a soul escapes from purgatory! He had on a former occasion alluded to the bull of the Crusade, which was published in Spain, and of which it was solemnly declared that, for every copy purchased, a soul was liberated from purgatory—that every copy of it was worth a soul. In this way the dogma of purgatory became *the true California of the priests, and the best gold mine of the Papal system!* The doctrine is blas-

phemous. It would represent that CHRIST condemns souls to purgatory, and that it is the Popes who release them. This is a shameful insult. If it be true that there is purgatory, then no power on earth can liberate the souls who are there—so Gavazzi would conclude that it is proved by the very pretensions of the Popes, that the whole dogma is the fabrication of man—that purgatory is only the shop of the Popes—an invention of their simony.

He then passed to the subject of the celibacy of the priests. This system he held to be contrary to the laws of nature, to the Word of GOD, and to the primitive institutions of the Church. It denaturalized the priests—creating a ministry of caste and sect—a tyrannical despotism. He spoke of the system, and of its natural tendencies as a system. It was not necessary for him to dwell at length upon Scripture testimony against the system—upon the passages in Genesis which discountenance the system—upon the fact that the Jewish priesthood was a priesthood of married men —upon the practice of the primitive age of the Church. He needed not to enlarge upon the fact that St. Peter was a married man. And that St. Paul enjoined that a bishop should be the 'husband of one wife,' in opposition to the polygamy of paganism. It was Hildebrand—Pope Gregory the VII.—who was the fatal founder of this system. That Pontiff observed that a married clergy were a ministry of citizens. But for his ambitious designs he required a clergy who were opposed to the interests of society—so, by creating a celibastic order, he procured a body of priests who should be unnatural, ambitious, cruel, unfeeling, misanthropic. The consequences upon the morality of the priesthood were of the worst nature. He could speak of the priesthood of Italy. There were exceptions, which might easily be counted. But as a body the priests of Italy were immoral—not, generally, scandalously so, for they added hypocrisy to their immorality. He would not speak only of his own observation—he would refer for evidence to the councils of the Church—particular, provincial, and general councils. From the time of Gregory VII. down to the days of St. Charles Borromeo, the history of the councils is only a record of the dissoluteness of the clergy. For six centuries the system has lasted, and the effect will be the same so long as the cause remains. The system has been found to produce a *priesthood of contamination.* Thus Gavazzi proved that the celibacy of the Priests produces the individual isolation (*l'egoismo*) of the clergy, and their disaffection from society, and, at the same time, promotes that secret immorality which brings dishonor and ruin upon true Christianity.

"The Padre had a single remark to make for the benefit of the bigoted Romanists. They might say that he was haranguing against the celibacy of the priests, for the purpose of preparing the way for his own marriage! He could tell them they were mistaken. He had not married, and would not marry. But, in a different sense, he was already married. He had a lady-love far distant from England, whose welfare was dear to his heart. His spouse was—his country.

"He next turned to the subject of nunneries. He asked whether Christ had instituted the order of nuns? On the contrary, Christ honored matrimony by HIS presence at the marriage of Cana in Galilee. Gavazzi could find no passage in the Word of GOD enjoining convent vows. The spirit of the Bible was against the system. St. Paul declared he would give no command upon the subject. Gavazzi thought the system a dishonor to religion. We are commanded to let men see our good works, that they may glorify our FATHER in Heaven. The nuns, by obscur-

ing the light of their life and virtue, shutting themselves up in the prison of the nunnery, deprive GOD of that glory and honor which might have been ascribed to HIS name by their Christian service in the world. They call themselves the brides of CHRIST! It is a solemn impertinence. GOD is love, and whoever abides in love, abides in GOD, and GOD in him. To be the spouse of GOD, it is enough that we live in HIS love. Give me, said Gavazzi,—give me the mother of a family—give me the working man—who loves CHRIST, there I see a spouse of CHRIST.

We are told that the nuns spend their time in prayer. Thomas Aquinas tells us that to study is to pray—*studere est orare.* But the prayer of these nuns is opposed to the injunctions of St. Paul, for it is prayer in an unknown tongue—in a language unknown to most of the nuns themselves. Are we to be told that in order to our sanctification, we must shut ourselves up in a prison, and renounce society? Oh, blasphemous idea! opposed to all we read of in the gospel. But the nuns are only a bad imitation of a bad original. Most of the peculiarities of the Church of Rome are inheritances from Paganism—indeed, Popery is no better than *Paganism Christianised.* The Pagans had statues of their gods—the Romanists have images of their saints; the Pagans had processions of their gods—the Romanists have processions of their images; the Pagans had their lustral ablutions—the Papists have their sprinkling with holy water; the Pagans had oracles of their gods—the Romanists have oracles of their CHRISTS and Madonnas of wood and stone; both Pagans and Romanists have vows and votive offerings; both recognise a purgatory; the Pagans put a piece of money in the mouth of their dead, to pay the fare to Charon, the ferryman who conveyed departed spirits across the Styx—the Romanists purchase indulgences to carry their souls quickly through purgatory; the Pagans invented liar gods for the purpose of supporting liar priests—the Romanists make liar idols, and feign miracles, for the sake of supporting their liar priests; the Pagans deified their heroes—the Romanists cannonise their saints;—and what are the nuns? The vestals of ancient Rome revived! Only the Pagan vestals were not bound to continue in that state for life, and were not immured in prison-houses.

"The Padre then described the misery of the nun's life. The nun takes her vow at an age when she does not know the world. The consequence of the system is, that the nuns fall early victims to death—they pine away and die, on an average, at the age of from 30 to 35 years! If they survive longer, it is only to live in remorse and despair. Poor vestals, buried alive! But they are said to be the benefactors of society. What do they for society? What do they *here?* what in London? what in the convent in Russell Square? Let Scotchmen read a book entitled 'The Female Jesuit'—they will learn what is done by the nuns of Russell Square. They prepare female Jesuits to go forth as servants to Protestant families!

"The Padre then gave an irresistibly comic imitation of the '*excellent domestic*, who, with the utmost apparent devotion to her master's interests, was watching all, listening to all, writing all—and who always sent the letter to her Father Confessor. But the nuns are praised for educating children. Gavazzi could not see that they were proper educators. For if they have renounced the world—and are separated from the world—how can they prepare their pupils for the duties of the world? The education they can communicate must be only *pigmy* and *Jesuitical.* Gavazzi said that with tears in his eyes, he beheld the establishment of nunneries in this country, and he trembled for future generations.

"Some English ladies of rank have gone to Rome and joined the Romish Church, and have given eclat to nunneries by assisting at the ceremonies of taking the veil. He believed those ladies did so for the purpose of showing off their velvets and diamonds, and he thought they would have done better to have remained at home, Protestants—although in this country they, and their velvets and diamonds, might not have attracted so much attention and admiration. He would say, in conclusion, that the nuns in the nunneries must either not pray, or pray. If they did not pray, they were bad nuns, disobedient to their superiors, and in every way pernicious. If they did pray—then their prayer must be for the conversion of England to the Romish faith. The safeguard of England, its glory, and the secret of its strength, is its Reformed Church. The prayers of the nuns are therefore anti-Christian and anti-English. He thus established his proposition that nuns, being in complete opposition to the spirit of the Bible, of the Church, and of society, cannot but be useless and hurtful both to Christianity and to the family of mankind.

"The second part of the oration was upon Auricular Confession. The Padre would prove that auricular confession is immoral in its *nature*. Firstly, because it substitutes man for GOD—the authority of man for the authority of GOD—the law of man for the law of GOD. The dogma has no foundation in the Bible. We are taught in the LORD'S Prayer to apply to GOD for the forgiveness of sins, and in no passage are we directed to apply to man. Then again, auricular confession multiplies sins, and encourages sinners to commit them. The Popes have set aside the law of CHRIST, and have introduced in its stead their 'Canonical and Moral Theology.' They have introduced a classification of sins, from sacrilege, the most heinous of all, down by regular gradation, through mortal sins, grave sins, venial sins, semi-venial sins, to sins of inability, and, lastly, sins of inconsideration. To each of these penances are affixed, but among confessors there is no agreement as to either sins or penances—there is the confusion of Babel. A sin for which the rigorous Dominican would consign the sinner to the place of eternal punishment, refusing him absolution and every hope of pardon, and for which the Franciscan also could offer no way of escape, another order of monks would pronounce not so mortal as that absolution might not be procured,—but would appoint the penance in a severe form, while for the same sin the Jesuit confessor would grant immediate absolution for a trifling consideration in the way of penance. Gavazzi regarded the confessors as a pack of impostors, all of them.

"He referred with horror and indignation to the nature of the studies which were undergone by confessors when preparing for the discharge of their office. He could prove that, in its very nature, the confessional encouraged to sin. It had been said that the fear of the confessor must promote the morality of a people. Such morality, he thought, would be an insult to GOD. But he maintained that the confessional promoted immorality. He referred to the Italian brigand, who confesses before proceeding to his work of plunder and blood-shed, and said that the first cry of the wounded brigand is for a confessor. The people of Roman Catholic countries have the opinion, and are encouraged in the opinion, that the absolution of the priests gives full pardon of the sin. There is no difficulty in finding priests to grant absolution, so there is no hindrance to the commission of sin—and it is as easy to be absolved for a thousand offences as for one. As an Italian, he had spoken of Italy. But he had just been in Ireland, and he would ask where the immorality was? where

the Ribbon Society existed?—In the quarters where there were Popery and the confessional. The Popish Archbishop of Tuam had enjoined his clergy, in giving absolution, to have always a reserve in the case of those who studied the Scriptures in the vulgar tongue! Impious injunction! Let him enjoin a reserve in the case of those who are members of the Ribbon Society. Again, this Popish sacrament exposes to the frailty, and often to the wickedness of a confessor, the secrets of the human heart, which GOD alone ought to know. The Padre then proceeded to prove that auricular confession is immoral in its *tendencies*. It exposes the confessor to temptation, to moral disorder, and frequently to crime. In France there were, during ten years, no fewer than twenty processes against confessors, in all of which it appeared that the transgression had originated at the confessional. Again, it subverts all family rights, substituting for them the authority of the confessor. And, lastly, it conspires against and attacks society, interfering in all the political affairs of nations, for the aggrandisement of the clergy and the Papacy. The confessors of despots had desolated the countries of Spain, Portugal, France, and Italy. In Italy, Ferdinand the Bourbon, King of Naples, prostrated himself every night at the feet of his confessor, Monsignor Cocele, and was blessed, authorized, sustained, by his confessor, in a course of political conduct which had rendered him a monster of cruelty, and which had excited the indignation of every freeman. Gavazzi thought that Roman Catholic members of Parliament could not speak and act as independent British subjects, but must be the mere tools of their confessors. It had been discovered, by a search of the Palace of the Inquisition at Rome, that there was a correspondence carried on over all the world for the betrayal of Liberals. For this the confessors must be responsible. This horrid engine of the Papacy was unheard of until the 13th century, at the third Lateran Council. Gavazzi denounced it as an invention of man, immoral both in its nature and tendencies, and declared its abolition to be necessary if the world would be free, if Christianity would be delivered from the Inquisition, and if the Church of Rome would return to her primitive order."

The conclusion of the oration was received with loud cheers.

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## The French Canadian Mission — Schools at Pointe aux Trembles.

A late number of the *Montreal Witness*,—one of the most valuable of all the papers which we receive in exchange for our *Christian Union*,—contains an interesting account of the annual examination of those excellent Institutions. Col. Wilgress, President of the French Canadian Missionary Society, Rev. Dr. Wilkes, its Secretary, Rev. Messrs. McLoud, Marling, Fraser, and several other gentlemen were present. The exercises of the occasion were highly interesting. The examination of the boys' school, numbering 47 pupils, and that of the girls' school numbering 36, was entirely satisfactory. Nearly all these youth are children of Canadian parents, —most of whom are either now, or were a few years ago, Roman Catholics. The youth of both these seminaries are well instructed in all the branches of a good education. Great attention is given to the study of the Sacred Scripture, and the HOLY SPIRIT gives convincing proof of HIS readiness to

honor His Word. The Rev. Mr. Tanner and his estimable lady are at the head of these establishments—which are at no great distance apart—beautifully situated on the banks of the St. Lawrence, nine miles below Montreal.

We know of no Institutions of the sort in Canada, or any where else, more important for the cause of Truth, or better conducted. Through God's blessing, they will be fountains of living waters to the benighted papal population of Canada that speak the French language. May the blessing of God ever rest upon them!

## Italian Organization Against Popery.

The following paragraphs will be read with great interest; we may depend on it, a wonderful day for Italy is drawing on. Let us have courage, pray much, and be ready for the action which the next drama in that country will demand at the hands of American Protestants—we mean, *the pouring in of the word of God.*

"Mazzini, the Italian Democratic leader, is now lecturing in England, on the state of Italy. He lately delivered a lecture to an immense assembly in London. He made an exposition of the character and aims of the Italian liberals—that they were not red-republicans, or communists, or infidels, but men who respected the rights of property, and who wanted a religion that is not idolatry. As to the actual organization of the people of Italy, he said that though most that were forward in the late revolution were swept away by imprisonment or exile, yet the present *secret* (and secret it must be) *organization* throughout the land is so powerful, that loan notes, clandestine publications and messengers are despatched from town to town with nearly the same degree of security as prevails in England. And thousands belonging to the popular classes in Italy are at present involved in this mysterious underground propagandism, and the secret lies unrevealed, and few struggling nations can exhibit similar proofs of a constant, unanimous will. These remarks caused a profound sensation amongst the audience, who gazed at each other with astonishment.

"He said:—'*We shall struggle—struggle to the last—help us if you can—for, with my hand on my heart, and a serene yet bold look meeting yours, I can tell you ours is a holy struggle, commanded to us by Providence, and meant for good. Yes, we shall struggle, and this is the mind—the unconquerable decision of the millions. We are ripe for liberty and independence.*'

"Mazzini resumed his seat, the whole audience rose, and the hall echoed for some time with hearty applause and cheers for Mazzini and the Italian cause."

## Our Own Operations: Home Field.

We have received reports from almost all of our missionaries in the Home Field since the publication of our last number—from New-York and its vicinity, Newark, Boston, Lowell, Providence, Albany, Rochester, Buffalo, Central and Northern Vermont, Northern New-York, Cleveland, Augusta, Mobile, Texas, etc. We can only give a selection from the intelligence

transmitted to us. Some of the most interesting facts cannot, with prudence, be stated at present.

### Irish Mission in New-York.

Our Irish missionary who labors in the upper part of the city of New-York reports that he has maintained his evening and Sabbath meetings in private houses (he holds such meetings in ten different places) with increasing encouragement. They are well attended by many Romanists. His visits through the day are well received in many families.

Another Irish missionary reports that during the last month he had visited fifty-seven new Roman Catholic families, some of which were quite indisposed to hear him, and a few even hostile, but in some places his conversation was listened to with attention and manifest interest. During the month he distributed three Bibles, seven New Testaments, and a package of tracts, almost all among Romanists. This missionary reports many interesting facts. He has induced several families to send their children to Sabbath schools, and others have promised to do so. He has succeeded in bringing one woman, who had been a Protestant in Ireland, as well as her husband, but had been seduced by the sophistry of the priests, to return to the true Gospel, and the husband bids fair to do the same. This missionary maintains two weekly prayer meetings, which seem to be a blessing to those who attend. He has induced several Protestant Irish families, that were not in the habit of going to church, to select places of worship for themselves and their families, and to begin to frequent them. He states, however, that there are cases where clothing is absolutely needed to make them go, and thinks (and the suggestion is a good one) that the deacons and other officers of the churches might do much in providing the clothing needed in such cases, if the churches would place funds in their hands for this purpose. Something of the sort should be done.

Another Irish missionary in New-York, a student of the Theological Seminary, reports that during the last month he made eighty-five visits to Romanist families in such times as he could gain—all in the middle parts of the city, bordering on the East River. As he had twice before visited this district very extensively, he was well known to many of the people, and received a cordial welcome in many families. From three Roman Catholic families in one street he got four children to attend Sabbath schools, and a young man of nineteen years of age to go with him to Protestant worship. In another house, corner of ——— and ——— streets, (we quote his own words,) "I was well received by an old woman, who was delighted at the reading of the Bible. Of her own accord she threw herself on her knees, and begged of God not to take her out of this world until she should know which was the true religion. 'I have been confessing my sins to priests,' said she, 'these thirty years, and no priest ever did me

half as much good as the blessed Bible.' She asked me for two Testaments, one for a neighbor, and the other for her niece, at present living out at service."—In another house he found two young Irish women with their brother, all Romanists. One of the young women and the brother heard him willingly, and expressed a desire that he would call when their father was at home. This missionary reports that many families would send their children to Sabbath schools if they had decent clothing for them. He says that many families are never visited by the priests, and that their attachment to the Roman Catholic Church is far from being as strong as Protestants suppose. He creates an interest in behalf of Sunday schools by distributing little Sunday School books among the children, wherever he goes, —an admirable method certainly of inducing them to go to those blessed institutions where they can find more such books to read.—"My two prayer meetings are still well attended," he goes on to say, "almost always a stranger or two are to be seen at each meeting. One young man, a Roman Catholic some months ago, takes an active part in the one in —— street. At the last meeting he requested me to let him conduct the exercises. I readily consented, and he read the 12th chapter of the Gospel of St. Matthew. He then prayed, and gave us an account of his experience since he had embraced CHRIST as his all. After he had finished his discourse, a woman who, I think, had been listening at the door, came in and said to the young man, 'O Michael, why did you turn? You will break your mother's heart.' But the young man delighted my heart as he said to the woman in reply, 'I have turned; but it is to GOD, and I will not turn from Him.' One of my prayer-meetings is much attended by Protestants, and truly a great many of them need to be persuaded to seek the LORD as well as the Romanists."—We conclude our notice of this missionary's report by quoting a statement which will be read with interest—perhaps surprise. "I know," he says, "at present many converts from Romanism altogether unknown to the priests in that neighborhood; so little do they trouble themselves about the state of their flocks. They think, because they see their chapels so well attended on Sundays, that they have them all, but they are greatly mistaken, for the more intelligent and thoughtful among them attend Protestant worship; while others, driven by Popery into Infidelity, stay at home scoffing."—How important then, that there should be churches enough, *free* and accessible to all! Here is a subject for serious reflection.

## Irish Mission in Brooklyn.

The report of our Irish Missionary in Brooklyn for the last month is full of interesting details of his visits to Romanist families, his conversations with them, and of their remarks in reply to his observations. We make one abstract from this missionary's report.

"A Roman Catholic woman whom I visited, said: 'I cannot understand why our catechisms teach that no Protestant can be saved; and yet no people are less afraid to insult GOD, by breaking his laws, than we Roman Catholics.' On hearing this, I said I would read a portion of the Word of GOD that related to what she had stated, with her permission. She said, 'and welcome, sir!' I opened the holy book, and read distinctly the words of Jeremiah, chapter 7, calling attention to verses 3–10 and 18, in an especial manner. I said, if the Roman Catholics of Ireland had been allowed to read GOD's Word, and teach it to their children, it would be a happier and more prosperous country. I then read for this family, as applicable to the circumstances and evils of Ireland, Hosea, 4: 1–9, laying special emphasis on verses 6, 8, and 12; and showed them that America is the land of civil and religious liberty, and that Irish emigrants should use well its privileges, and not abuse them. This family complained that they had sent their children to a Protestant school in Brooklyn, but they were sent home, as they could not pay for the school books. If so, this is too bad."

## Italian Mission in New-York and Brooklyn.

Our devoted Italian missionary, who suffers from bad health, reports that in the month of January he was not able to do as much as usual, on account of the weather; nevertheless, he visited a large number of Italian families, conversed with them all on the subject of religion, and prayed with many of them. On the Sabbaths he had a meeting of his countrymen, at his own place of residence, for study of GOD's Word, conversation, and prayer. He also visited three Italian ships in the port, and conversed with the crews on the subject of salvation.

In February he was able to prosecute his work without interruption, and his journal is very interesting. We give just a few extracts, as a specimen of the whole report.

"Feb. 10. Visited three families in the upper part of the city of New-York, and prayed with them. 11. Visited two families in Williamsburg, and prayed with them. 12. Visited four families, and prayed with three. 13. Visited two sick men in the New-York Hospital; gave them tracts; exhorted them to bear their sickness with patience, and commended them to the Divine Redeemer for restoration. Visited an Italian at Hoboken, who is sick; gave him tracts, and prayed with him. 15. LORD's Day; had a meeting in my own house." And so the labors of the whole month are set forth; the sum of which is, that he visited sixty-four Italian families, conversed with them, distributed tracts among them, and prayed with forty-four. He visited four Italian ships, and gave tracts to the crews, as well as conversed with them about their salvation. He gives an interesting account of a visit to a Roman Catholic German family of five individuals, the mother of which, after having staid away for years from confession, was treated with great violence upon her going again, for not having confessed regularly, and driven from the church. The missionary endeavored to show her that CHRIST would not treat her thus, if she would go to Him.

## Geman Mission in New-York.

Our German missionary perseveres in his work, chiefly in the eastern part of the city. During the first quarter of his engagement he visited 1668 families, of which 1205 were Roman Catholic. During this period he sold German books and copies of our German paper to the value of $36 15. The accounts which he gives of his

reception among the various classes of people whom he visits is highly interesting, On the one hand he encounters superstition and bigotry; on the other, infidelity of the most outrageous character. Blessed be GOD, there are not a few that seem prepared to listen to his messages. We apprehend that few of our readers have any just conception of the state of mind in which our German population is, especially that which is but recently arrived from Germany, and which is so fearfully augmenting among us.

### Irish Missions in the Blackstone Valley, Mass.

Our excellent missionary in this field, whose connection with the Society dates from the first of last November, reports that from that date to March 29th, a period of five months, he had made 1204 visits to families, sold and distributed sixty-one Bibles, distributed 2012 tracts, held sixty-nine meetings for prayer and the exposition of the Scriptures, the average attendance at which was thirty-six.

This missionary reports that his field is very extensive, and that he had not been able to visit any place a second time. In Blackstone and Waterford, where he now labors, there are 2000 Roman Catholics. He thinks that he has reason to believe that his labors have been greatly blessed. He has met with no material opposition in his visits to Romanist families. Some misrepresentations made by persons of the baser sort, to the effect that he was "injurious to the interests of Rome," and influenced only by selfish and low motives in what he did, were, in the end, made to increase his influence. This missionary speaks with fluency the Irish language.

### Mission in Providence, Rhode Island.

Our missionary reports a growing spirit of inquiry among the Romanists in Providence, and states some very encouraging facts.

### German Mission in Newark, New Jersey.

Our German misssionary in Newark is laboring with good success. This church is growing in number, and the Word of God is heard with attention. We regret that we have not room in this number for an account of his labors for the salvation of Erpenstein, a German Romanist, who recently poisoned his wife, and suffered the penalty of his crime on the gallows. For this unhappy man our missionary prayed and labored much, and had the satisfaction of seeing him renounce his Papal delusions, and try to put his confidence in CHRIST alone. Great was the opposition of a Roman Catholic priest to all this proceeding; but the particulars we must reserve for our next number.

### Irish, French, and German Missions in Albany, New-York.

Our Irish missionary in Albany reports the number of visits he made to Romanist families during the preceding month, and the encouragements with which he met. He will labor, hereafter, a part of each month in Troy. He states that several converts from Rome have joined Protestant churches in Albany the past winter,—chiefly the Methodist and Baptist. The "Redemptorist Fathers" have been making extraordinary efforts in Albany of late, and have held what may be called "Protracted Meetings," much after the style of the "Missions" which

the Jesuits and other priests get up in France, Belgium, and Germany. Our Missionary does not seem to entertain an exalted opinion of either the talents or the preaching of these "Fathers." One of them, who had once been a Protestant, and whose conversion to Romanism made no little noise a few years ago, stated in one of his discourses that "St. Catherine came later to the mass on a certain occasion than usual, and as she was wont to see JESUS distinctly in the *host*,—not by faith alone, but by faith and sight together,—she on that morning saw him look paler than usual. 'My LORD,' said she, 'why do you look so pale this morning?' 'Oh,' says he, (the *wafer!*) 'I fear to be eaten by you as you came later to the sanctuary to day than heretofore.'" Verily this cannot be pronunced *great preaching*.

Our Missionary who labors among the Canadian French, and to some extent the Germans, in Albany, has sent a very interesting report. He is now acquainted with forty-five Canadian families in that city, whom he visits regularly. He thinks that through the helping of GOD on his labors several persons are becoming more and more prepared to receive the truth; whilst he speaks very confidently of the conversion of a mother and her daughter, who seem to have been taught effectually the "truth as it is in JESUS." Our missionary preaches in the Poor House to about twenty Canadian French, and is heard with much attention. He has also commenced a service in Rensselaer-street, and had twenty-five or thirty persons at the first meeting. He hopes soon to have a regular service on the Sabbath and during the week. He has commenced extending his labors to Troy. He has been well received by some fifteen or twenty German families in Albany. On the whole, we have great reason to be encouraged in regard to this Mission, commenced but two months ago.

## French Mission in Western Vermont.

Our Missionary in this field has sent us an interesting report of his labors during the last year. He holds little meetings among the Canadians in Brandon, Pittsford, Orwell, Middlebury, Rutland, and two other villages. More than thirty individuals come to his meetings in Brandon, and in the other places his assemblies vary from ten or fifteen to twenty-five or thirty. Twenty-five conversions have taken place in Brandon, ten of the converts have joined the Baptist Church, two the Methodist, and the rest have not yet connected themselves with any church; fifteen children attend Sabbath schools, and twenty-five persons attend a Bible class. The report contains other interesting facts, for which we have no room. In a future number we hope to give the substance of the sermon which a Roman Catholic priest from Burlington lately preached in Brandon, for it was a *gem* of a peculiar sort.

## Irish Mission in Rochester, New-York.

Our Missionary reports that he visited ninety-seven Romanist families during the preceding month, in most of which he was well received, and in many he was permitted to pray. His meetings on the Sabbath, in a hired room, are quite interesting and encouraging. Three or four of the converts were to join the first Prebyterian church in a few days.

The German Mission in Rochester is in a more promising state than it has been for a long time.

### German Mission in Cleveland, Ohio.

Our German Missionary in Cleveland reports that he visited sixty families in the preceding month, and gives us many facts that show that the word of GOD is blessed to many Romanists in that city. "The old man," says this Missionary, "whose conversion by the reading of the Bible, I wrote to you about some months ago, departed this life at the end of the last month. He died in the peace of GOD, with the blessed hope of meeting his SAVIOUR in a better life." "Ten families, consisting of twenty-six grown persons, have, through the assistance of the HOLY SPIRIT, renounced Popery, and, convinced of their sin and danger, are seeking grace through the blood of our blessed SAVIOUR, JESUS CHRIST."

### Irish Mission in Augusta, Georgia.

Our Missionary has commenced his work in this place in good spirits, and with encouraging hopes. The first month he visited eighty-nine families, conversed with them, and prayed with thirty-one of them. In some cases he met with decided opposition. In one house he was invited by two Roman Catholic ladies who are readers of the Douay Bible, to go into their kitchen, and see a poor old blind colored woman: he did so, preached to her salvation through CHRIST, and prayed with her. The aged woman rejoiced to hear those glad tidings, and spoke with great joy of *her Saviour!* The Romanist ladies were deeply interested in what they heard and witnessed.

### Mission in Mobile.

Our Missionary in Mobile reports that, during the six months which he has spent there, he has found many openings on every hand to preach the Gospel, and many inquiries after the Truth among the Roman Catholics. "I can truly say," he adds, "that a great door and effectual is open unto me, and there be many adversaries." A great and good work has been going on in Mobile, and many souls have been brought to the knowledge of CHRIST. Our Missionary has preached to many careless Protestants, as well as Romanists, and not in vain.

## Foreign Field.

We have received but little intelligence from the Foreign Field the last month, and that little we reserve for our next Number.

MISSIONARIES IN CHINA.—There are now seventy-five Protestant missionaries in China, connected with fifteen different missionary societies; being an increase of fifty-five in nine years. Of these forty-eight are Americans, twenty-five English, three German, two Swiss, one Swedish, and one unconnected.

# Notices of Books.

Dr. Layard, the distinguished traveller, has made an abridgment of his larger work, which has recently been published by Messrs. Harper, in one volume, 12mo., under the title of "A Popular Account of Discoveries at Nineveh." For popular reading its cheapness and reduced size will recommend it, containing, as it does, the substance of two large volumes at first published. The abridgment, though unexpensive, is neat and legible.

The valuable publication of Mr. Lossing, the "Pictorial Field-Book of the Revolution," is drawing towards completion. The 19th Number yields, in interest of matter and beauty of illustration, to none of its predecessors. This truly national work deserves a place in every family where love of country and reverence for the memory of the fathers are cherished.

Neander's Exposition of the Epistle of St. James has been translated into English by Mrs. Conant, and published in a thin volume by L. Colby, 122 Nassau-street. Everything from the pen of that illustrious theologian and historian will be prized, as well here as in his own land. The preface promises a translation of another commentary by the same author, on the 1st Epistle of St. John.

Davies' Sermons, in one volume. New-York: M. W. Dodd. The words "designed for gratuitous circulation" on the titlepage of this book, do not, we are informed, mean that it may be had gratuitously. What other meaning they may have it is difficult to perceive It is a pity that so poor an edition of a standard work should have been issued.

A volume with this strange title, "A Reel in a Bottle, for Jack in the Doldrums," lies before us. We have read the book through, and have come to the conclusion, that it is one of the most striking, spirited productions of the day; but as to the title, we can perceive no connection or relevancy in it. It will make people stare, however, and may have been designed simply for that purpose. We cannot well criticise, within our short limits, a work of this character. It has extraordinary merits, and is not without defects. Under the guise of a "Pilgrim's Progress," not on land, however, but in a packet, by sea, it gives the religious experience of two Christian disciples; introducing incidentally many of the errors, follies, and oddities of the day; which are described with great pungency and humor. Mr. Scribner has published this work in handsome style. It is edited by Rev. H. T. Cheever; the name of the author is not given; but we think may easily be conjectured. We know of only one pen that can delineate so successfully the pathetic and comic, grotesque and picturesque, in a single picture.

One of the most entertaining works of the season, is Miss Mitford's "Recollections of a Literary Life," lately published by the Messrs. Harper. It is made up chiefly of favorite passages from favorite authors, living and dead; connected by lively descriptions of places and facts associated with them. The selections are many of them familiar; but are for the most part from works comparatively unknown or neglected. They evince admirable taste. Some of our own authors of distinction are included among the sources of Miss Mitford's "recollections."

Mr. Carter has issued a third edition of "Symington on the Atonement and Intercession,"—a standard theological work, which represents most ably the views held by one portion of the Reformed Church on the doctrines in question. It is a treatise highly esteemed in Scotland, and recommended, we believe, at one of our divinity schools as the best exposition of the doctrine, as held there.

From the same publisher we have received a new edition of "PATERSON ON THE SHORTER CATECHSIM,"—a valuable compendium of Doctrinal Theology.

THE ARCTIC SEARCHING EXPEDITION: by Sir John Richardson. New-York: Harper and Brothers. The narrative of one of the English expeditions in search of the famous navigator is here given in an interesting shape. It was accomplished in great part overland, through the British Possessions to the north of Mackenzie River, and along the coast of the Arctic Ocean. The Journal is illustrated by a number of beautiful wood-cuts; the appendix contains most valuable information respecting the Indian tribes of the region traversed, its climate, productions, &c.

"THE WAY TO DO GOOD," is the third volume of the "Young Christian Series," reprinted by Messrs. Harper. The great popularity of these works of Mr. Abbott entitled them to a new appearance, in a style suited to the improved state of the times. Nothing could be more beautiful than the small engravings which are distributed throughout these volumes. Of the works themselves we need add no praise; they are already ranked among the most useful in our religious literature.

The IVth volume of "PUTNAM'S SEMI-MONTHLY LIBRARY" contains selections from notes of travel first published in the Household Words: under the title of "The World Here and There." Volume Vth contains selections from the humorous writing of Hood. We are happy to observe the success of this excellent series of cheap books: affording as it does at so moderate an expense so much instructive reading, we cannot but hope it will, to a great degree, supplant the wretched stuff now sold at railway stations and on steamboats; a kind of literature that has nothing but its cheapness to recommend it.

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## The Protestant.

We have just received the first number of a monthly magazine of forty pages, well printed, that bears this title. The editor is the Rev. Dr. John B. Finlay, of Williamsburg, one of the suburbs of our great Gotham. We welcome this coädjutor into the great battle-field, on which Truth and Error, under the garb of Christianity, have commenced a struggle which will not end till HE, who is "King in Sion," has put all his enemies under his feet. The name of its distinguished editor is a sufficient guarantee that this new magazine will be conducted with ability and zeal. We wish it much success.

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## To the Public: A Card.

"We are obliged to call the attention of our readers to the following card, which has been published in some of the southern papers.

"The undersigned hereby respectfully inform the citizens of Charleston, S. C. and the public generally, that Mr. Edward Leahey, reputed as formerly a monk of La Trappe, and who is passing through this country lecturing on Romanism, is not now, nor at any time has been, connected with the *American and Foreign Christian Union*. He has no authority to solicit or receive funds in its name, or in its behalf.

R. BAIRD, } *Cor. Secretaries of the*
E. R. FAIRCHILD. } *Am. and For. Ch. Union.*"

Our Society has enough to bear without being held responsible for what others are doing. There are a number of persons, now circulating among the churches, some of whom were formerly connected with the American Protestant Society, and some of them not, who are often confounded with the agents of the *American and Foreign Christian Union.* And yet it is easy for our friends to make the distinction. Every agent and missionary of this society has a "Commission" from the same, and when there is doubt on this point, every one who claims to have a connection with the Society, ought to be required to produce this commission.

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## Movements of Rome.

Our article under this head, for the present month, might better be called MOVEMENTS AT ROME. Here it is, in the shape of a letter from an American gentleman who has passed the winter in the Eternal City:

ROME, March 1st, 1852.

Since the usurpation of Louis Napoleon, the Papal Government has felt itself more secure than at any previous movement during the reign of Pius IX; but for all this, it lives in continual fear of a popular outbreak. I have been here now through three anniversaries of the Republic and three Carnivals; and one each of those occasions I have learned beforehand of extraordinary precautions taken by the authorities to prevent any demonstration of popular hostility; then of a great plot discovered, and, as a consequence, a great number of arrests. This year the display of force to awe the people was greater than ever, yet the conspiracies discovered were more extensive, and the arrests more numerous. About fifty were imprisoned as being implicated in a plot on the 9th February, the anniversary of the Republic, and nearly 100 on the occasion of the Carnival, as accomplices in another atrocious conspiracy! On the latter occasion, it is said, a depot of handgrenades and stilettos was discovered, and that a shocking plot was betrayed by one in the secret. The intention of the conspirators was to cast these grenades into the living mass of the people in the Corso, and then, in the tumult, call the Republicans to arms! The authorities kept the place of this depot of shells a secret. The character of most of the imprisoned conspirators is totally against the supposition that they would wantonly massacre their own fellow-citizens, women and children, as well as boys, as a prelude to calling upon the people to take up arms with them; nor does the declaration of the conspiracy show any military organization, or show where the arms were to come from, by which to drive 10,000 French Papal troops out of the city. I meet with no one who believes a word of these pretended plots.

On the 9th February, there was a squabble near the Faruese palace, between three menand several gens-d'armes, which grew out of an assault made upon a priest. This, they say, led to the discovery of a great plot, for which, as I have said, fifty persons have been imprisoned. During the Carnival, not the slightest incident occurred to disturb public tranquillity. The city was astounded to learn what an awful calamity

had been averted by the vigilance of those faithful and patriotic sbirri! I am fully persuaded, with all who know the utter want of good faith in this government, that these conspiracies, so called, are pure inventions of the police, to afford a pretext for arresting a large number at once of those who are known to be disaffected. There is also another end to be gained. Such pretended discoveries irritate the French against the people, and interrupt the constant tendency to a spirit of fraternity between them.

The greatest terror of the government now is Palmerston. Hardly any political event within the limit of possibility could dishearten them here so much as the return of that man to power.

In respect to our own government, I have known for a long time that every effort was being secretly made to obtain a Roman Catholic diplomatic officer here, in order to suppress our Protestant chapel, and crush the hopes of the people, founded upon the supposed liberal sympathies of the United States. I see that such a man is at last spoken of as a successor to Mr. Cass. All I have to say is, that the American Cabinet that ventures upon such a step will have occasion to rue it. For one, I should have no fear of the final result. Our people are too jealous of foreign interference, and the Propaganda too sanguine of the progress of its political manœuvres, in the United States, to allow of any long concealment of Popish plots to undermine our liberties, and destroy the liberal tone of our foreign diplomacy. A Roman Catholic Charge d'Affaires of the United States, closeted, as he would be, continually with the Propaganda about the affairs of the Church, might, for a while, go on swimmingly, and lay the foundation of an extensive scheme of personal aggrandizement, by the aid of the Bishops throughout the Union, as commanded by the Sacred College. He could encourage the reference to the Propaganda of questions in which Roman Catholics are interested, which ought to be settled by our own courts—a process already commenced by Mr. Clayton—and he could leave to his successor a mass of business which would allow the Propaganda to mix itself with our affairs for a long time to come. But sure I am that there would be an explosion, and that the infatuated politicians who appointed him, and the aspiring Chargé himself, would be politically killed. Still, it would be infinitely better if such a cabinet blunder were avoided. The rumor of such an appointment has caused great dissatisfaction among the Americans here. It is generally felt to be a great indignity to us as a people; for it becomes obvious that the sole interest of this government in diplomatic intercourse is to promote Roman Catholicism; and it takes a very decided Protestant to withstand the plausible insinuations of the Pope and Cardinals, by which the most odious measures of despotism are commended to the approval of the diplomatic corps. Upon no point, moreover, is the court more sensitive than the question of Protestant worship; and yet this is a privilege which an American Chargé ought to defend, which, however, no Romanist would defend, since it involves a denial of the spiritual supremacy of the Pope. But more of this hereafter.

It is a singular circumstance, that three cardinals died during the same week in February last. There have been four new appointments lately, and several others are spoken of. I do not hear Bishop Hughes' name mentioned as being of the fortunate number. The rumor of his having been appointed cardinal you are now aware was false.

## View of Public Affairs.

In our own country, there has been nothing extraordinary in the march of public affairs since the issue of our last number. Business in the National and State Legislatures has taken the usual routine. In some States, the question of introducing what is called the "Maine Liquor Law" has been earnestly discussed. In Rhode Island and New Jersey the question has been settled unfavorably for the present. It is not decided, at the time of this writing, whether the States of Pennsylvania and New-York will or will not adopt this law, or something like it. Immigration last month was very great.

Some of our cities have been again visited by calamitous fires. Such disasters are so common with us that they are not much regarded. The buoyancy and energy of the nation are such as to overcome losses which would, at first sight, seem to be overwhelming.

The emigration to California increases with the increase of the facilities for going thither. The Chagres and Panama route is rendered much easier, now that some twenty miles of railroad between them have been completed. The Nicaragua route is also greatly frequented.

The Tories are still in power in England; but the tenure by which they are kept in office is exceedingly feeble, and cannot endure much pressure from without. A new House of Commons must be chosen before either or any party can undertake, with confidence, to carry on the government.

In France, the Prince-President has continued to govern the country with a strong hand. On the 29th of March, upon the convening of the Legislative and Senatorial Bodies, he was compelled, by his own constitution, to part with much of the power which he wielded since the 2d of December last. For five months France has enjoyed a despotism as complete as Russia has ever known.

Nothing worthy of note has occurred in other parts of Europe.

In South America, the most remarkable event which has occurred since this year commenced has been the overthrow of Rosas, the Dictator of Buenos Ayres, and his flight from the country, with his daughter, in an English ship. A great battle was fought on the 3d of February, at the distance of fifteen miles from Buenos Ayres, in which the united army of the Banda-Orientalists and Brazilians, commanded by Urquiza, completely routed the troops of the Tyrant. This event will probably restore peace to all the provinces in the valley of La Plata, which have been so long at war with each other. If so, one may hope to see Montevideo, as well as Buenos Ayres, far more accessible to the Gospel than they now are. May God so order it! And may He incline the hearts of His children in this land, and in other Protestant countries, to feel a deeper interest in South America, and pray and do more for the spread of the true Gospel in these important territories.

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### TO THE READER.

We are compelled to postpone the continuation of our notices of the Evangelical Denominations in this country, and of Christendom abroad, as well as one or two Let-

ters to Dr. Candlish, for the present. In the July number we hope to resume these series of papers. In that number we shall make some *Addenda* to the sketches which we have given of the Reformed Presbyterian and Associate Presbyterian Churches, for which we have not room in the present number.

## THE THIRD ANNIVERSARY OF THE SOCIETY.

The Third Annual Meeting of the American and Foreign Christian Union will take place (God willing), on Tuesday May 11th, in the Broadway Tabernacle. The exercises will commence at ten o'clock, A. M. We look forward to a meeting of more than ordinary interest. The Report will show a considerable advance in receipts, in labor performed, etc. during the past year. Several able and interesting speakers are expected to address the meeting.

## ANNUAL SERMON.

It is expected that the Annual Sermon before the Society will be preached on Sabbath night, May 9th, by the Rev. John P. Durbin, D. D. of the Methodist Episcopal Church. We may safely promise such of our readers as may be able to hear that sermon a treat of no ordinary character. The distinguished talents of the preacher, and his extensive knowledge of the countries in Europe which constitute a most important portion of the field of the Society's operations, are a sufficient guarantee for the promise which we make.

## ARRIVAL OF CONVERTS FROM ROME.

We have been much pleased with two interesting converts from Romanism, who have recently arrived on our shores; one a Roman Catholic priest from Germany; the other, a young Italian gentleman from Florence.

## AN ESCAPE.

We have received a letter from Rome that contains an account of the escape of a Dominican monk, twenty-one years of age, from Italy, by way of Rome and Civita Vecchia, and of his arrival at Geneva, where he intends to place himself under the instruction of Dr. De Sanctis.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th APRIL, 1852.

MAINE.

| | |
|---|---|
| Dennysvile, Peter E. Vose, for Life Member hereafter, | $10 00 |

NEW HAMPSHIRE.

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|---|---|
| Henniker, Abel Connor, to make Rev. J. M. R. Eaton, L. M., | $30 00 |
| Chester, Ephraim Orcutt, Annuity, | 5 00 |
| Cong. Church, | 17 47 |

VERMONT.

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|---|---|
| Bennington, 1st Cong. Church, in part to const. a L. M., | $20 00 |
| Manchester, Collection per M. B. Goodwin, | 19 00 |

MASSACHUSETTS.

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|---|---|
| West Dennis, Capt. Sylvester Crowell, $1 Mrs. S. C. C., Sunday S. class, $1; Children of Maternal Association, $1 33, | $3 33 |
| South Dennis, Ladies of Maternal Asso., | 4 67 |
| Harmony, Conference, per Rev. L. Griggs, | 200 00 |
| Oxford, Cong. Church, | 7 75 |
| Sandwich, Puritan Cong. Church, | 4 00 |
| Westboro', Evang. Cong. Ch., | 50 28 |
| West Medway, Nelson Force, | 2 00 |

Waltham, Joanna Bond, to make herself L. M., . . . . . 30 00
Lowell, Kirk-street Church, . . . . . 16 07
Hopkinton, Lee Claflin, $27, and William Claflin, $10; to make Wm. Claflin L. M., $37; Cong. Ch., to make Saml. Morse L. M., $32.75, . . . . . 69 75
Norton, Wheaton Female Seminary, a Balance, . . . . . 3 60
Boston, Park-st. Ch. $107.18, . . . . . 107 18
Bowdoin-st. Church, . . . . . 157 36
Pine-st. Church, . . . . . 44 60
Essex-st. Church, . . . . . 98 70
Central Church (of which $30 from Henry D. Oliphant,) to make himself L. Member, . . . . . 126 33
Mt. Vernon Church, (of which $30 from Julias A. Palmer,) to make Rev. Wm. L. Mather, of Mattapoisett, L. M., . . . . . 345 83
Maverick Church, . . . . . 28 73
Salem-st. Church, . . . . . 70 81
Phillips Church, to make Dea. Alvan Simonds, and Dea. Jeremy Drake, L. Members, . . . . . 62 00
Old South Ch., to make Rev. William Jenks, D. D., a L. Director, . . . 100 00

CONNECTICUT.

South Farms, Rev. Daniel L. Parmelee, . . $10 00
Mansfield Centre, Rev. A. S. Atwood, . . 1 00
Bethlehem, Cong. Ch. and Society, . . . 15 00
Madison, Cong. Ch., (Rev. S. N. Shepard,) . 24 50
East Hartford, Cong. Ch., (Rev. S. Spring,) 26 00
Woodstock, 1st Cong. Ch., (Rev. J. Curtiss,) 8 10
Suffield, 1st Cong. Ch., (in part,) . . . . 25 00
Darian, Cong. Ch. and Society, to make, in part, Rev. Ezra D. Kenney L. M. . . 15 00

NEW-YORK.

City, John W. Corson, M. D., $5; R. H. McCurdy, addl. to Mercer-st. Ch. and in full to make his Son a L. M., $5; a Member of Dr. Ferris' Ch., $2; North Dutch Ch., $109.81; Lafayette D. R. Ch., 261.94, . . . . . 383 75
Seeley Creek, Rev. Simeon R. Jones, $2; Mrs. Rachel G. Jones, $2, . . . . . 4 00
Sweden, Miss Mary Emogene Capen, L. M., by Sarah Capen, . . . . . 30 00
Pierpont, 1st Refd. Dutch Ch., (Rev. J. M. Berry,) . . . . . 10 15
Husenville, Presb. Ch., (Rev. Van Amburg,) 7 29
Hamburg, Presb. Ch., (Rev. F. T. Williams,) 3 60
Patterson, Presb. Ch., (Rev. E. P. Benedict,) 18 25
Rhinebeck, Refd. Dutch, to constitute Rev. Peter Striker a L. M., . . . . . 46 87
M. E. Church, (Rev. Mereene,) . . 4 00
City Dutchess Co., Presb. Ch., to const. Rev. T. Todd L. M., . . . . . 17 11
Buffalo, Central Presb. Church, . . . . 14 24
Oakland, Presb. Church, . . . . . 5 15
Nunda, Presb. Church, . . . . . 16 71
Mt. Morris, Presb. Ch., $14.11; Bapt. Ch., $2.97, . . . . . 17 08
Genesseo, Presb. Church, . . . . . 15 25
Livonia, Presb. Church, . . . . . 25 00
Richmond, Presb. Church, . . . . . 10 00
Clarkson, Cong. Church, . . . . . 7 00
Sweden, Presb. Church, . . . . . 9 11
Brockport, Presb. Church, to const. Daniel Belden L. Member, . . . . . 30 31
Albert Curtiss, in part of Bequest of his Father Isaac Curtiss, . . . . . 250 00
Albany, Ladies' Christian Union, $10; R. E. Williams, $1; a Friend, 25c., . . . 11 25
East Albany, William Valentine, . . . . 1 00
Haverstraw, Central Presb. Ch., (Rev. Mr. Freeman,) in part, . . . . . 32 18
1st Presb. Ch., (Rev. Mr. Trowbridge,) 55 50
Brashers Falls, Calvin Hubbard, Annl., . . 5 00
York, Ass. Refd. Presb. Ch., in full of J. M. Herron, L. Member, . . . . . 10 00
Chittenango, . . . . . 6 37
Herkimer, Refd. Dutch Ch., $3.12; Methodist Ch., $2.36, . . . . . 5 48
Paris Hill, . . . . . 9 17
Fulton, in part to const. Rev. E. Lord L. M. 29 20
New Haven, . . . . . 12 98
Mexicoville, . . . . . 4 25
Mexico, . . . . . 2 30
Holand Patent, in part to const. Mrs. C. P. Jones L. M., . . . . . 20 02
Fayetteville, . . . . . 9 98
Cazenovia, . . . . . 14 72
Stone Arabia, . . . . . 3 91
Springfield, Meth. Ch., $1.37; Presb. Ch., to const. Mrs. Polly Dean L. M., . . . 35 69
East Springfield, Ass. Refd. Ch., Balance of Last Year, to const. Rev. J. B. Robinson L. Member, . . . . . 10 43
Sanquoit, in part, . . . . . 8 35
Rochester, 1st Presb. Ch., $252; 2d Presb. Ch., $51.87; Washington st. Presb. Ch., $34; Second Bapt. Ch., $5.88, . 343 75
Utica, Rev. Mr. Dickson's Church, . . . . 24 00
Albany, Maurice E. Viele, $10; Dr. H. M. Paine, $10; South Dutch Ch., (Rev. Mr. Holloway,) $16.37, . . . . . 36 37
Medina, Meth. Ch., $7.87; Mrs. Robinson, 50c., . . . . . 8 37
Lockport, Cong. Ch., to const. Daniel Newhall, L. M., $19.25; Presb. Ch. and Cong., $93.74, . . . . . 112 99
Pittsfield, Cong. Ch., $28, Stephen Lush, $2, 30 00
Kingsboro, Collection, per Rev. Dr. Yale, . 27 75
Gloversville, Collection, per Rev. Dr. Yale, 35 25
Florida, Presb. Ch., Additional, . . . . . 9 00
Lansingburg, Edward Taylor, . . . . . 5 00
Hunter, Putnam Proctor Brandt, deceased, 5 18

NEW JERSEY.

Wykoff, Refd. Dutch Ch., (Rev. A. G. Ryerson,) . . . . . $8 77
Madison, Phebe Lindsley, . . . . . 1 00
Keyport, M. E. Church, a Balance, . . . 0 84
Somerville, 1st Refd. Dutch Ch., in part, . 18 00
Clarksboro, M. E. Ch., Additional, . . . 2 00

PENNSYLVANIA.

So. Hermitage, Female Tract Society of Wanesburgh, and Others, . . . . $5 00
Bethany, Presb. Ch., in part, . . . . . 7 80
Honesdale, Presb. Church, . . . . . 100 10
Bethany, Presb. Ch., Additional, . . . . 2 00
Philadelphia, Crown-st. Refd. D. Ch., in part, $40; Rev. Dr. Crawford's Ch., a few friends, $7.14; Cedar-st. Presb. Ch., (Rev. Mr. Ramsay,) $12; 1st Independent Ch., (Rev. John Chambers.) Addl., $25; Central Presb. Ch., (Rev. Mr. Duffield.) Addl., $25, . . . . . 109 14
Darby, Presb. Church, . . . . . 15 20
Marple, Presb. Ch., Additional, . . . . . 4 25
Lancaster, Union Meeting, . . . . . 30 00

MARYLAND.

Seneca Mills, Rev. C. H. Nourse, . . . . $1 00
Baltimore, R. and R., . . . . . 4 00
Edward Wright, . . . . . 600 00
Cash, . . . . . 10 00

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Highland County, Miss Nancy Emerson, in part, to make herself L. M., by Rev. A. Emerson, . . . . . $20 00

NORTH CAROLINA.

Wilmington, Presb. Ch., $33.67; 1st Bap. Ch., $5, . . . . . $38 67

SOUTH CAROLINA.

Columbia, Methodist Ch., (Rev. Mr. Walker,) $16.50; Dr. S. Blanding, $4.00, . 20 50

GEORGIA.

Macon, Methodist Ch., (Rev. Mr. Anthony.) $3.25; Presb. Ch., $63.15; Edwin Graves and Others, $30, . . . . . $96 40
Athens, Mrs. A. Nesbitt, and Others, $22; Presb. Ch., (Rev. Dr. Hoyt,) $32.15, . 54 15

ALABAMA.

Selma, N. Waller, . . . . . $5 00

MISSISSIPPI.

Natches, Pine Ridge Ch., in full, with $15 before reported, to const. Rev. B. H. Williams, and James F. McCaleb, L. Members, . . . . . $46 15

ILLINOIS.

Lisbon, Levi Pierce, . . . . . $1 00
Quincy, 1st Cong. Ch., to const. Rev. Rollin Mears a L. M., . . . . . 35 70

INDIANA.

Indianapolis, M. E. Ch., in part, $11.90; Bapt. Ch., to const. Rev. T. R. Cressy a L. M., $30 99; United Brethren Ch., $4.05; English Lutheran Ch., $10.45; Asso. Refd. Presb. Ch., in part, $4.75; Canal M. E. Ch., $6.91; German M. E. Ch., in part, $7; African M. E. Ch., 40c.; Roberts Chapel, M. E. Ch., to constitute Pres. Wm. Wilson L. M., $32.70; Christian Chapel Ch., in part, $6.50; Wesley Chapel Ch., to const. Wesley Chapel L. M., $31.35; 1st Presb. Ch., (O. S.) to const. Rev. J. A. McClung a L. M., $34.95, . . . $181 95
Terra Haute, Cong. Ch., . . . . . 5 00
Greenwood, Presb. Ch., (N. S.) and Southport Presb. Church, (N. S.) towards making Rev. P. S. Clelland a L. M., . 20 85
Buck Creek, Bap. Church, . . . . . 8 00
Anderson, Rev. Mr. Scofield, . . . . . 4 00
Waveland, Collection, in part, for Rev. Moody Chase, a L. M., $15.97; 1st Presb. Ch., (O. S.) $2, . . . . . 17 97

OHIO.

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Newark, Rev. Wm. Wylie, D. D., $2; Mrs. Wylie, $1; Dr. J. J. Brice, $1; Robt. Milligan, $1; Enoc Lewis, 50c.; J. J. Reynolds, 50c.; George B. Wright, Esq., $1; George F. Moore, $1; Mrs. Culbertson, 50c.; Dea. James Young, $1; Wm. Long, $1; M. E. Ch., Collection, $2.05, . . . . . 12 55
Zanesville, M. E. Ch., (Rev. E. M. Boring,) 15 50
Putnam, Presb. Ch., Rev. Addison Kingsbury, . . . . . 25 50
Mansfield, Cong. Ch., Rev. J. B. Walker, $20.15; Presb. Ch., Rev. J. W. Dickey, $12.45; M. E. Ch., $1.40; Mr. Bartley, $1; Others, 67c., . . . . 35 67
Jersey, Presb. Ch., Rev. Chas. Putnam, . . 13 75
Johnstown, Rev. Edmund Gorland, $1; Mrs. Gorland, $1, . . . . . 2 00
Alexandria, Wm. Fitch, Esq., $3; Others, $4.30, . . . . . 7 30
Granville, Bapt. Ch., Rev. Mr. Hall, $6.50; Presb. Ch., in part, $18.30, . . . . 24 80

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ERRATA.—Somers, Conn., Cong. Ch., as reported in February,—should be a "Friend" in Connecticut, to make Mrs. Lathrop a L. M.

ANSON G. PHELPS, JUN.
*Treasr. of Amer. & For. Christian Union.*
New-York, April 10, 1852.

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THE

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The publication entitled "THE AMERICAN AND FOREIGN CHRISTIAN UNION" is issued Monthly at $1 per year, payable in advance. There will be several fine Illustrations given in the course of the year.

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OF THE

AMERICAN AND FOREIGN CHRISTIAN UNION.

*This paper is issued every Month, at 25 cents per year, in advance. And when put up to one address, eight copies for $1. Thirty copies for $3. Sixty copies for $5. Any quantity above sixty at the same rate.*

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**REMITTANCES FOR THE TREASURY,**

and orders for Books, for the Magazine, the Missionary Intelligencer, and the "Missions-Blatt," should be sent to the Society's office, 17 Beekman-street, addressed to EDWARD VERNON, General Agent and Assistant Treasurer.

266.05
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Vol. 3. No. 6.

JUNE, 1852.

# THE AMERICAN & FOREIGN CHRISTIAN UNION.

THE LOVE OF CHRIST CONSTRAINETH US.

NEW-YORK.
PUBLISHED BY THE
American and Foreign Christian Union,
AT 17 BEEKMAN-STREET,
NEAR THE PARK.

THIS PUBLICATION IS SUBJECT TO NEWSPAPER POSTAGE.

D. Fanshaw, Printer, 35 Ann, corner of Nassau-street

## TO OUR PATRONS.

The Post Office Law now allows us to put our bills into the Magazine free of postage, which for several years past has not been the case; and consequently quite a number of our subscribers have fallen in arrears. We have not felt at liberty to strike the name of any from our books without orders, and we hope that all will be kindly disposed, when our bills reach them. It is *possible* that a bill may reach some to whom it may *seem* to be unreasonable. We shall be happy, however, to correct all errors when represented to us.

☞ The Magazine is published, *not as a source of pecuniary profit* to the Board, but to diffuse information on topics of VITAL IMPORTANCE TO THE INTEREST OF OUR LAND AND TO EVANGELICAL RELIGION. *Whoever, therefore, receives, reads, and circulates it, contributes to the promotion of the cause of truth and godliness, in distinction from error and false religion.* It is furnished at a price *barely sufficient to cover costs*, hence the necessity of asking our friends to remit to us promptly the amounts which may be due for it.

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## AMERICAN AND FOREIGN CHRISTIAN UNION.

Organized in New-York, May 10, 1849.

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## NOTICE TO AGENTS AND DONORS.

The issue of our Magazine is so large that it must go to press on the 10th of the month. If donations do not reach us by that date, the publication must be postponed until the next month.

## LIFE DIRECTORS AND LIFE MEMBERS.

☞ ONE HUNDRED DOLLARS constitute a Director, and THIRTY DOLLARS a Member for Life; the "American and Foreign Christian Union" is sent free to Life Directors and Life Members.

## FORM OF A BEQUEST.

I bequeath to my Executors the sum of Dollars in trust, to pay over the same in days after my decease, to the person who, when the same is payable, shall act as Treasurer of the Society called "THE AMERICAN AND FOREIGN CHRISTIAN UNION," formed in the city of New-York in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its direction, in the field.

THE

AMERICAN AND FOREIGN

# CHRISTIAN UNION.

Vol. III. JUNE, 1852. No. VI.

We give up the most of the pages of this number of the Magazine to an account of the Third Annual Meeting of the Society, and the Reports of the Treasurer and of the Board, which were read on the occasion, and bespeak for them a careful perusal and serious consideration. The friends of the Society will rejoice with us, and bless God for the evidence of increasing prosperity which these important documents reveal.

## The Annual Sermon.

Owing to severe domestic affliction, united with the pressure of official engagements, the Rev. John P. Durbin, D. D. of the Methodist Episcopal Church, who had been appointed by the Board of Directors to preach the Sermon before the Society this year, was unable to fulfil that appointment—a fact which occasioned great regret as well as disappointment to many of his as well as Zion's friends. In his absence the Rev. Dr. Fitch, of New-York, preached an appropriate discourse to the congregation, (in the Mulberry-street Methodist Church,) many of whom had come with the expectation of hearing Dr. Durbin.

## The Annual Meeting.

The Third Annual Meeting of the Society was held in the Broadway Tabernacle, May 11th, at 10 o'clock, A. M. and was well attended. A large number of ministers of the Gospel and other friends, of various denominations, were present, and gave evidence of being greatly interested in the proceedings. The services, from the commencement to the conclusion, were conducted with spirit, and were marked with a heartfelt ardor in the cause, that was in the highest degree encouraging. It was highly gratifying to see so large a number of pastors from various parts of the country, many of them having come from afar.

The Meeting was opened by the singing of the Hymn commencing with the words, "Kindred in Christ, for his dear sake."

The Rev. Thomas De Witt, President of the Society, occupied the chair, and the Rev. Leonard Bacon, D.D. of New Haven, read the second chapter of the Second Epistle to the Thessalonians, and led the devotions of the assembly.

The following Report of the Treasurer, (Anson G. Phelps, Jun.) was read by the Rev. Dr. Fairchild, the Financial and Home Secretary of the Society.

RECEIPTS.

| | |
|---|---|
| Balance of Old Account, | $ 996 92 |
| Donations and Collections, | 43,816 08 |
| Legacy Fund, | 6,308 64 |
| From Publications, | 5,528 27 |
| | $56,649 91 |

EXPENDITURES.

| | |
|---|---|
| Missionary Labor, | $41,424 87 |
| Salaries, | 6,033 28 |
| Publications, | 4,398 26 |
| Rent and Incidentals, | 2,387 77 |
| Tracts and Books, | 400 00 |
| Balance to New Account, | 2,005 73 |
| | $56,649 91 |

"In addition to the above Receipts and Expenditures, the Treasurer has the pleasure to announce that of the $10,000 which appeared in the last Annual Report, as advanced by the members of the Board in anticipation of assets—$6,308 64 have been paid, and the balance provided for out of the legacy fund in the hands of the Treasurer.

"Also, that the sum of $11,500, which was collected by the Rev. L. Pilatte, has been remitted by the Treasurer to the Evangelical Society of France, (at Paris,) which Society is now united with the American and Foreign Christian Union in its work in France. This sum might properly appear in the body of the Report.

"Also, that credits have been forwarded to the Missionaries at Rome, Geneva, Paris and other parts of France, Sweden, Ireland, and Canada, to the amount of $4,311, which amount does not appear in the Report, but for the payment of which provision has been made."

The Annual Report of the Board of Directors was then read by the Rev. Dr. Baird, one of the Corresponding Secretaries.

The usual motion to accept the Reports and refer them to the Board for publication, was made by the Rev. Mr. Gillette, of Western New-York, and seconded by the Rev. Duncan Dunbar of this city.

The first resolution, in these words:

"*Resolved*, That the prosperity of this Society's missions in Papal countries abroad, and among Papists at home, may be properly interpreted as an encouraging

testimony of God's blessing upon it; and should call forth the co-operation of all evangelical Christians, as affording a manifestation of the essential unity of Protestants, not merely in their hatred of Rome, but in the love and service of the Truth,"

Was proposed by the Rev. Dr. Kennaday, of the Methodist Episcopal Church, Brooklyn, and seconded by the Rev. Dr. Campbell, of the Presbyterian Church, New-York.

We regret that we can only give the following brief outline of the very beautiful and appropriate speech of Dr. Kennaday, which was heard with great delight.

Dr. K. said, "there is a widely-prevalent opinion that the feeling with which we regard the Roman Catholics is hostile to the spirit of our institutions and the Christian religion. The liberality of this country and our religion he loved. Sir, had that spirit of liberality never been violated in the world, there would never have been the necessity for organizations to defend religious liberty, and to contend against spiritual wickedness in high places. My faith in the sufficiency of evangelical truth to meet all emergencies, is unshaken. I believe that these principles are God's boon to the world. This Christian Union is formed to manifest the unity of Protestantism, not in its hatred to Rome, but in its love to the truth. I conceive that two leading considerations are alluded to in this resolution—our *love* and *fidelity* to the truth. When St. John beheld the angel flying through the heavens preaching the everlasting gospel, it was a gospel to all nations. And we enjoy the light and blessings of that gospel. He would not attempt a eulogy on the Bible. It exceeds panegyric. The poet and the limner are inadequate to describe it. I will not attempt to eulogize this hope of my soul. At death and in glory we shall feel the value of this book. Its open blessings are ours, and if the long-oppressed nations of the earth ever come forth emancipated, I believe it will be not in the sweep of the whirlwind, or the throes of the earthquake, or in the fire descending from heaven, but in the still small voice of the Bible. Cease your anxieties about giving it to the world, and how long would the entrance of its words give light to *our* souls? The Roman Catholic Church wars against us, because of our modern propagation of what they style a new system, but the Bible is older than any antiquity or tradition.

"These precious truths of the Bible must be sustained by all the Church. It is true we are like different planets, but God is in the centre, as the Sun. We come from different tribes, but we constitute one common Israel. We are moved by Christian benevolence, one of the few flowers which have survived the ruins of the fall. Benevolence led Paul to Athens; it makes angels flames of fire, and moves the heart of God. Sir, we cease to be Christians when we cease to feel the influence of benevolence. This makes me love this resolution, because it breathes the spirit of benevolence. You have but a few lights here and there; yet what of that?—These shine far over the world. Many in Papal lands are like Simeon, waiting for the salvation of the Lord. Then open the dark dungeons of superstition, and let the light pour in."

The second resolution was moved by the Rev. Mr. Magoon, of the Baptist Church, New-York, and seconded by John W. Corson, M. D. of New-York, and was in these words:

"*Resolved*, That although the social and political disquietude of the European nations must be regarded as unfavorable to the progress of true religion among them, yet it behooves every sincere believer in GOD's promises to labor without relaxation in this service; trusting that the present phase of human affairs in that part of the world can only be temporary and preparatory to the coming of that Kingdom which alone possesses the elements of stability, and certainty of success."

Mr. Magoon in speaking to this resolution said:

"The American and Foreign Christian Union disguises neither its object nor its means of accomplishing it. Its object is to carry the Gospel to every Roman Catholic that is accessible. Popery has its blandishments for mankind in all the circumstances of life. The most of those we desire to reach come to us from Europe, where every object is surrounded with sacred associations. A Catholic Church over a Catholic population has a potency that nothing but the arm of Omnipotence can shake. There the village church is opened every day. Not the house plastered yesterday to be demolished to-day; but the old church, the work of another age, where the fathers have bowed for generations. The old cathedral, with all its artistic beauty, charms the eye and the ear. And then, the mystic ceremonies, and all the arts by which a bigoted priesthood have bound them with the choicest of fruits to an altar where they have bowed from their infancy.

"The instructions given to the agents of this Society charge them to avoid, as far as possible, all controversies in regard to their Church, and to aim simply at the truths of the Gospel. We believe as Christians, and as a Society, that Christianity has always its most certain triumph when she plunges unarmed into the midst of her foes. We believe that the simple exhibition of the facts of the Gospel is the best, the only means, by which the Romanist can be reached. Kindness and love will gain access to his heart. Luther often convinced opponents in debate, but he never converted one of them. That quiet solitude which enabled him to translate the Scriptures gave him his wonderful success. Mercy is twice blessed. It blesses him that receives and him that gives. The mightiest influences are all the result of gentle waves. That man who has the doctrine of CHRIST in his own heart, will touch gently the heart of another.

"A clergyman was passing along the street, by a young man at work in brick and mortar, who thought to himself, 'You lazy, good for nothing scamp, too proud to work'—the clergyman, when arrived opposite, turned, and with a very courteous bow, said, 'How do you do, sir?' That young man is now a clergyman in this city; and under God, he owes all that he is to that kind bow.

"Scarcely a month had passed, he said, the last winter, that he had not baptized one or more Catholic converts, and those persons had been won with kindness.

"It was said that the work of this Society was encompassed with difficulties. But what were difficulties? Nothing was ever accomplished without encountering difficulties."

In conclusion he alluded to the state of European nations, and bade the despots go on and increase the weight of their chains. But they would

break in due time, and the work of ransom and reformation would go on.

The hymn commencing with the line:

"Yes we trust the day is breaking,"

Was sung with much effect by the congregation, standing.

The Rev. Dr. Wilkes of the Congregational Church, Montreal, Canada-East, proposed, and Thomas Hogan, M. D. of the Methodist Episcopal Church, New-York, seconded the third resolution:

"*Resolved*, That among the tokens of Divine approval bestowed upon Christian efforts in our day, the conversion of large numbers in the Roman Catholic districts of Ireland to the pure Faith of the Gospel, deserves particular mention, and calls for thankful acknowledgement; and that such results should animate both British and American Christians to the discharge of a sacred duty they owe a people too long abandoned to degrading ignorance and superstition."

Dr. Wilkes said:

"Ireland is a beautiful land, and is in a transition state. The grand cause of Ireland's evils is found in the Papal Church. With this remark I pass to facts, and I shall confine myself to the work in Canada. I live in the midst of Papal Canada, and I can see the truth of all that is said about the antiquity of churches and customs. Here the people, for successive generations, have bowed down and worshipped, not GOD, I fear, but the Virgin Mary. This people, numbering between 600,000 and 700,000, for a long time, were left entirely without attempts to enlighten them. They had no idea of a Bible such as is before me, many of them supposing it a mere abridgement of the Bible. The people are attached to their priests, who are generally quite moral men, who are probably honest victims of their own system. About thirteen years ago a number of various evangelical Churches began the work of operating on this class, under great difficulties. The Church establishment is very large and rich. Our cathedral is the largest ecclesiastical building in America; and a large Jesuit college has just been erected, which has over 100 students, who are educated not only for Canada but for your Western States. One of the most popular of Catholic preachers, distinguished for his eloquent efforts in Temperance, has moved to the West, and is calling on many to follow him to the Great Valley. The French Mission Society has visited, by its agents, large parts of Papal Canada, and the effects are already visible. We have also erected a large Mission School, in which are more than 50 boys, and some 35 girls. We have educated some 250 Canadian youth in that school, and we find that many of them are converted to CHRIST. There have been detached from the Papal Church 400 persons, and 80 of them have been converted to CHRIST.

"It is the duty of the British and American Christians to enlighten this people, ignorant and ruined, and who are dying without any good stable hope. Even on their gravestones it is inscribed, 'Pray for my soul.' They do not feel safe; but when *our* loved ones die in the faith, they say, 'Come, LORD JESUS, come quickly.' Let this population be enlightened by the spirit of kindness; let them be pointed

from Mary to JESUS. In the strength of the Divine might we can do all that is required of us in this work."

The fourth resolution was proposed by the Rev. Dr. Parker, of the Presbyterian Church, New-York.

"*Resolved*, That in view of the opposition raised by the concurrence of Ecclesiastical and civil despotism, our Evangelical brethren in France, Italy, and Hungary, whether harassed by unjust restrictions or shut up in prisons, claim our affectionate sympathy; and should have our prayers, 'that if any of them should be destitute of man's aid, yet the sweet comfort of GOD'S SPIRIT may never depart from them.' "*

Dr. Parker said, that

"He had been looking at the relative claims of this and other societies; and he had compared them to a family in which there were five daughters, and one of them had laid upon her the duty of hospitality, of courteously receiving the stranger. This Society was that daughter. It was its specific duty to receive kindly the stranger, as he sets his foot upon our shores. A great and good work was in process in this country and the world, and it brought him back to the last age before the Gospel, that had in it a sort of half concealed foreshadowing of the future. Such was the synagogue. Nobody thought it was superior to the temple; and yet it was the embryo of the Christian church. Such was the case with the evangelical prophets, who were the embryo Gospel preachers. And so now we had the embryo of the future Catholic Universal Church. The Bible Society was not the institution that CHRIST established when he gave the command to preach the Gospel. Neither was the Tract or the Missionary Society. But these societies were the embryo of a future state of the Church. It was the chrysalis of the glorious catholic church that was to be developed. This Society was doing its part of the work. The attempt had been made to produce a creed and liturgy that all could adopt, which would unite all Christians in one body; but it had failed. These societies, however, would do it imperceptibly.

"Every thing done to produce a general impression in favor of religion would favor this work. We have something to do to diffuse general knowledge among the people. This Society meets these strangers in their various tongues as they come. All that we do to promote general knowledge through the schools, promotes this object. Much more might be done through the secular press, the conductors of which are doing a great work for good or for evil. They are the friends of freedom and intelligence. They should be enlisted in this great work.

"But the people for whom we are laboring, have but just begun to come. Why, we are to have China here soon. We are to have a railroad to California, and soon the ends of the earth will be brought together. This is bringing on the great battle of Armigeddon. And what is that? Why, my brother Ramsay, whom I see here before me, with others, says it is to be a bloody battle. But I don't believe it. I believe in bloody battles, when necessary; but that is not the character of this battle. It is a battle of opinion.

"He believed that this Society had got hold of the right way of doing this work.

* Quoted from the Liturgy of John Knox.

The heavenly charity is, to go to men and address their hearts, as fellow men, and fellow citizens, and try to lead them to CHRIST. He believed that the majority of our people in a few years would be of foreign origin. But they would not be what we now see them. They would be softened and modified.

"It did not help the Catholics to make them worship in a barn. Let us treat them well and help them, and they will mingle in our schools, drink into our national spirit, and intermarry with Protestant families, and all this will help in opening the way to their hearts. He believed in the force of that 'bow' that had made such a man as had been spoken of; though there must have been something to make him of before. But it showed the power of kindness.

"This Society has the gift of tongues. It speaks to men of many languages. Dr. Parker spoke of the secular press as a mighty instrument to carry out truth to the people—everything which has a bearing on the increasing millions of this nation. Kindness is an essential characteristic of this Society, and its missionaries are moved not by policy, but by heavenly charity. They go to Papists as fellow sinners, and their words meet a response in the hearts of those thus addressed.

"The Society has just learned the work to be done, and the way to do it, and is now ready for wider and more efficient operations. Dr. Parker spoke in glowing terms of the effect of our institutions on the Roman Catholics."

The fifth resolution was proposed by the Rev. Dr. Bacon, of the Congregational Church, New-Haven, and seconded by the Rev. Dr. Hague, of the Baptist Church, Newark, and is in these words:

"*Resolved*, That this Society, whilst approving the action of their Board, in transferring to the Evangelical Society at Paris the function of dispensing their appropriations for France, yet deem it their duty to testify to the diligence, faithfulness and scrupulous exactitude, that have characterized the operations of the American-Swiss Committee at Geneva, in discharging for twelve years that duty; and desire to express their grateful appreciation of the pious zeal for the common cause, and the fraternal sentiments toward themselves, which alone can have supported that Committee under the cares and responsibilities of their arduous work.

Dr. Bacon said that he should make no speech, but he deemed the resolution to be a just expression of their grateful sense, on the part of the Board and the Society, of the importance and the fidelity of the services rendered by the late American-Swiss Committee at Geneva.

The Congregation then united in singing the hymn commencing with the words:

"All hail the power of JESUS' name;"

and the Doxology. After which the Benediction was pronounced by the Rev. Dr. Hague.

The Society then came together; the minutes of the last Annual Meeting were read by John W. Corson, M. D. and approved; and ten members of

the Board were elected to constitute the Fourth Class, or those who are to serve four years.

The Board of Directors met immediately after the close of the services of the Annual Meeting of the Society, and elected the Officers and Committees for the incoming year.

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## Third Annual Report.

He who was, by emphasis, the inspired "APOSTLE TO THE GENTILES," exhorts those to whom he addressed one of his Epistles, (and included himself in the exhortation,) in language eminently appropriate to the present occasion: "*And let us not be weary in well-doing; for in due season we shall reap, if we faint not.*" (Galatians, 6: 9.) And the uninspired author of the apocryphal book of Ecclesiasticus closes that remarkable treatise with this beautiful precept and promise: "*Work your work betimes, and in His time He will give you your reward.*" (Ecclesiasticus, 51: 30.) The Report now to be presented will afford conclusive proof that when the Precept is obeyed the Promise will be fulfilled.

In meeting the Society on this, the third Anniversary of its formation, the Board feel that it is an imperative duty to commence the statement of their proceedings during a year which has been one of so much encouragement, with the humble and sincere recognition of the Divine favor as the source of all true success, and say with the Psalmist: "*Not unto us, O* LORD, *not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake.*" (Psalm 115: 1.)

The Board are happy to say that although one of the Secretaries, and one of the most effective Agents of the Society, were absent in Europe during five months—the former for the promotion of the interests of the Society in various respects, and the latter for the sake of his health—and notwithstanding the resignation of one of its most successful agents, which left an important part of our country for months without an advocate of our cause, yet the receipts of the Society from ordinary sources were greater last year than the preceding, by over five thousand dollars—a fact which shows that the work in which we are engaged is, through GOD's blessing, receiving increasing favor in the churches.

### A COMPARATIVE VIEW.

A comparison, which will not be considered invidious, may be made. The receipts of the American Home Missionary Society,—one of the most popular, as it is one of the noblest, of our great Societies—were for the 1st year, $18,130, for the 2d, $20,035, for the 3d, $26,997, for the 4th, $33,929, for the 5th, $48,124, and for the 6th, $49,422.

The receipts of the American and Foreign Christian Union for its 3d year—that which ended on the 1st day of April last—were $56,249 91—exceeding, by a considerable sum, the receipts of the excellent Society just named when twice as old as ours. Surely in this fact we may find a ground of encouragement.

GROUNDS OF ENCOURAGEMENT.

But there are other reasons for thanksgiving, if possible more cogent, because they display, perhaps, more plainly the Divine interposition. One is the fact that the Board have been enabled to find an increasing number of suitable laborers for the work in which they are engaged—a work at once peculiar in its nature, and beset with difficulties. These difficulties are both numerous and great. They arise not only from the very nature of the work itself, which aims at the destruction of the most cunningly-devised, the most thoroughly-matured, and the most wonderfully-perfected system of error, though bearing the name of Christianity, that the world has ever seen; but from the diverse origin and character of the people, both at home and abroad, and the various languages which they speak, with whom the Society has to do. Even in our own country, among the Papal population are spoken no less than seven languages, namely:—the English, Irish, German, French, Spanish, Italian, and Portuguese—all of which must be employed as media of communication, if our work be prosecuted as it should. It is, therefore, a matter which calls for devout thankfulness, that He, who is Head of the Church, is every year raising up, in our own country and in foreign lands, a greater number of good men, and qualifying them, by the grace of His Spirit, for the important work of bringing to the knowledge of the true gospel those who have been led away by the delusions of a corrupted Christianity. This Society, during the first two years of its existence, experienced great difficulty in finding suitable missionaries, especially in its Home Field. The American Protestant Society had encountered still greater and more discouraging difficulties in regard to the same thing. It was compelled to take the best men that it could find, many of whom proved not to be such, in all respects, as it is desirable to employ. The Board is gratified in being able to report, on this occasion, that this evil has greatly disappeared. Although the number of its missionaries in the Home Field was much larger last year than the year before, with but few exceptions they were such as by their piety, zeal, industry, prudence, talents and attainments, have approved themselves to the Board as being in a good degree fit for the work. And it is entirely certain that, as this good work advances, at home and abroad, the number of such men, in both fields, will steadily and even rapidly increase. To this topic we shall return in another part of this Report.

A SECOND GROUND OF ENCOURAGEMENT.

Another ground of encouragement which the Board have had, and which they cannot fail to state, is the success which has attended the efforts of their

missionaries during the past year. This success is seen in the various results of their labors. In our own country they have visited a great many families of our Romanist population, conversed with them on the subject of salvation, its nature, its necessity, and the true way to secure it. Many of these families have been visited many times, and impressions of a favorable nature made. In many families the missionaries have been permitted to pray, as well as read and explain the Scriptures. It is true that they have often been repulsed, but they have been oftener received with kindness. This course has been systematically pursued by all our missionaries. When the minds of the people have been in some measure prepared by this process for reading the Sacred Scriptures and religious books, the Bible and the Tract have been given to them. We cannot doubt that in this way much has been done to undermine error, and incline to the truth, when no decisive step has yet been taken that looks to an abandonment of Rome. Most of our missionaries have not labored a year in the fields in which they now are; a few have labored nearly two years; several but a few months. In the course of the past year, the Society has had missionaries in Lowell, Boston, Taunton, Ware, the Blackstone Valley, Providence, (R. I.) New Haven, New-York, Brooklyn, Albany, Middle and Northern Vermont, Champlain and vicinity, Ogdensburg and vicinity, Oswego, Rochester, Buffalo, Newark (N. J.) and its vicinity, Philadelphia, Baltimore, Augusta, Mobile, New Orleans, Texas, Wisconsin, Illinois, Cleveland. And although the time is too short to justify us in expecting very extensive movements among the papal population, we do not believe that there is one of the missionaries in these localities and districts whose labors have not favorably impressed many minds. Of this we have had satisfactory proof, derived from various sources. Almost all of them have reported families, as well as individuals, who have been induced to abandon the confessional and the mass. And many of them have reported cases of clear and decided conversions of the heart unto God. Indeed, we may say that not a week now passes without bringing us the report of happy cases of this sort. An example or two may suffice to show what can be done—what, in fact, is doing. The Board sent, a year ago, a young man, himself a converted Irish Romanist, to labor in an interior city of some 40,000 inhabitants, where there are several thousand Irish Roman Catholics. During this period he has visited upwards of 350 Roman Catholic families, and many of them often; he has prayed with more than one-third part of these families; many individuals are evidently inquiring after the Truth; 17 persons have abandoned the Roman Catholic Church, and have ceased to attend her services; and eight give credible evidence of having "passed from death unto life," of whom several have joined one of the evangelical Protestant Churches in the place, and the others are expected to do so soon. Certainly this young man has not labored in vain. The Board sent a very capable missionary, who speaks both French and German, into one of our

interior cities, where are many Canadian French as well as Germans. In two months he has become acquainted with 45 French families, where his visits are welcomed; has visited a goodly number of German families, which have received him readily; has preached several times in the Poor-House to 20 French people who are there; and besides all, has commenced a public service in a hired room, in the French language, which is attended by an interesting little congregation. Surely it cannot be denied by those who have any just conception of the value of the soul, and of the importance of salvation, that this is a good beginning.

Nor have the Board had less encouragement in the operations of the Society in the Foreign Field. The missionaries whom they have sustained in France, Belgium, Italy, Sweden, Ireland, Hayti, Chili, Brazil and Canada, (for they have renewed the extension of their aid to the last-named country,) have prosecuted their work with diligence and success.

With these facts before them, the Board cannot entertain a doubt respecting the importance of the work in which they are engaged, and the necessity for such a Society. If there be any persons who entertain such doubts, their attention is requested to the following considerations:

## THE WORK TO BE DONE ABROAD.

1st. The Papal population of the world is estimated by the present Pope at two hundred millions, which, there is reason to believe, is about the one-fifth part of the entire human race. It may be that the estimate of his Holiness is too high; this point we will not stop to discuss at present. His Holiness ought, however, to know, if any one, the number of that vast flock, whose shepherd he claims to be. If we add the six Oriental churches—namely the Greek, Armenian, Nestorian, Syrian, Abyssinian, and Coptic—embracing, it is probable, 70,000,000 of people, we shall have two hundred and seventy millions, or at least, (making every reasonable allowance for exaggeration on the part of his Holiness,) two hundred and fifty millions of nominal Christians, (or one-fourth part of the population of the globe,) who all hold substantially the same great and fundamental heresies from which the glorious Reformation of the 16th century emancipated a part of Christendom;—heresies which utterly subvert, in the minds of those who hold them, the "Faith that saves." These nations are civilized, some of them highly so, but this does not render it unnecessary that they should have the pure Gospel, for civilization saves neither individuals nor nations. Yet it renders them more accessible to the Truth, better prepared to receive it, and more capable of extending its reign in the world than uncivilized nations.

Who that knows well what is doing in Ireland—where it is estimated that from 25,000 to 30,000 people have abandoned the errors of Rome during the last five years, can entertain a doubt about the practicability of this work? Or,

who can be familiar with the efforts making in France, and Belgium, and Canada, to spread the Truth among the Gallic race, and the great success of those efforts—leading to the formation of many Protestant congregations, greater or less in point of size, and the conversion of many souls from the delusions of the Papacy, and not believe that the reformation of Roman Catholic nations is possible? Who has read the simple account of the turning away of a thousand Portuguese in Madeira, a few years ago, through the labors of Dr. Kalley, and others,—one of the purest and best religious movements the world has seen in our days, as is shown in the excellent lives and conversation of five hundred of them (exiles for their faith) in Illinois, and an equal number in Trinidad and other West India Islands—and not rejoice in the success of the Gospel in this field? And what must we think of the movement in Tuscany, where 1500 families, embracing 6000 souls, have, since 1848, abandoned the corrupted form of Christianity which Rome had given them? And what of the spread of the Truth in the interior of Russia, whose silent influence is every year becoming greater and greater? Every where, where the attempt has been judiciously and perseveringly made, remarkable success has attended the efforts which have been made to diffuse the true Gospel in Papal lands within the last few years. A simple-hearted, humble, but pious missionary—once a Roman Catholic priest—commenced a school, distributed the word of God, and held a little meeting for prayer and the familiar exposition of the Scriptures in a small city in Hayti, for this Society, and in the course of two or three years sees a little band of nearly 30 converts around him!

And yet, the Protestants of this country and of Great Britain have scarcely begun to appreciate rightly either the importance or the practicability of causing the Reformation of the 16th century to recommence and triumph in all nominal Christendom. Were there but half the zeal and prayer and liberality manifested in behalf of this great object which is shown in relation to the work in Heathen lands, (and God knows that that zeal and prayer, and liberality ought to be a hundred fold greater than it is,) what great and glorious results we should soon see!

And yet, who will not acknowledge, that, considering the present state of the world, the conversion of France, of Spain, of Italy, of Austria, of Russia to a pure Christianity, with their wealth, their cultivated intellect, their commerce, their military strength, is more important than that of the entire of the Heathen world? If there was only as much true Religion in France, Spain, Italy, Austria, and Russia, as there is in England; if as much in Ireland as there is in Scotland; as much in Mexico, Central America, and South America as there is in these United States, how soon would this whole world be made to wear a very different aspect, in every respect, from what it now does! How would the fears of many hearts among us be allayed, for instance, if Ireland and the Papal nations of the Continent, instead of sending us annually

their hundreds of thousands of ignorant, priest-ridden and superstitious Romanists, would send us an intelligent, Bible-loving, and Bible-instructed people, who would be capable of at once entering into the duties and responsibilities of American citizens! Such is beginning to be the extent and the universality of the emigration from Ireland to our shores, that scarcely a family can be converted in that island, some of whose members will not, before long, become citizens of this happy Republic. The same thing, or something like it, may be said of Germany. How important then to this country would be the regeneration, by the pure Gospel, of the papal countries of Europe! How important, at no very distant day, will be to us a similar transformation of the people of Mexico, Central America, and even South America!

How happy too would then be the influence of the now Papal nations, and others like them, upon the Heathen and Mohammedan countries! And how cheering would then be the prospect of the cause of liberty, political and religious, in such nations in comparison with what it now is! Every thing therefore invites, nay, even constrains us, to a greatly increased interest in effective and speedy efforts to bring about the reformation of nominal Christendom, especially the Papal part of it.

And yet, until the formation of the American and Foreign Christian Union, or rather of the Foreign Evangelical Society—one of the Societies out of which it has grown,—no Society existed in this country whose great and distinctive object was to spread the Gospel in Papal nations abroad. Our Bible and Tract Societies were doing something in those nations, but their efforts were neither extensive nor effective. The work is too essentially that of the *missionary* to be done by the ordinary Bible or Tract-distributor. We state with pleasure that the Baptist Missionary Societies have supported for the last fifteen or twenty years a mission in France, which has been gradually increasing in extent and influence, and also a small one in Hayti. The General Assembly of the Old School Branch of the Presbyterian Church has for several years made an appropriation of a few thousand dollars annually to aid the work in France, Belgium and Italy. But all these operations have been incidental and extraordinary, rather than an important part of the objects of those Societies, which were formed mainly for the work among the heathen. Whatever interest they have felt, thus far, in the work in Papal lands, has evidently been subordinate to that which they have displayed in relation to the work in Pagan nations.*

Nor have the Churches of Britain been more alive than those of our coun-

* The American Board is doing a blessed work among the Armenians and Nestorians in the Turkish dominions, and to some extent in Greece. But even this enterprise —so signally crowned with success, and so illustrative of what can be done among people who are Christians in scarcely anything but the name, has been prosecuted, as it was undertaken, as an incidental or subordinate matter—the great end being to reach the Mohammedans.

try to the importance of diffusing the Truth in Papal lands. The Wesleyan Missionary Society sustains some twenty Missionaries in France, employs a few in Hayti, and does something in Ireland. The London Missionary Society, which for many years gave £1000 annually to the promotion of the work in France, does little or nothing now. The Free Church of Scotland, and one or two other Societies are giving some aid to the good work in France, Italy and Canada. But the amount of money which the whole of them combined give to the work in Papal and other nominally Christian countries probably does not equal the receipts of the Moravian Missionary Society—the smallest of all the Foreign Missionary Societies in the British Isles.

Up to this day, the Protestant Churches of Europe and America have scarcely begun to awake from their profound slumber in regard to this great subject. And yet the Papal world is, in many parts, very open to wise and effective efforts to propagate the Gospel. In France, Belgium, Sardinia, some of the Catholic portions of Germany, Poland, Portugal, Ireland, Canada, Hayti, and portions of South America, a great deal can be done to spread the Gospel, and in several of these countries, almost without any opposition from the governments. With the exception of the Austrian Empire, the Kingdom of Naples, the Kingdom of the Pope, and Tuscany, we know of almost no other part of the Papal world in which the Scriptures cannot be circulated with prudence and perseverance. This is true even of Spain and Mexico. There is no limit to the effort which might be made in France, Belgium, Ireland, Canada, and some other parts of the Papal world; and GOD has raised up in most of them excellent men to prosecute the work, and capable Societies to direct them.

## WORK TO BE DONE AT HOME.

2d. But let us turn from the Foreign Field of the Society's operations, to the Home. Here we cannot plead that there is not freedom to act. Nor shall we find the work which we may undertake to be either small or unimportant.

No American can reflect upon the vast immigration which is setting into this country from Western Europe without deep solicitude. This immigration threatens to exert an influence which must greatly affect the state of society among us in many ways, and even the working of our political Institutions. For many years before our Revolution the number of emigrants who came to our shores was not great. They were almost exclusively from Germany and Ireland. And for many years after the Revolution the stream of immigration was very inconsiderable. Even from 1821 to 1829 it only averaged 12,000 per annum. In 1830 it was 27,153. From this time it increased rapidly. In 1834 it was 65,385; in 1845, 102,000; in 1847, 147,051; in 1848, 229,492; in 1849, 250,000; in 1850, 315,000; and 1851, 463,000!*

* Including the *Asiatic* on our *Pacific* coast, as well as the *European* on the *Atlantic*.

Who does not see that this vast influx of a people possessing habits, principles, and manners very different from ours must, in time by no means remote, have a great effect upon all our most important interests? Very few of these people have any practical knowledge of political Institutions of a republican character. A large portion do not speak the English language at the time of their arrival. Very many are poor, degraded, ignorant, and irreligious. They are spreading over all our Northern and Western States, and accumulating considerably in the chief places in the others. There is not a city, there is scarcely a village even, in New England, where there is not a surprising number of Irish emigrants, and in many a rapidly increasing number of Germans. This is now so much the case that one meets in the streets of some of our cities almost as many people of a foreign mien and accent as native-born. More than a third part of the births in Cincinnati, and nearly one-half of those in Boston are among the foreign part of the population! Where is this to end? Disastrous must certainly be the results unless great, prompt, and successful efforts be made to *Americanize*, (if we may use the word,) this stranger-population; and assimilate it to our own people—in feeling, in intelligence, in habit, in language, and above all, in Religion.*

Over this great subject we have slept too long. Too many of our Christian people have seemed to think that this nation is to be saved by mainly caring for the religious interests of our *American* population. They seem never to have thought seriously of the rapidly-increasing multitudes of foreigners that are establishing themselves in our midst. But a very small proportion of the almost 3000 Home missionaries employed by the Evangelical Churches in this land, through their Home Missionary Societies and Boards, are laboring among the population of a foreign origin; perhaps not the one tenth part of them are so laboring; and yet that population must amount to several millions; perhaps to one-sixth part of the entire population of the country. And from what other source must these people be supplied with proper religious instruction? The number of faithful, evangelical preachers and teachers who

* As to the process of *Americanizing* the foreigners who are coming to us in such great numbers, it is not difficult so far as the younger portion of it is concerned. They, as well as all the children born here of foreigners, will grow up *Americans*, so far as political opinions, and to a good extent the manners and feeling of our social life are in question. On this point there can be no doubt. And although immigration was so great in 1851 as to equal, if not surpass, the increase of our population from births, and although this state of things may continue a few years, it is certain, we think, that it cannot long continue. We do not entertain much fear for the *Americanization* of these people and their children; but we cannot speak so confidently in behalf of their assimilation to our Protestant population in *Religion*. Rome will be unwearied in her efforts to prevent those who are her followers, (and a majority are such at their arrival,) and their children from deserting her ranks. And although the genius of our civil and political Institutions, as well as the current of our opinions and usages, may be unfavorable to Romanism, yet, it is certain that it can be made to grow here.

come to us from foreign lands is wholly inconsiderable. Alas, the state of things in most countries in Europe is such as to demand for Home-labor all the good men whom they possess. This is emphatically the case in Ireland, France, and Germany.

ALARMING INCREASE OF ROMANISTS AMONG US.

But let us look at the portion of this foreign population with which our Society has to do. It is impossible to ascertain with precision the proportion of the Roman Catholics and Protestants into which this population divides itself; but it is admitted on all hands that more than half, very much more than half is Roman Catholic. There is abundant evidence of an unmistakeable character that the Papal population is fearfully increasing among us, derived chiefly from Ireland and Germany, with a considerable and increasing number of French, from France and Canada. The number of Italians is also increasing. Let us look at a few facts. Archbishop Hughes lately stated in a public meeting, that there are 200,000 Roman Catholics in the city of New-York, and its vicinity, and that although the number of their churches had increased since he became bishop of the diocese, from six to twenty, yet there is imperative necessity for the building or the buying of at least ten more without delay! In the city of Buffalo a third part of the population is Roman Catholic, and they have ten churches, and are building a cathedral which will cost, it is estimated, $200,000! In the city of Providence, Rhode Island, there are, it is believed, twelve or thirteen thousand Roman Catholics, (in a population of 45,000,) with a bishop, a staff of nearly twenty priests, a goodly number of sisters of mercy, who have under their charge several schools; and this in a place where not many years ago there was only one priest, and a small church embracing a few hundred Irishmen! And what shall we say of the great increase of the Papal population in Rochester, Oswego, Albany, Lowell, Lawrence, Cleveland, Cincinnati, St. Louis, Chicago, and many other places?

Archbishop Hughes estimates the present Roman Catholic population of the United States at three millions and a half! The editors of the Catholic Almanac, (published under the eye of the late Archbishop of Baltimore,) estimated this population at a little short of two millions last year. We are inclined to think that, including New Mexico, the number of the people in these United States who consider the Bishop of Rome to be their Spiritual Ruler, cannot be less than three millions, or about the eighth part of the population of the country. Soon there will be five millions. The day is not very distant when there will be ten millions, if the ratio of increase continues to be what it has been of late. And what will be the influence upon the destinies of this nation to have so large a body growing up in its midst, who will, for the most part, blindly follow the dictates of their priests, and deposit in the ballot-box their hundreds of thousands of votes, unopened, just as they received them? What a temptation this fact presents to ambitious, unscrupulous politicians,

to descend into the market and bid for these votes! And are there not men among us who are capable of doing this thing?

Nor is this the strongest or most alarming view which we are compelled to take of this subject. Rome thinks of conquest by her spiritual weapons as well as by political intrigues. She is therefore increasing at a rapid rate her forces among us. At the commencement of the Revolution, or nearly 170 years after the first settlement of this country, she had no more than forty-one or two priests here. Now she has 6 archbishops, 26 bishops, 1385 priests, 1411 churches, and 681 other stations, 34 seminaries, 421 clerical students, 96 convents and nunneries. She lends all her energies to proselytizing—gathering the children of Protestants into her Asylums, and sick Protestants into her Hospitals, to the neglect of her own children in many cases, and still more of her own poor, whom she often leaves to Protestants to take care of. She sends over from the Old World large sums of money, and she lays all her followers, especially the poor servants and other laborers, under heavy contributions, to find means to build churches, found colleges, etc. What amount of money is now sent to this country annually, by the "Society of the Propaganda," whose seat is in Lyons, in France; by the "Louis Society," of Bavaria; by the "Leopold Society," of Austria, and by other associations—not comparable with these in resources, and yet not to be omitted in a complete estimate of the Papal influence among us, which originates abroad—we have not the means, nor is Rome very desirous that we should have, of arriving at any thing very definite.

The receipts of the Society of the Propaganda, in 1850, were $573,871, of which the sum of $89,730 came to the United States. Probably as much as $60,000 came from other sources; in all $150,000. It is certain that a large part—probably a fifth—of all that Rome raises for missionary purposes, comes to this country for the propagation of her doctrines. Rome is wise, Oh, how wise! Would to God that our Protestant Churches had as much sagacity, far-sighted sagacity, as she has! Were that the case, we should invade the Domain of Romanism—not wait to be invaded. We should, in that case, do the very thing Rome does not wish us to do, instead of doing what gives her great delight, as it does great advantage. When shall we be wise?

But leaving this view of the subject, let us ask what is doing for the spiritual interests of Romanists among us,—in other words, what is doing to turn them from Error and lead them to the Truth? The consideration of this subject will resolve the question: Is such a Society as the American and Foreign Christian Union necessary, or can the needful work be done by other organizations, as some persons think and affirm. We are free to confess that nothing could give the Board and Officers of this Society more sincere pleasure than to be convinced that this organization, much as they love it, can be well dispensed with. Every year's experience on the contrary,—they are compelled

to say it—deepens the conviction in their minds that this Society, or something like it, which shall prosecute the work in the same way essentially, is indispensable. Let us consider the other agencies which can be relied on, and see what is the extent and force of their influence.

## ON WHAT CAN WE RELY?

1. There is the influence of our Protestant churches. That Roman Catholics are in some cases drawn into our churches is not denied. On the contrary, we cheerfully admit that where there is a living church, blest with a zealous, active, discreet and kind pastor, and sustained by many meetings for prayer, the reading of the Scriptures, and exhortation, held in private houses, or in school-houses, individual Romanists, and even entire families are sometimes brought in. This is more practicable in rural districts, and in villages, where the Roman Catholics are not numerous, and where they are seldom, if ever, visited by a priest, and where intercourse with Protestants of a kind spirit has softened down their prejudices. But the difficulty of effecting much in this way is very great where the Roman Catholic population is dense, and there is a vigilant priest who constantly warns his people to beware of every attempt which Protestants may make to bring them out of the darkness of Romanism. Rome understands this well, and is therefore covering this land with her churches, her priests, her schools, and her seminaries.

2. Then there is the agency of the Sabbath-school. Without question this is useful in many places to a considerable extent—less now probably than twenty-five years ago, because of the active opposition of the priests. No doubt much more could be done by this agency than is now done, if the requisite zeal, wisdom and experience existed in our churches. But no one will maintain that the sabbath-school is going to reach the adult Roman Catholic population, or even very extensively the young.

3. And as to the agency of our Home Missionary Societies and Boards, we are compelled to believe that it has not much affected the Papal population, which is as yet almost wholly of a foreign origin. We do not believe that many more than three hundred of the 2,500 or 3,000 Missionaries employed by the various Societies and Boards are laboring exclusively or even mainly among our foreign population. The American Home Missionary Society has fifty-eight, chiefly laboring among the Germans, the Welch, the Swedes, and the Norwegians; and these not Roman Catholics, but Protestants. The Baptists have probably not more than twenty-five at the utmost, as far as we can learn; the Presbyterians (Old School) have only ten or twelve; the Dutch Reformed, German Reformed, Lutherans, and Episcopalians and some other Evangelical denominations may have 80 or 100, and they wholly, or nearly among Protestant foreigners. It is only the Methodist Episcopal Church that has taken hold of the work among the foreigners who do not speak English with

much vigor. They had last year more than 150 churches, many of them small, but some of them large, composed of Germans, to whom 144 missionaries preach the Gospel.* These German Churches doubtless exert a happy influence not only upon foreign Protestants, but to some extent upon Roman Catholics, a considerable number of whom have been induced to attend these places of worship, and have been brought to the knowledge of the Truth. It is estimated that more than a fourth part of the people attending these churches were once Romanists. But certainly, it will not be pretended that what is doing by our Methodist brethren, most praise-worthy as it is, or by all our Churches combined, for the foreign population, is likely to meet adequately the demands of the Papal portion of it.

4. Nor can we for a moment believe that the colporteur-system can be made, as some seem to think, to meet the demands of the Papal population of our country, now become so great, so rapidly increasing, and so greatly under the influence of nearly 1400 priests. Colporteurs may do great good in their appropriate sphere, by selling or distributing the Bible and other religious books and tracts, among those who are able and disposed to read them; and such efforts may in some cases reach Romanists, especially in rural districts, and among dispersed Romanists, who feel not, or but slightly, the influence of the priest. But the work among Romanists demands the labor of real *missionaries*,—that is, of those who give themselves up to the work of visiting Romanist families—not *once*, or *occasionally* to sell books or tracts, which many of them cannot read, and many dare not,—but *very often* for the purpose of setting forth the plan of salvation and leading the hearers to embrace it. Every good impression must be remarked and followed up; prayer must be made when ever it is practicable, little meetings must be held, churches must be founded, in some cases, among those who cannot speak the English language; parents must be persuaded to send their children to Sunday-school

* Since the Report was read to the Board and adopted, we have procured the statistics of the missions of the Methodist Episcopal Church in our country, for the present year, which we here subjoin. Circumstances beyond the control of all concerned, prevented our obtaining these statistics in time to insert them in the Report, or to give them in the shape of a note on page 28, where the subject is referred to.

The number of German preachers or missionaries at the present time is 144.

| | |
|---|---|
| Welsh Missionaries, | 6 |
| Norwegian Missionaries | 3 |
| Swedish Missionaries | 6 |
| French Missionaries, | 3 and 2 local preachers. |

This statement shows a very great and rapid increase of effort in this important field, for which we bless GOD, and would most earnestly pray that zeal so noble in a cause so important, may provoke that of all the other branches of CHRIST'S true Church in our land! Still our assertion in the text holds very nearly true to the letter, viz, that all the *missionaries employed by our Home Missionary Societies and Boards, among the foreign population of our country does not exceed three hundred, or the one-tenth part of the whole number of our domestic missionaries.*

and themselves to frequent those Protestant places of worship in which they will be likely to hear what they need. In a word, this work is thoroughly missionary, and cannot be done to any great extent by colporteurs. The Society does not employ a single colporteur, in the ordinary and original meaning of that word. Their missionaries do indeed sell or distribute books, and especially the Bible: but they must create among the people, among whom they labor, a strong disposition to search the Holy Oracles, before they can with confidence expect a Bible or a Tract to be read at all, or indeed to escape the fire! Much as we value colportage, we feel that we should deceive and mislead the people if we were to represent *it* as the grand means, or even a principal one, of reaching the Romanists in our land. In France, where the colporteur-system has been found eminently useful—among Roman Catholics who are far more independent of the influence of the priests than are the Romanists with us, especially the Irish—it is found to be indispensable that the missionary-evangelist should follow speedily the colporteur—else nothing permanent will be effected.

These are the matured opinions of the Board, after three years experience and careful observation. We are more than ever convinced of the necessity for such a Missionary Society as the *American and Foreign Christian Union*. It has a distinct and most important field at home and abroad to occupy, and it is occupying it as no other society in this land is doing or can do, because this is its sole and distinct work. It is endeavoring to interest our churches in the great work of converting Romanists; to show them that this work is not only practicable, but by no means very difficult, when attempted by suitable men and in the right way; to make known those modes of reaching Romanists which experience has shown to be most successful, and of which kindness and perseverance are such important elements. It has now an effective corps of excellent missionaries at work in many important points in our country. It has only made a beginning, it is true, but that beginning is one full of promise. Much has been done the past year—more than we had ventured to hope when it began. But instead of seventy or eighty missonaries, several hundreds are demanded in this work. At least twenty-five are needed in New-York and its vicinity, among more than 700,000 inhabitants, of whom 200,000 (according to Archbishop Hughes) are Roman Catholics; at least eight or ten are needed in Philadelphia; as many in Cincinnati, and St. Louis; whilst Newark, Providence, Boston, Lowell, Lawrence, Portland, New Haven, Hartford, Albany, Syracuse, Oswego, Rochester, Buffalo, Cleveland, Chicago, Milwaukie, and several other places need from three or four, at least, to six or eight; and a still larger number of places need one or two. It may cost money to do all this, but not to do it may cost still more in the long run. Our Churches are abundantly able to give all that is needed, without interfering in any degree whatever with any other enterprise.

It is altogether probable that the Society will soon have to open a Preparatory Seminary, and engage a competent Pastor, or several Pastors to undertake to direct the studies for some months of many of the men whom it may employ. Six months of familiar instruction, united with a proper course of reading on their part, in the Scriptures and what concerns their Canonical Authority and Authenticity, the Evidences of Christianity, the Papal Controversy, and the History of the Church, would be of great service to those of our laborers who have not pursued the studies of our Theological Seminaries. The Society will have to employ a large number of this class of laborers, especially among the Irish population.

We think, too, that many of our young men must have their attention called to the duty of preparing themselves, by the acquisition of the German and other foreign languages, to preach the Gospel to the foreigners who are coming from the Continent by tens of thousands annually. We cannot, we must not continue to be indifferent to this matter, or think that these people must learn English before that they may hear the Gospel.* We think, too, that it is high time that young men in our Theological Seminaries received a more ample training in all that relates to Romanism, the Papal controversy, and the best mode of approaching Roman Catholics, if we wish to do them good. There is a great deficiency here, or we are much mistaken. The fact is, however deplorable, that our Churches have scarcely begun to know that there is a vast Papal population rapidly growing up in the midst of us, whose salvation needs to be looked after.

We have now prepared the way for the review of the operations of the Society during the past year.

## The Home Field.

During the year now closed, besides conducting its ordinary affairs, the Board have given their attention, with much care, to the work of revising the plans of operation on the Home Field. This has been done with a view to se-

* We sometimes feel sad to see that young men in our Seminaries, of a foreign origin, and speaking more or less perfectly German, French, etc., are not better directed, as to the path of duty, by their teachers. If this were the case, should we see a young man of French descent, who could be made by a residence of six months in France to speak the French language perfectly, settling in a congregation which is wholly *American*, when fifty good French missionaries, if not a hundred, are needed for the 300,000 French people in our country? Or a young Irish minister seeking a mission in *Oregon*, instead of going to work among the 200,000 Irish Romanists in New-York? We think not.

cure in future, if practicable, more economical, systematic, and effective labor. Several changes have therefore been made, in the various departments of service; and their salutary influence already felt, gives pleasing assurance that they were wisely and properly made.

The system of Agency for the collection of funds, and distribution of the publications of the Society, has been considerably modified, giving it greater utility, and nearer conformity to the wishes of the friends and patrons of the cause.

The Board have also modified, in some of its details, the system of Missionary operations. A new commission, suited to the relations and labors of the missionaries, whether laymen or ordained ministers of the gospel, has been prepared, and used throughout the entire field. The usage of employing in missionary and other labor, persons who had renounced their connections with the Papacy, but had not united with a Protestant church, has been abandoned: and the rule adopted, previous to the close of the preceding year, by which all the missionaries to be employed are required to be members of some Evangelical church, and to bear credentials from the same, of their good and regular standing in it, has been carried into effect. Every laborer of the Society is therefore in connection with some Evangelical body of Christians, which is responsible for his character and deportment, and to which he is amenable for whatever may be inconsistent with Christian faith and life.

The Board have the satisfaction therefore, of reporting in the service of the Society, a company of excellent and worthy men—men well accredited in their denominations respectively, and who, as a body, it is believed, would not compare disadvantageously with an equal number of laborers in any other benevolent enterprise in our land. They are faithful, laborious, and self-denying. And though noiseless and unobtrusive, and from the nature of their work, and the necessities of the case, they must be much away from the public gaze, they are accomplishing a vast amount of good to individual souls, and to the welfare of this land, and the world.

To aid them in their labors, and to secure the highest good results, it has been the policy of the Board to assign to every laborer a definite field, within whose limits he is expected to remain, and for whose culture he is responsible. And also to obtain at every missionary station, a small Committee of the clergy and laymen to superintend its interests, and by counsel and otherwise, to cooperate with the Board in its management. At most of the stations such Committees have been obtained, and the assistance which they have rendered has been of very great importance.

The whole number of laborers of all classes, connected with the Society in the Home Field, during the whole or parts of the year now closed, is *eighty-five*. They have been distributed, and have done their work, in *fifteen* different states

of the Union. Some of them are laymen—some of them are exhorters, or licensed preachers, and others of them are regularly ordained ministers of the Gospel. They are of different religious denominations, and of various tongues or nations, but are happily united in the *one* great object which the *American and Foreign Christian Union* seeks to effect. They seek to maintain in their purity, the doctrines and institutions of the Gospel, against the corrupting influence of the Roman Hierarchy; and to enlighten and save the deluded followers of the "Man of Sin." In the prosecution of their work, they have published the gospel in six different languages, viz: the German, French, Spanish, Italian, Irish, and English.

A few of the missionaries have had charge of organized churches, and confined their labors chiefly to them, preaching on the Sabbaths and other days as other pastors do. Of those thus employed were, the Rev. Anthony Greenwood, of the French church of Enosburgh, in the state of Vermont. Rev. Henry Morrell, of the French church of Bangor, the Rev. Robert Koehler, of the German church of Rochester, and Rev. Charles Doppenschmidt, of the German church of Buffalo, in the state of New-York. Some, though not having charge of an organized church, confine their labors to *one*, *two*, or *three* places, where small congregations assemble to attend upon their ministry. Of those having such charges, were Rev. Robert Corscaden of the Irish Mission in Providence, Rhode Island, Rev. Messrs. Murray and Jordan, of the Irish Mission, in the cities of New-York and Brooklyn. Rev. C. Popp of the German Mission in Cleveland, Ohio. Rev. C. Zipp, of the German and French Missions in Wisconsin and Illinois, Mr. R. Monsalvatgé, of the Spanish Mission in Brownsville, Texas; Rev. P. Wolff, of the French Mission in New-Orleans, La.; and Mr. G. H. Jackson, of the Irish Mission in Mobile, Alabama.

Some of the laborers have still wider fields. They travel over districts of considerable extent, and visit the Romanists of various towns, and in the course of the year they repeat those visits a good many times. They enter the houses of the people in the spirit of kindness, and speak with them on the subject of their personal salvation. They leave with them, when it will be received, the Bible or a New Testament, or some appropriate religious tract; and when allowed, they pray with them. They hold meetings for prayer, and reading of the Scriptures, and establish Sabbath-schools for children and youth; and in cases where this cannot be done, they endeavor to lead the parents and children to the churches and Sunday-schools of Protestants.

All the good results of these labors of the Society cannot be represented or made fully known, in this life. The light of the future world, and the slowly revolving ages of eternity can alone discover, and fully develop them. But enough can be seen to commend the Society to the confidence and love of all who love the Gospel of our blessed Saviour, and the souls of perishing men.

To show the patrons and friends of the Society, so far as it can be done,

the service which the missionaries render, and its happy results, we here subjoin brief extracts, taken promiscuously from a few of their reports, viz:

(1.) Mr. D. M. Rowan, a missionary laboring among the French and Irish, in the Blackstone Valley, Massachusetts, thus writes:

"The boundaries of my field of labor are the same as the bounds of the Harmony Conference, and includes 27 Evangelical churches, of all denominations. The people among whom I minister are principally Irish, some French, and American. The number of families visited, 2,403; Protestant Bibles distributed, 50; Catholic Bibles, 15; (sold more, but cannot tell how many,) tracts distributed, 3,702. The number of prayer meetings attended, 140. The number of my Bible class varies in different places: in some it numbered 27, in others 12, in others 8. At Blackstone I preached regularly every Sunday for five months, the average attendance was 150, including Irish, French and American. The number of conversions 41: of these 25 were American, 4 were French, and 12 were Irish. In my labors through the villages in the immediate vicinity of the Blackstone River, I remained for a longer space than I usually do.—In the village of F———, we had a blessed revival among the native and foreign population. One Sunday evening, in the month of August, *twenty-nine* men and women came forward to our inquiry seats, and manifested by their sighs and tears their sorrow for sin, and their great desire to give their hearts to GOD.—About 30 appear to have experienced a change of heart.

"In another town four French young men were converted. They have left for Canada, with a determination to impart to their parents the blessing they experience in believing in JESUS. They carried with them eight Bibles.

"To state all the interesting facts that have occurred during my labor, in this Valley would be impracticable, in this Report. In carrying on my humble work, I go on quite silently. Sometimes there appears an obstacle, like a dark cloud in the sky; but just as it is chased away by the returning rays of the sun, so the difficulties I experience are removed by the bright rays of the Sun of Righteousness."

(2.) The Rev. Anthony Greenwood, French Missionary in the Northern part of Vermont, thus writes, viz:

"Since my last Report to the Society I have confined my labors mostly to Montgomery and Richford, Vermont and Sutton, in Canada East, the field prescribed by my commission. I have appropriated about one-half of my time to Montgomery, the other half I have devoted to the other two places, Richford and Sutton. Though the winter here has been unusually stormy and severe, causing bad travelling, and much suffering among the poor, yet our meetings everywhere have been generally well attended. In the absence of

the Missionary the people are in the habit of meeting regularly on the Sabbath, for worship, at their usual places of worship, and also on week-day evenings, either in private houses, or in school-houses. These meetings are conducted pretty much after the manner of conference meetings, among the Americans, by reading the Scriptures, prayer, singing, exhortation, and conference. Since my last report our hearts have been made to rejoice in the hopeful conversion of *three* individuals, not only to Protestantism, but to CHRIST. There are many others who are anxiously inquiring in regard to their personal salvation. There are *eleven* in my field of labor who give good evidence of piety, who have not connected themselves with the Church. The Church consists of forty-eight members. The number of preaching stations in my field sustained regularly, is *four:* a fifth is partially supplied. The average number of attendants at each place is forty. Sometimes as many as one hundred and fifty are present. The Temperance Society numbers seventy-two persons. There are four prayer meetings regularly maintained."

(3.) The Rev. Robert Corscaden, Irish Missionary in Providence, Rhode Island, says:

"My meetings at the Hall are well attended, and their happy influence is becoming manifest. Many Protestants now see the subtlety of the Papal delusion, and many Romanists have been convinced that they were holding views contrary to the word of GOD. Within a month past *eight* families, and also a number of individuals, have renounced their connexion with Romanism, and the work is still going on. But the hindrances which the good work has to contend with are very great. The influence of early education is a great hindrance. The family, or social circle, is a hindrance, and often 'a man's foes are found to be of his own household.' Another, and not the least hindrance is the opposition made by Papists who are of the same occupation of the man who abandons Romanism. They league together against him. At our meeting in the Hall, on Saturday the 13th inst. a convert from Popery told the audience the circumstances which led to his conversion at the age of twenty-eight years. He is a respectable mechanic, and a pious Christian. There were a large number of Romanists present, and his remarks made a deep impression on the meeting.

"During the year, at this station, *two* prayer meetings have been maintained *weekly*, also *two* Bible classes of twelve youths and adults. Preaching is maintained on the Sabbath, many hundred families have been visited, and about fifty persons have renounced Popery, and are searching the Scriptures."

(4.) The following is taken from the diary of Mr. Rovillo, an Italian Missionary, who labors among his countrymen in New-York and Brooklyn, viz.:

"In the beginning of this month I was prevented by the cold from per-

forming many duties. My health was affected, and I cannot make a daily report. GOD, in his mercy, threw it in my way to labor in his name, on different occasions, by declaring the truth of his holy word among numbers of my countrymen. I visited many families of Italians, and prayed in almost all of them. In my own house I held meetings of friends who love the truth, examining the pages of the Divine word. I visited *four* Italian vessels in this port, and conversed with their crews on the advantages, both spiritual and temporal conferred on mankind by the Gospel.

"Thus I have spent this month, and although I was not fit for active service every day, I have reason to thank GOD for his mercy, who deigns to give me new opportunity to labor, and, by his invisible hand, aids my feeble efforts, and gives them some effect."

Mr. Rovillo visited during the next month about 70 families, and held conversations with the various members, upon the subject of religion—prayed with many of them, and left with them appropriate religious tracts.

In his diary, under date of the 4th of that month is this record, viz.:

"I visited a family in Brooklyn, consisting of *five* persons. The mother had not 'confessed' for several years, but had gone some time since to church, to make her confession. The priest learning of her long neglect of the so-called sacrament, seized her by the hand, poured upon her a thousand curses, and pushed her out of the building, forbidding her ever to return.

"This treatment attracted much notice, and when the report of it reached me, I called on her with some tracts, which I gave her, saying: 'Be comforted, Madame, and have faith. He who thrust you out of the chapel, is a man. GOD never drives from his house any one who heartily comes to him. That is a den of thieves, and not a church of GOD. You have tasted of the cup of sorrow, and it may lead you to quit the way of perdition for that which leads to CHRIST, the only SAVIOUR, in whom those who trust find true consolation.'"

This woman has since attended a Protestant place of worship, and now daily studies the Scriptures. More than 100 Italians, in connexion with Mr. Rovillo's labors, have renounced Romanism within the year—and been led to attend Protestant places of worship. About 50 Italian children have been led to American Sabbath-schools, and *fifty families* are now engaged in studying the Bible.

(5.) The Rev. J. Murray, who labors among the Irish Romanists in the Eastern portion of the city of New-York, reports six stations at which he regularly preaches, once a fortnight, with encouraging success. *One hundred and thirty* families, of from 5 to 7 persons each, are under his pastoral supervision. In 115 of these families prayer meetings are held three or four times a month. Through his influence about 45 children, who had been untaught, have been

sent into Protestant Sabbath-schools, and about 200 adults have been led to attend on the Sabbath at Protestant places of worship.

In his report, Mr. Murray says:

"Permit me to observe that, with but few exceptions in general, but specially in these families referred to, your Missionary has been received with cordiality, notwithstanding the scowl of the bigot and of the priest; and the meetings are much desired and valued; and if we had a better room, and more favorable weather, the attendance would be larger. My anticipations of success are sanguine."

(6.) Mr. J. McDevitt, who labors among the Irish Romanists in the north-western portion of the city of New-York, says:

"The Irish population in my field amounts to upwards of eight thousand. There are here perhaps two thousand five hundred Germans, and but few of other foreign countries. During the year I have visited 57 emigrant vessels, as they arrived at this port. The number of English and Irish Bibles sold and given away is 56; of English and Irish Testaments, 112; of pages of Tracts, 10,128; also 6000 pages of Tracts on Romanism, and 10 copies of Kirwan's letters. I have visited and held religious conversation with upwards of 4000 familes, and directed about 200 children, many of whom were children of Romanists, to Protestant Sabbath-schools. I have held upwards of 700 meetings for prayer, and reading the Scriptures, and the number of families in my field, which, like the Bereans of old, are studying the Scriptures, to see whether these things are so, is 150. Many have been led to see the errors of Romanism, and *seven* give good evidence of conversion to Christ."

(7.) The Rev. W. Winnes, missionary to the Germans in Newark, New Jersey, writes:

"The Lord has been pleased to bless us abundantly. The work of the Lord in the congregation has been very perceptable. The Lord has given me believing brethren, who are a great support to me. They carry the welfare of the congregation in their hearts. This has given me encouragement in all my troubled hours, and I have had many; but the Lord has brought me through them all. My congregation has greatly increased. The church is generally full in the morning. In the afternoon there are not so many. The number of the members of the church is 60,—of the Sabbath-school 80, —of the Bible class 18,—of volumes in the library 100. I spend two or three evenings of the week with children in a Bible class. The members of the church do all in their power towards my support. They have rented the pews of the church. The collections taken up on the Sundays amounts to between

$60 and $70 a year: also we have taken up in the last quarter upwards of $15 for different missions. Our church lot cost $1500, and thereon is paid $700. We have another lot which is paid for, which cost us $670, which we wish to sell, and to pay the avails on our church, and that will almost clear it of debt. I have, during this month, distributed many tracts, and 12 Bibles, among Roman Catholic families. Hitherto I have not kept a regular list of the families visited, but will do so, as the Society desires it. I am very busy in visiting *daily*, from early in the morning, till half-past nine o'clock at night, very frequently."

(8.) Mr. R. Monsalvatgé, Spanish Missionary at Brownsville, Texas, says:

"I have the satisfaction to report to you, that by means of my visits from house to house, I have succeeded in giving a new impulse to the Sunday-school and to my religious meetings. About 20 children were assembled, on the last three Sabbaths, and a similar number of men and women at the Divine service. Two Sundays the Padre of the Catholic church has preached against me, and succeeded in turning away from my school 5 children last week, and also in stopping others, which their parents had promised to send to me this month; nevertheless, I trust in the LORD, that I shall next month count a much greater number of pupils in my school than at present.

"Since the first of this year, I teach school *six hours every day*, except Saturday, which is dedicated to visits for evangelization. On Sunday I also teach a school for children, and preach to adults."

(9.) Mr. G. H. Jackson, Irish Missionary in Mobile, Alabama, says:

"With regard to my labors, I trust I have faithfully and diligently attended to them. The LORD has owned and blessed them. The two Sabbath-schools which I opened are in a prosperous condition. I attend one in the forenoon, and the other in the afternoon. I have two meetings which I attend regularly every week; and others which I attend occasionally, besides I *visit systematically every day;* and in visiting, I am frequently told of souls that have been blessed under my preaching. I have openings on every hand to preach the Gospel, and have found many inquirers after the truth among Roman Catholics. I have sent many children to Sabbath and day schools, and instructed *hundreds* of Protestant families, who did not attend any place of worship, in the knowledge of the REDEEMER."

(10.) Rev. J. F. Astié, missionary to the French in New-York, reports, that during the year he has attended regularly to the duties assigned him. He says:

"I have two public religious services on the Sabbath. The congregation varies from 80 to 150, or more. We have not organized a church yet-

but hope to do it before long. *Three* persons have lately been converted. There are from 30 to 40 persons who would be members of the church. We have been unable to establish a Sabbath-school. All I can do is to induce the parents to send their children to American Sunday-schools, and almost all the children attend those schools."

The congregation paid the rent and incidental expenses of the place of worship, and half of the support of the missionary, during the last year. The missionary spends much time in visiting from house to house. During the past winter, he says: "I taught a Bible class nearly every day. We have a monthly meeting for missions, and two meetings every week for singing."

(11.) Mr. J. Boehrer, German Missionary in the northern part of the city of New-York, gives the following account of his labors for the past five months, the time which he has spent in the service of the Society, viz

"The most of my time is spent in visiting from house to house. I have visited a large number of Catholics, and commenced a prayer-meeting, which I hold every Wednesday evening, and another which I hold on the Sabbath, in 54th-street, where there are many Catholics, and no German Protestant church near. The prospects of this meeting are encouraging. I have also commenced a Sabbath-school in the same place, and I have already nine children who attend it. I have hired a room of Mr. ———, for which I pay four dollars a month. I have been diligent from morning till night, and have done all in my power, but by perseverance I think we shall succeed to do more. I have visited 2,962 families, 1,910 of which are Romanists, and have sold of the Society's publications 108 volumes, 264 copies of the German paper, and obtained 49 subscribers for it and 1 subscriber for the Intelligencer."

Mr. Boehrer has had the satisfaction of seeing a number detached from the system of Romanism by his labors, and brought to the enjoyment of the instruction and happiness which are connected with the religion of the Bible.

(12.) Mr. P. J. Leo, Missionary to the Irish in the middle part of the city, bordering on the East river, says:

"As nearly as I can ascertain, there are four thousand Irish Roman Catholic families within the boundaries of my field of labor. There are over 1000 families of Germans in this locality. I have met with no Italians, and with not more than a dozen Frenchmen. I have visited in the time which I could devote to the service, in the last three months, 460 families. I have collected over 40 children of Roman Catholic parents into the Sabbath-school. I teach a Bible class, and have maintained two prayer-meetings, which are well attended, and have to report *eleven instances of conversion from Popery*, most of which I have been instrumental in bringing about,—in a few cases they had begun to think for themselves before I visited them."

Mr. Leo is a student of the Union Theological Seminary, in the city of New-York, and can devote but a part of his time to missionary employments.

Very similar to these reports are those which have been received from other laborers of the Society. To add them here seems unnecessary. These are from Irish, German, Spanish, French and Italian laborers, and are sufficient to show the nature and happy influence of the work which the Society is doing, its importance to the interests of humanity and religion, and especially to the welfare of our beloved country and its free and invaluable institutions.

They disclose too, to some extent, the character of the persons employed, as to industry, ability, self-denial, and general fitness for the work assigned them.

But we must speak of some other things.

In a few places, where missionaries were sustained at the commencement of the year, the Board have suspended their operations for the present; but will resume them as PROVIDENCE may open the way, and indicate the appropriate time for so doing. The places from which they have withdrawn their labors, are the stations at New-Orleans, Louisiana, among the French; at Philadelphia, Pennsylvania, among the Germans; at New-Haven, Connecticut; and Oswego, New-York, among the Irish; and at Ogdensburgh and vicinity, among the French.

In a few other places they have changed their plans of operation, and thereby very considerably augmented the usefulness of the missions. The stations which have been remodelled, are the German station in Newark, New Jersey; the French stations at Richford and Brandon, Vermont, and at Bangor, New-York. At Newark and Richford churches have been organized, and at Bangor and Brandon the fields of labor have been so enlarged that the blessings of the Gospel have been brought by the missionaries to many more of their benighted countrymen than ever before, in those localities, in the same time.

Within the year just closed, the Board have had the pleasure of seeing a suitable house of worship erected and nearly completed, for the use of the German congregation at their station in Rochester, New-York,—also the collection of the necessary means for the purchase of a lot of ground, and the erection of a house of worship for the German congregation in Buffalo, New-York. The house will probably be built in the course of the ensuing summer.

They have also been gratified, by seeing the French congregation at Enosburgh, in the state of Vermont, in whose behalf they have labored for several years past, *and which has been gathered wholly from Romanists*, so much enlarged and improved as to be prepared for a new organization, and an American minister, and to choose and take their place in an Evangelical denomination.—*Thus they have added one more to the list of Protestant churches in*

*the land.* The church numbers ninety-five members. It is connected with the Baptist denomination, and is now under their patronage and direction. Its particular relation to the Board is therefore dissolved. A few other congregations are nearly prepared for a similar movement.

The Board also have the happiness to report, that within the year past they have established *fifteen missions*, in an equal number of *new fields*, within the bounds of our country, among the Irish, French and German portions of the population, which before had not been occupied, and in each of which encouraging fruits appear. But a far greater number ought to be occupied without delay. "They are white unto the harvest," and if laborers could be sent into them they would yield an abundant reward. Some of these are in the Atlantic states—and others in the Valley of the Mississippi, and others still in California, upon the shores of the Pacific. These western fields have special claims, and the hope is entertained that the churches will grant the Board the ability, in the course of the present year, to establish missions at least at all the principal points within them. California should by no means be neglected. Its rising value to the nation renders its immediate culture of vast importance. But from all the stations under their care, and from all the itinerant missions of greater or less extent, in connection with the Society, though, in some instances beset with difficulties of no ordinary character, and encountering evils, of which strangers to the work have no just conception, much encouragement is derived to prosecute their labors. THE SERVICE PERFORMED HAS NOT BEEN PERFORMED IN VAIN. And although all that has been done cannot be shown in a palpable or statistical form; still a service has been rendered to the interests of CHRIST'S kingdom, which in point of importance is second to none other. BUT MUCH HAS BEEN DONE.

The Evangelical branches of the Protestant Church within the limits of our national government have, in some of their parts, at least, been instructed on a subject of the greatest moment. More than *one thousand* sermons have been preached in different pulpits upon it, by the Secretaries, Agents, and Friends of the Society; and more than *five millions* of octavo pages of matter respecting it, have been published, and scattered in the houses and paths of the people; and an amount, and a KIND of information, has been imparted, and an interest, and a spirit of inquiry have been excited, whose value to the country, in guarding and perpetuating within it the blessings which flow from a pure Christianity, no worldly wealth can adequately represent.

AND THE ROMANISTS TOO HAVE BEEN BENEFITTED. This as an end the Board have earnestly labored to effect; and more than 20,000 families of their number have been visited, and kindly and faithfully conversed with upon the subject of religion, and their personal salvation. Thousands of pages of religious tracts have been distributed among them, some hundreds of Bibles and Testaments have been sold or given to them. *Many hundreds* of their members

have been induced to attend Protestant places of worship, *and more of their children* have been gathered into such Sabbath-schools, and a large number have been converted to CHRIST, and are now zealous disciples, and active and happy in his service.

And besides all this, the relations, secret instructions, and insidious movements of the Hierarchy—their efforts to plant the institutions of Romanism here—to obtain the education of Protestant children, while they leave their own untaught—to mix themselves up with the politics of the country, that they may thus paralyse the power that would oppose them, and advance the interests of their cause, have been somewhat exposed and made much more apparent than formerly to the public mind. Their ORDINATION VOWS, binding them to a Foreign Prince, and to promote that hostile religion *of which he is the avowed Head*, also to OPPOSE and to PERSECUTE *all persons of other creeds or religions, to the extent of their power*, are becoming to be understood. Their opposition to popular education, to free institutions, to the rights of the people in matters of religion, and to the free and unrestricted reading and circulation of the Bible, is extensively known. It is becoming to be known that while crowding into our cities and towns, and spreading themselves over our rural districts, enjoying all the privileges and immunities common to the native born citizen, *they are not with us, but are against us;* and that the system of religion which they teach, and which our Protestant population had charitably supposed was much reformed or modified for the better, *is unchanged in all its essential points. It has lost none of its virulence and enmity to Protestants.* It is the same *intolerant, persecuting*, and *bloody system* that it ever was, and wants nothing but the opportunity, or the power, to demonstrate it. Only grant it the power, and it would enact scenes as heart-rending and cruel, and wicked, as any that distinguished the darkest period of the dark ages. To have shown these things, these terribly evil things, to the people, is to have done for them an unspeakably important service. It is equivalent to having put into their hands the means of defence, and having guarded their habitations, their inheritance, derived from their Puritan Fathers, from desolation. And in reviewing their labors in the Home department, while they hope hereafter to accomplish more, the Board devoutly record their sense of the Divine goodness, which has enabled them to accomplish so much. If the people will arise in their might, and God bless their efforts, this gigantic evil may be averted, and these deluded people be benefited and saved.

# Foreign Field.

We begin our notice of the Society's operations in the Foreign Field with an account of what it has done in our own Hemisphere.

## 1. CANADA.

The Board have been able at length to take steps leading to the renewal of the Society's operation in Canada, in connection with the French Canadian Missionary Society. The Board are happy to be able to state, that the work of the LORD steadily advances in the Papal part of Canada-East. The Seminary for boys and young men, of French origin, at Pointe-aux-Trembles, promises to be a great blessing. Among the youth who are receiving instruction within its walls there are several who, we hope, will be effective laborers in the vineyard of the SAVIOUR in that country. The Seminary for girls and young women, at the same place, bids fair to be very useful. The Board have recently voted the sum of one thousand dollars to the French Canadian Missionary Society, to be appropriated to the missionary work, and to the education of youth in these Seminaries.

## 2. HAYTI.

The Board have to report that Mr. Niel, an humble and worthy missionary of the Society, has prosecuted his labors with much encouragement at the city of St. Marc. In addition to teaching a school during the week, he has a Bible-class on the Sabbath, holds several meetings every week, and distributes the Scriptures and religious tracts as he has opportunity. He has had the pleasure of seeing twenty-six individuals turning from the errors and superstitions of Romanism to the true Gospel, and become, as he believes, the subjects of Divine grace. Mr. Niel is decidedly encouraged in his work.

In July last the Rev. Arthur Waring returned to Hayti, in the service of the Society, after having spent a year and more in this country, whither he had come to see his relatives and to receive ordination; which he did from a Baptist Association in Boston. Since his return to the island he has been preaching at various points, as well as busy in taking steps for the opening of schools in Dondon and other places. He represents the people as well disposed to hear the Gospel.

## 3. CHILI.

The Rev. David Trumbull still continues his labors in Valparaiso, preaching twice every Sabbath in a chapel for the benefit of American and English residents, as well as visiting the shipping of all nations in the port, and supplying them with the Scriptures and religious tracts. In many ways he is endeavoring to do good at that important point, and he believes that his labors are not in vain in the LORD. Mr. Trumbull is sustained by the coöperation of the American Seamen's Friend Society and our own.

## 4. BRAZIL.

In the month of December the Rev. James C. Fletcher and his wife sailed for Rio di Janerio, the capital of Brazil, and reached that city in the month of February.

As he had but recently arrived when he wrote, and was greatly occupied in getting his family comfortably located, he could not give us any details; but he expressed himself as encouraged with the prospects of usefulness which presented themselves to his view. The Board feel a deep interest in the mission of Mr. Fletcher, which is also sustained by the joint efforts of this Society and the American Seamen's Friend Society. They cannot but feel deep solicitude for the young servant of CHRIST who has undertaken it, from the fact, that at the date of his last letters the yellow fever had again visited that city, and was very destructive among the seamen, and to some extent among the foreigners on shore. Our prayer is, that his valuable life and that of his family may be spared.

## II. EUROPE.

We shall notice the operations of the Society in Europe in the geographical order of the countries in which they have been performed.

### 1. IRELAND.

The Rev. Alexander King has continued to labor for the Society in Ireland. This eloquent and able advocate of the truth and refuter of the delusions of Rome, has occupied much of his time in delivering lectures in Dublin and elsewhere, on the unscriptural and arrogant claims of the "Man of Sin," and the true nature and glory of Protestantism, which have been alike instructive to Romanists and Protestants. We cannot doubt that these lectures have contributed greatly, especially in the capital, to increase the defection which is manifesting itself in the ranks of Romanism in so many parts of Ireland. It is quite uncertain, however, whether Mr. King will remain much longer in the service of the Society. He is importuned to make England his home, and to employ his energies and his eloquence in arousing English Protestants to greater efforts to oppose and counteract the extensive missionary efforts which Rome, under the conduct of Cardinal Wiseman, is putting forth, with so much assumed confidence of success (it is hard to believe that this confidence is real) in her attempts to recover her possession in that bulwark of Protestantism in the Old World. The Board have invited Mr. King, in case he remains in connexion with the Society, to make another visit to this country, and deliver a course of his popular lectures on Romanism in some of our great cities where the Roman Catholics are most numerous. They are persuaded that public demonstrations of this sort are now imperatively demanded, and that he is eminently qualified to awaken an interest and make an impression on the Papal mind, especially of the Irish portion of our fellow-citizens.

### 2. FRANCE.

The operations of the Society in France during the last two years were reduced to the lowest point possible without sacrificing our whole work there, because of our financial state. Blessed be GOD, the apogee of our affairs, we trust, is passed, and we are now beginning to enlarge our operations in that important country, which has been justly called the "Right arm of the Papacy," and has ever been such, since the days of Pepin and Charlemagne. The number of missionaries sustained by the Society throughout the year was eleven, almost all of whom have been for years in our service, and some of them have occupied very important missionary stations.

The Board are happy to say that although under the present government of France many vexatious things are done by the local magistracy, through the instigation of the priests, to hinder the work which the Protestants are doing, yet up to this date few, if any very, serious demonstrations have been made since the Coup d'Etat of December 2nd of a nature to give much anxiety to our Protestant brethren in that country. On the contrary, the word of God is read and heard with as much avidity as ever, and God is blessing the efforts of His people to build up his kingdom in that land, and hearing their prayers. Who can tell how much influence those efforts and those prayers may exert to shorten the days of calamity which may be appointed for that great and guilty nation? The Uncle of the President of France was one of the best friends Protestantism ever had in France; who can tell what course the Nephew may yet take in relation to this question? Let us hope and pray; and if the worst should come, we believe that the good work which is going on in that land cannot long be arrested, much less annihilated; and that as in the past, so in the future, the "Walls of Jerusalem may be built even in troublous times."*

The Board, influenced solely by prudential considerations, have recently made an arrangement whereby the work of the Society in France will be carried on, in the future, under the direction and through the agency of the "Evangelical Society of France." The American and Swiss Committee, therefore, ceased to exist on and from the 14th of April. The uncertain relations of France to the surrounding nations, make it most prudent, in the judgment of the Board, that whatever is done in that country should be mainly done under the direction and management of the brethren in France,—and especially in Paris, near to the general government,—and not from without. The change, to which we have alluded, has not been hastily made. The actual circumstances, too, in which this Society finds itself are widely different from those of the Foreign Evangelical Society in 1839 and '40. The necessity, as well as the expediency, of having a committee at Geneva, for the purpose of directing a work for us, apart from and disconnected with the operations of the Societies in France, has, it is believed, passed away.

It has not been, therefore, from any dissatisfaction with the action and conduct of the committee of noble and disinterested men in the "City of Calvin" who for twelve years and more, at so much inconvenience to themselves, and with so much self-sacrifice, directed our work in France. We deem it a solemn duty to put this statement

* When the Report was written, and at the time of its adoption by the Board, the statement in the text was literally true. Alas, we have since received intelligence from France, which gives us the greatest concern. The President issued two decrees on the 26th day of March, three days before the opening of the "Corps Legislatif," in relation to the Protestants, both of which must exert a great influence upon the interests of religion. The former of these decrees appoints a permanent "Council," composed of Protestants, nearly all of whom are laymen, and either strangers or enemies to the Evangelical Faith, who are to regulate the affairs of the Protestant churches that are connected with the state. The powers of this "Council" are to be great, and those of the District "Consistories" (something like our Presbyterians) are enlarged. The latter decree places the Protestant Churches that are not connected with the state completely at the mercy of the civil authorities. Any meeting of more than twenty persons may be broken up (by the enforcement of the law of 1834,) unless *authorised* by the civil authority. Should this decree be enforced, and enforced it will be in many places, our Protestant friends in France will have to fall back upon the holding of little meetings in private houses, and pursue the course which the Apostles did, and literally preach from house to house. Blessed be God, even this trial will be made, we dare say, to work for the furtherance of the Gospel in France. We have no doubt that those hindrances will not be permitted to interrupt the work for any considerable period, of time if Christians do their duty.

on the public record of the Society, in honor of those excellent brethren, and especially of the distinguished president of that committee, Colonel Tronchin, who, with a zeal and heartfelt interest in our work, devoted long years, with very imperfect health, to our cause, and more than once sustained it from his own purse, when circumstances beyond our control prevented the Society from fulfiling all its engagements with promptitude. We separate from this excellent man, and his esteemed and most worthy colleagues, with no ordinary feelings of pensiveness; and tender to them on this public occasion, as we have done in another way, our most cordial thanks for their eminent services rendered to us, and to CHRIST'S, cause through us. Since the year 1840 not less than $40,000 have been sent to that committee by this Society, (including the Foreign Evangelical Society,) which has all, we believe, even to a dollar, been most judiciously and faithfully expended in the good work for which it was sent by us, and to which it had been consecrated by the donors.

In this connexion, the Board beg leave to state that during the last twenty months the Rev. Mr. Pilatte has been on a mission to the Churches in this country from the Society in France, with which we have just entered into the new relations above referred to, and which have been arranged to mutual satisfaction. This brother came among us to solicit the aid of our Churches in behalf of the great work in France. He came specially commended to us, as Rev. Mr. Bridel, from the same society, had done in 1848. And although it was utterly out of the power of the Board to do more for France than they were doing, at the epoch of his arrival, they did not hesitate to commend him and his mission in the most earnest manner to the churches of this country, by formal Resolution, and through the columns of its Magazine. The Board are happy to say that Mr. Pilatte found an open door and substantial aid in the Churches of this land, and in none more so than in those which have from the first sustained this Society. We have rejoiced in his success, for it has caused a "lack of service," on our part (which was beyond our control) to be made up by our churches in another way. There is a sense in which his efforts, as well as those of the Rev. Messrs. Bridel, King, Boucher, and Scott, who preceded him, may be said to have been most intimately connected with our Society, and almost identified with it.*

## 3. BELGIUM.

The Board were able to make but a small appropriation to Belgium last year, but they do not intend to lose sight of the work in that little kingdom of four millions and-a-half of Roman Catholics, where so much can be done—where in fact, so much is doing—to spread the Gospel. Belgium is likely now to become more important than ever as a field of labor, seeing that the difficulties and hindrances in France are increasing so rapidly.

## 4. SWEDEN.

The Board have continued to sustain the excellent Rosenius, in Stockholm, who in addition to laboring indefatigably as a missionary in that city, edits two monthly

* Mr. Boucher visited the United States at the suggestion of one of the present corresponding Secretaries, in the winter of 1836–37, and obtained more than $8000 to build a chapel in Brussells; Mr. Scott came to this country from a similar impulsion in 1841, and collected $7000 to build a church in Stockholm; Mr. King came in the same way in 1848, and received for Ireland some $6000 or $7000. Mr. Bridel obtained the same year $9000 or $10,000. And now Mr. Pilatte has received in all about 12,000. We should have rejoiced still more if they had all had still greater success. We bless GOD for what they had.

religious publications, both of which are doing great good in Sweden. We doubt whether there is any man in Sweden that is more usefully employed than is this humble, prudent, and devoted brother who has been ten years in our service.

The Board have also supported, through the liberality of one of our friends, a pious *minstrel-evangelist*, Mr. Ahnfelt, whose labors appear to be greatly blessed in his wanderings through the rural districts of that kingdom. This humble laborer is a man of uncommon gifts for prayer and the exposition of the Scriptures. He is often invited to speak in the pulpits of the National Church, so greatly are his simple and Godly discourses relished by those who love evangelical Religion.

### 5. RUSSIA.

The Board regret to say that they have not yet been able to resume their work in Russia and Poland—a work which they have much at heart. They are deeply convinced that there is a great field for doing good in that vast Empire, and that the people are in a good degree prepared in some parts to give a welcome to the Gospel.

### 6. ITALY.

Finally, the Board have to speak of Italy. In that important part of the Papal world the Society had, a portion of last year, three missionaries; at present they have two. One is engaged in Turin in promoting the cause of religion and religious liberty by his able pen. His influence is felt through the columns of the secular papers, as well as in a religious journal which has been recently commenced in the Italian language, in that important Capital.

Our other missionary is the Rev. Mr. Hastings, at Rome, who is chaplain to the American Embassy, and preaches the Gospel to an attentive, crowded audience in rooms in the house of Mr. Cass, the American Chargé d'Affaires. During the past winter, the peculiar and most unhappy state of things in the British Chapel, outside the *Porta del Popolo*, has rendered Mr. Hastings' service very acceptable to English as well as American christians who have been visiting the "Eternal City." Nor has the happy influence of his labors been confined to his countrymen and to British subjects. But of this a necessary prudence will not permit us to speak.

The number of Missionaries employed by the Society in the Foreign Field last year, was about twenty-five—making the entire number of men in its service at home and abroad, more than one hundred and ten.

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## Conclusion.

In bringing this Report to a conclusion, may we not say with Israel of old: "*Hitherto the Lord hath helped us*," and derive renewed courage from the fact, to trust Him with more confidence in the future, and prosecute our work with more cheerfulness and vigor?

The times demand a great increase of zeal and prayer, and well-adapted effort, on the part of God's people. On the one hand, the Truth seems to find a readier access to the hearts of the people than ever before, and God is

crowning, with His blessing, the humble attempts of His servants to carry the Gospel into the empire of darkness and delusion. On the other, the great Adversary is marshalling his forces for an extended and deadly attack upon the ranks of the Truth. The prospects of the cause of Evangelical Christianity in the Papal world have not been so serious for a long time. A wide spread attempt is now making by the Despots of Europe, aided by the Hierarchy of Rome, to crush and, if possible, extirpate civil and religious liberty. To what lengths it may please GOD to permit them to go, we are not allowed to know; but we are allowed and commanded to believe that all things shall be made to concur, in one way or another, to the advancement of the kingdom of CHRIST in this world. We may well, therefore, go on our way rejoicing, being confident that "*no weapon that is formed against Zion*" can long "*prosper.*" It is enough for us to know that this kingdom is destined to fill the world, and that in our efforts to promote it, we shall certainly "*reap, if we faint not.*" And however numerous and powerful may be the enemies that oppose, the command to us is: "*Fear not; for they that be with us are more than they that be with them.*"—(2 Kings, 6 : 16.)

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## The Two Conversions.

Some months ago a "young Redemptorist," (son of one of our most distinguished citizens,) who has been preaching in various places, and holding a species of "Protracted meetings" for the promotion of Romanism, invited the Protestants in one of our large interior towns where he had often been, and was considerably known, when a Protestant, to come and hear his reasons for becoming a Roman Catholic. Many went to hear him. Two nights were devoted to the subject by the amiable neophyte, but his arguments were not felt to be very convincing. In truth, they were weak enough. The sum of the whole was that he had once been a Protestant, but now he is a Romanist, and that having tried both and found Romanism the better of the two systems, it must be the true one.

Among his hearers was a young Irish Missionary of the American and Foreign Christian Union, who listened to him with the deepest attention, and most gladly would have replied to him on the spot, had it been proper, for *he* was born and educated a Romanist, but had been led, by "searching the Scriptures," to renounce the errors of Rome and become a Protestant! At the request of many he consented to set forth publicly the reasons which influenced his mind to make this great change. Accordingly it was announced in the papers that the next Sabbath night a young *Irishman* would give, in the First Presbyterian Church, the reasons which had

led him to turn from Romanism to Protestantism. The house was crowded by anxious Protestants and Romanists. After the devotional exercises had been performed by the pastor, the young man spoke with much ability and a becoming modesty for nearly an hour and a half. He began by addressing his Roman Catholic hearers in the language of St. Paul: "*Am I then become your enemy because I tell you the truth?*" In this discourse, which had been prepared with care and was heard with deep attention, he took up the great errors of Romanism—such as Purgatory, Confession, Transubstantiation, etc. and showed how he had been led by the teaching of GOD'S word, through the illuminating influence of the HOLY SPIRIT, rightly to estimate and renounce them. There is much reason to believe that good impressions were made on the minds of some of the Roman Catholic portion of the audience; whilst the Protestants were greatly instructed as well as gratified.

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## Grand Present to the Queen of Heaven.

"The day before yesterday, on quitting the sanctuary of Atocha, the Queen directed that no alteration should be made in the decorations of the temple until she offered the Holy Virgin the present which, in her humble devotion, she had resolved to deposit at her shrine. Accordingly, at 7 o'clock P. M. one of the most sumptuous carriages of the palace, drawn by eight horses, and escorted by halberdiers, drove up to the gate of the church. In it were seated the camerera major and the grand major domo of the Queen, holding in their arms a large basket, covered with a large cloth, on which were embroidered the royal arms. The clergy went in procession to receive the envoys of her Majesty, and accompanied them to the altar of the Virgin, close to which the camerera of the Sacred Image, Countess de Salvatierra, was standing. Count de Pino Hermoso told her that he came, in the name of her Majesty, to deposit at the feet of the Queen of Heaven the homage of the dress and jewels she wore on that day, at the moment she solemnly presented to her her beloved daughter, as a visible testimony of her filial devotion and eternal gratitude for the blessing Heaven had conferred on her, through its powerful intervention.—The basket was then placed on the altar and the cloth removed. The pious offering of her Majesty consisted of the splendid costume she wore on the 18th, as well as the dress in which she was attired on the 2nd, when she was stabbed by Merino.—The mantle exhibited the marks of the wound and its ermine lining was stained with the precious blood of her Majesty. In the basket were likewise the jewels which adorned her Majesty's head and bust. Among them was a diamond stomacher so exquisitely wrought, and so dazzling, that it appeared to be formed of a single stone. The grand major domo next stated, that if her Majesty's crown was not forthcoming, it was because it required to be altered in order to fit the head of the holy image, but that it should be brought to church the moment that alteration was made."—*Espana of Madrid.*

Here we have a specimen of the costly and idolatrous sacrifices to which Superstition often prompts. An intelligent piety would have led her Majesty, if she really desired to glorify GOD by parting with the articles above named, to convert them into

the means of doing good to the souls and bodies of her fellow-creatures. Alas, we have reason to fear that she is ignorant of the truth that, the first duty which such a Providential interferance demanded of her, was the devotion of *heart* to her GOD and SAVIOUR.

## The Course of Time.

Translated from the beautiful Spanish Poem by Manrique, on the death of his father, quoted in the Edinburgh Review.

Oh! let the soul its slumber break,
Arouse its senses and awake,
To see how soon
Life, with its glories, glides away,
And the stern footsteps of decay
Come stealing on.

How pleasure, like the passing wind,
Blows by, and leaves us nought behind
But grief at last;
How still our present happiness
Seem to the wayward fancy, less
Than what is past.

And, while we eye the rolling tide,
Down which our flying minutes glide
Away so fast.
Let us the present hour employ,
And deem each future dream of joy
Already past.

Let no vain hopes deceive the mind,
No happier let us hope to find
To-morrow than to-day;
Our gilded dreams of yore were bright;
Like them the present shall delight,
Like them decay.

Our lives like lasting streams must be,
That into one engulfing sea
Are doomed to fall—
O'er king and kingdom, crown and throne,
The sea of death whose waves roll on,
And swallow all.

Alike the river's lordly tide,
Alike the humble rivulet's glide,
To that sad wave:
Death levels property and pride,
And rich and poor sleep side by side
Within the grave.

Our birth is but a starting place,
Life is the running of the race,
And death the goal;
There all our steps at last are brought;
That path alone, of all unsought,
Is found of all.

Long ere the damps of death can blight,
The cheek's pure glow of red and white
Hath pass'd away;
Youth smiled, and all was heavenly fair,
Age came and laid his finger there—
And where are they?

Where is the strength that mocked decay,
The step that rose so light and gay,
The heart's blithe tone?
The strength is gone, the step is slow,
And joy grows weariness and woe,
When age comes on.

Say, then, how poor and little worth
Are all those glittering toys of earth
That lure us here!
Dreams of sleep that death must break
Alas! before it bids us wake,
Ye disappear.

## Evangelization in Belgium.

We have received an appeal from the Belgium Evangelical Society, signed by the Rev. Messrs. Anet and Durand, the secretaries, setting forth the pressing wants of that excellent association. Our limits allow us only to give an extract or two. The secretaries assert, that unless help be re-

ceived *soon*, most "disastrous reductions" must be made in the operations of that Society—operations, which the writer of these lines knows, from recent personal observation, to be most wisely and efficiently conducted. The importance of Belgium as a field of labor, so far as the Papal world is concerned, can hardly be overrated.

"We entreat you then, dear and honored Brethren, to examine, whether notwithstanding the burdens which press upon you, you cannot give to the religious revival in this country a larger share of your sympathies and of the gifts of your charity. Engaged in the service of the same Master as ourselves, we do not doubt that you will receive our appeal with brotherly kindness; besides, do not forget, dear Brethren, that our Society has been urged forward in the blessed field which GOD has assigned it, essentially by *British Christians*.

"We claim your aid with so much more confidence, as the preaching of the Gospel is most incontestably blessed in those regions in which dark-working Popery reigns with so much might and such great resources. We need not appeal to our own testimony; *all* the friends from your land, or from other countries who have taken the trouble to inspect our field of labor, have found it more fertile, more blessed, and more important in its results already realized or in future perspective, than our reports and circulars describe it to be.

"In the present state of the Continent and of Popery, ought not Belgium to be the object of especial attention on the part of the friends of the Gospel?

"By reason of its attachment to Romish institutions and rites, this nation is one of its strongest fortresses; and on the other hand, *here* is the only point on the Continent, where there is perfect religious liberty and, above all, where Evangelical missions may be carried on without legal hinderance.

"Must it then be, that there where Romanism, in spite of its strength and immense resources, is compelled to give ground day by day, we should retreat before it? that there, where notwithstanding the darkness of superstition and infidelity, the work of GOD is manifesting itself with demonstration and with power, we should restrain our activity?

"Doors are opening more and more; the field whitens; people listen with attention and ask to be instructed in the ways of the Gospel! Must we then, notwithstanding all this, refuse to distribute tracts and religious books, and silence the voices of the messengers of the glad Tidings instead of encouraging them?

"Dear and beloved Brethren, notwithstanding the hope which springs up in our hearts when we look upwards to the blessed hand of our heavenly FATHER, we must nevertheless repeat with profound sadness, that we cannot go forward; the way is closed before us by the gradual increase of our deficit and diminution of our resources.

"The deficiency in our funds is at this moment 9,000 francs, and there is due to agents for arrears of salary 4,800 francs. Our engagements for the 31st March next are for 9,500 francs; so that we shall require between now and then, at least fr. 23,300 (£932). We are liable, from one day to another, to be called upon to reimburse the advances made to our account. Were this to happen, *it would be impossible for us to do it.*"

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## Evangelical Church of Lyons.

We have frequently communicated interesting news from the flourishing church at Lyons; a body which eminently deserves the designation of *Missionary Church.* A recent letter brings us the following information respecting its present condition:

"During the last year we had sixty additions to our flock. At the present moment we have seventy-eight candidates for admission to the LORD'S Supper, of whom seventy were formerly Roman Catholics. Our missionary operations in this city and the vicinity, are in a highly encouraging state. Another promising station has been added to them. The circumstances of its foundation are interesting. About twenty minutes' walk from l'Arbresle, a few miles from this city, there stands, on the summit of a hill, a small village by the name of Poteau. Eleven years ago, one of our pastors, happening to pass through the place, paused for a few minutes to contemplate the beautiful views from that point. He looked around upon a wide region of country, thickly inhabited, but still covered with the darkness of spiritual ignorance and superstition; and he lifted up his heart to GOD, beseeching him that he would cause the light of his truth to dawn upon it. Little did this minister think that, at the expiration of eleven years, he himself would be called upon to announce the Gospel at that very place to hundreds of eager listeners. The immediate occasion of this awakening was as follows: A few of our brethren were travelling in a stage near this village, and got into conversation about that GOD whom they loved, and that Gospel to which they owed their happiness. It happened that in the stage there was a magistrate belonging to this village; and he, struck with what he had heard, spoke to his fellow-townsmen of this new religion. They had long been weary of Romanism; and forthwith they sent to invite us to come and preach the Gospel to them. The pastor already referred to, accordingly went. He found a large audience, consisting of the mayor and municipal council, and all the chief inhabitants of the place. They listened to his preaching with the most eager attention; and would not let him go till he had promised to come again in the course of a fortnight. From that time he visited Poteau regularly twice a month, and soon the matter was noised about

through the entire district. The priests were roused, and complained to the prefect; but he, having inquired into the mattter, refused to interfere. Their next movement was to send several men to the meeting for the purpose of making a disturbance; who as the minister came out began to abuse and annoy him. But this only increased the popular interest; and on his succeeding visit to Poteau, our brethren found an audience of six hundred persons gathered to hear him; and, to his great surprise, he saw three companies of soldiers drawn up in front of the building where the meeting was assembled, for the purpose of preserving order. Since then, no further obstacle has been placed in our way; and the work has continued with great success. Many souls have been converted, in several of the neighboring villages; a large number of Testaments and thousands of tracts have been distributed, and we have strong hopes that in answer to our prayers a glorious work of grace will be accomplished in the village of Poteau."

## Miscellaneous.

The Dementing Process of Popery is alleged to have been realized, in the case of some of the late distinguished perverts to Rome. Dr. Townsend, Bishop of Meath, in his visitation charge says: "They seem to have lost all power of reasoning with their Protestantism. Any one who will take the trouble of contrasting the writings of Messrs. Newman, Dodsworth, Faber, Wilberforce and others, *before* their secession from the Church of England, and *after* their adhesion to the Church of Rome, can scarcely believe they belong to the same individuals; all intellectual vigor, all mental power seem gone, and they appear like men whose reasoning faculties had fallen into a state of utter collapse."

The Bible.—The Bible is the food of the soul, even as the mother's milk is for the nourishment of the child, and you may as easily believe that the infant will grow without food, as that you will grow in knowledge of grace without the scriptures.

Read both for instruction and for impression; read attentively, and with meditation; pause and ponder as you go along. Neglect not the books of God for the books of men; the latter may be read as the interpreters, but not as the substitues of the former.

If you do not find the Bible so interesting to you at first as you expected and wished, still go on, it will grow upon acquaintance.

Nothing is so likely to keep up and to deepen religious impressions, as the serious perusal of the Scriptures; they are the very element of devotion. Of two inquirers after salvation, he will be most likely to persevere and to grow in piety, who is most diligent in reading the word of God. Do not be disheartened by finding much that you do not understand, there is much that you can understand.—*J. A. James.*

# Notices of Books.

The Method of the Divine Government, Physical and Moral. By Rev. James M'Cosh. R. Carter and Brothers.

On the subjects included by the plan of this work—those relating to the Divine Providence, and the principles of the human mind through which man is governed by it—Mr. M'Cosh is already recognized as one of the ablest writers. The thorough discussion of the most important points of the Christian philosophy, is evident from a bare mention of the topics treated in this work.

The Life of John Knox; by Thomas M'Crie, D. D. Presbyterian Board of Education.

An admirably written biography of the Scottish Reformer, whose bold figure has always stood out prominently in the *tableau* of the Reformation, but never before was filled out with minute fidelity. The fine edition published by the Presbyterian Board contains two excellent portraits.

Frank Netherton; or the Talisman. R. Carter.

A beautiful example of Christian honor and gentleness, is given in the character of little Frank Netherton, whose school-boy experience is narrated in a very interesting way. We commend him to the notice of our young readers.

Claret and Olives, by Angus Reach, is the fantastic title of No. VII. of Putman's semi-monthly Library. It is one of the liveliest and raciest of books; full of humorous sketches of character and vivid scenes of life, from out-of-the-way places in the south and south-west of France. It is a good specimen of the conversational style of writing; full of little defects which you are too much amused to find fault with. The sixth volume of this series we do not like so well; it is a selection of tales from the "Household Words," some of which are not quite healthy in their moral tendency.

Mr. Putnam's book store has been removed, we notice, from Broadway to No. 10 Park-place.

Thoughts on Public Prayer: by Samuel Miller, D. D. Presbyterian Board of Publication.

This treatise of the late venerable Professor at Princeton has become a standard on the topic of public prayer among those who prefer discretionary to prescribed modes of worship

Hungary in 1851; by Charles L. Brace. Charles Scribner.

As Mr. Brace says, "Facts seem the thing most needed now in regard to Hungary." The fruits of his personal observations in a country so little travelled, will therefore be read with alacrity. Mr. Brace is an interesting writer; his opportunities of information certainly have been favorable; his style is generally pleasing. The book is illustrated by a good map and several lithographs.

Mr. Edward Fletcher, Nassau-street, publishes a volume by the Rev. Dr. Dowling entitled "Night and Morning;" or words of comfort to mourners. It presents in a cheering spirit the rich consolations of the Gospel.

Mr. Lossing's beautifully illustrated Field-Book of the Revolution, published by the Messrs. Harper, has attained its twenty-second number, with undiminished attractions.

This truly national work will soon be completed, and will constitute an invaluable companion to our revolutionary history.

The Presbyterian Board of Publication have also issued, in elegant style, the following works:—

Alexander on the Canon—a new edition of this invaluable production, revised for the Board but a few months before the author's decease.

The Log College; by the same excellent author.

The Christian Triumphing over Death; an interesting biography.

Ears of the Spiritual Harvest; a collection of narratives of the Christian life.

Kirwan's Letters to Bishop Hughes.

The Life of Colonel Gardiner.

The Early Religious History of John Barr, the Converted Unitarian.

"My Father's God"—a testimony for domestic religion.

Universalism False and Unscriptural.

The Laborer's Daughter.

Still Happy in Jesus.

The Flower Transplanted.

The Short Prayer.

Harper's Magazine for May concludes the second year and fourth volume of its publication. That the merit of this periodical are sufficiently appreciated appears from the statement that its circulation has nearly reached *one hundred thousand.*

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## Movements of Rome.

About the middle of May a great Council of the Roman Catholic Archbishops and Bishops of the United States was held in the Cathedral Church of Baltimore, and lasted several days. We believe that all of the former, now six in number, and nearly all of the latter, now twenty-six in number, were present on the occasion. What the doings of this august Synod were we have not learned. It sat with closed doors! The public were admitted to certain great services, in which many of the most distinguished men of this body took part. Archbishops Kendrick, of Baltimore, and Hughes, of New-York, were prominent on these occasions. Each of them preached at least once during the session of the Council. We must wait for such printed accounts of the proceedings of this body as they may deem it expedient to put within the reach of Protestants and other (in their opinion) dangerous heretics.

Our papers have given minute accounts of an attempt to abduct, at Rome, a child of an American Protestant, and place it under Roman Catholic training. The energy of Mr. Cass, our American chargé d'affaires, prevented the accomplishment of the bold and wicked project. Although Rome abounds in cunning, she is not always wise. We may remark, in passing, that we have reason to believe that the idea of displacing Mr. Cass by the appointment of a Roman Catholic, to be our representative at Rome, has been abandoned by our Government, if indeed it was ever seriously thought of.

We are sorry to be compelled to state that a more than usually violent spirit has manifested itself of late in the Papal parts of Ireland; occasioned, but not justified, by the successful efforts of Protestants to enlighten and save the people.

## View of Public Affairs.

In the march of Public Affairs in this country nothing of very marked importance has occurred during the last month. Congress has done scarcely anything worthy of mention. The Legislatures of various States have finished the usual routine of business and adjourned. In the State of Rhode Island the "Maine Liquor Law," as it is called, has been substantially enacted by the Legislature, and become a law of that little commonwealth. The same law now prevails in three of our States, viz. Maine, Rhode Island, Texas, and in the Territory of Minnesota. A bill similar, in its essential details, was passed by both Houses of the Legislature of Massachusetts, but vetoed by the Governor, to the grief and disappointment of many of the best men of that State. The bill, in a modified form, has been again passed by both branches of that legislature; and at the time of this writing, it is reported that it has been approved by his Excellency.

The intelligence from California shows that that new and important State is steadily advancing. The mining operations are represented as eminently successful, in a great manner from the use of suitable machinery. We are happy to perceive that the number of faithful ministers of the Gospel is increasing in that country, and that the institutions of Religion are gaining a sure foothold there.

The state of Europe continues to be quiet. The President of France has remitted a considerable amount of his usurped power into the hands of the "Senate" and "Legislative Corps" which he has called into existence. But it is quite certain that both those bodies will be subservient to his will. Nevertheless, a larger number of men who prefer to sacrifice place to honor and conscience, and who refuse to take the oath of allegiance to the President, has been found than was expected. Among them two literary men of eminence, Messrs. Villemain and Cousin.

Despotism finds it a hard work to keep down the people in Austria, Hungary, and Italy. It is, however, disposed to try what it can do in Spain. It will soon triumph over all the Continent, save Sardinia, Belgium, Holland, Switzerland, parts of Germany, and the Scandinavian countries.

At the time of these sheets going to press, the annual meetings of the Great Religious Societies of England were in progress. Those of our own country are mostly over. We are happy to report that almost if not quite all our American Religious and Benevolent Societies have advanced much since the anniversaries of 1851. It is probable that there has been a similar progress, though not equal, in those of Great Britain, but of this we are not able to speak with confidence.

Dr. King, having been condemned by the Court of the Areopagus, had undergone, at the date of the last letters from Athens, his term of 15 days' imprisonment, but had not been ordered by the Government into exile. The course taken by the "Opposition" in that kingdom, and probably the serious apprehension of the dis-

pleasure of the Government of the United States, are supposed to be the cause of this delay or rather this drawing back. In the meanwhile, the Government of our country, as we have reason to know, has taken effectual measures for ascertaining the facts of this whole case, and is decided to defend the rights of our citizens who are laboring abroad as missionaries of the Gospel.

# Receipts

## ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th MAY, 1852.

### MAINE.

Bangor, James Eddy, to const. his mother Harriet Eddy, of Ithica, New-York, L. M. . . . . $30 00
South Paris, Monthly Concert in Cong. Ch. 4 00
Dennysville, Peter E. Vose, in full of $30, to constitute Dea. Cyrus Belknap, of Robbinston, L. M. . . . . 10 00
Limerick, Mrs. Hannah Eastman, . . . . 1 00

### VERMONT.

Poultney, Con. Ch. and Society, . . . . 19 19
W. Rutland, Cong. Ch. and Society, to make Abner Mead L. M. . . . . 31 25

### MASSACHUSETTS.

Dorchester, Second Cong. Ch. . . . . 77 33
Reading, Old South Ch. Rev. L. Whiting L. M. . . . . 42 74
Oxford, Cong. Ch. . . . . 33 00
Hopkinton, Cong. Ch. . . . . 34 61
Sherburne, Estate of Miss Lucy Coolidge, in full, to make Dea. Aaron Coolidge L. M. . . . . 20 00
Wrenthnm, Cong Ch. in part, . . . . 13 70
Andover, Ch. of the Theological Seminary, 27 27
Fitchburg, Calvinist Cong. Ch. to make Rev. Ebenezer W. Bullard L. M. . 31 66
Worcester, Salem-st. Ch. $21.65; Central Ch. $45.37; Old South Ch. $24.90; Union Ch. Public Collection, $55.00; Philip L. Moren, for France, $50.00; Ichabod Washburn, Esq. to make Seth Washburn, Esq. of Kingston, Mass. and James Foster, Esq. Life Members, $130.00, . . . . . 326 92
Boston, Edward's Ch. to make Harrison Porter L. M. . . . . 30 00
East Boston, Maverick Ch. Young Ladies' Colporteur Sewing Circle, to make Mrs. Lucy C. Tomlinson, Mrs Calthea C. Swett, Mrs. Alice H. Fisher, and Miss Hannah Buttler, L. M.'s, . 125 00

### RHODE ISLAND.

Providence, Harris Hill, Esq. Richmond-st. Ch. $10.00; High-st. Ch. ($30 from A. C. Barstow, L. M. and $10 from Sabbath-School,) $71; Richmond-st. Ch. $105.00; Beneficent Ch. (of which $10.00 from Mrs. Amey C. Mason, in full of L. M. and $3.00 from Mrs. Dr. Cleveland, for the Waldenses,) $405.00; Fourth Cong. Ch. $5.00, . 596 00

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Stonington, Second Cong. Ch. and Society, (Rev. W. Clift pastor,) of which, as An. M.'s, B. Pomeroy, Mrs. Babcock, Gurdon Trumbull, F. C. Walker, Mrs. Gurdon Williams, each, $5.00. Dr. Palmer, $4.00; J. E. Smith and Capt. A. Palmer, each, $3.00: J. F. Trumbull, $10.00. Others, $25.75, . . . 70 75
Deep River, Cong. Ch. and Society. (Rev. James A. Clark, S. S.) in p't. as An'l M.'s, Alpheus Starkey, $3.00; Dea. Spencer, $8.00. Others, $9 66, . . 20 66
Baptist Ch. (Rev. —— Cushman,) Dea. George Reed, Annual, $3.00. Others, $6.50, . . . . . 9 50
Farmington, Cong. Ch. and Society, (Rev. Dr. Porter,) . . . . . 40 06
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*Treasr. of Amer. & For. Christian Union.*

New-York, May 10, 1852.

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*Also for Sale:*

The Immigrant's Good Samaritan, by Harmon Kingsbury, price 12½ cents.
Kirwan's Letters, in English, 1st, 2d, and 3d Series, at Publisher's prices, viz.: $70 per 1000 copies, $8 per 100 copies, and 12½ cts. single, together with a general assortment of books appertaining to the general subject of Romanism.
The Committee intend to enlarge its list of publications, as soon as funds for that purpose can be had.

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## DISTRICT SECRETARIES.

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Rev. R. B. Westbrook, No. 144 Chestnut-street, Philadelphia, Pennsylvania.
Rev. Samuel Day, No. 28 West Fourth-street, Cincinnati, Ohio
Rev. F. E. M. Bacheler.

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THE

# AMERICAN AND FOREIGN CHRISTIAN UNION.

OFFICE 17 BEEKMAN-STREET, NEW-YORK.

The publication entitled "THE AMERICAN AND FOREIGN CHRISTIAN UNION" is issued Monthly at $1 per year, payable in advance. There will be several fine Illustrations given in the course of the year.

Clergymen, Elders, and other Officers of Churches who procure five subscribers and forward five dollars, will be entitled to a sixth copy.

## MISSIONARY INTELLIGENCER

OF THE

## AMERICAN AND FOREIGN CHRISTIAN UNION.

*This paper is issued every Month, at 25 cents per year, in advance. And when put up to one address, eight copies for* $1. *Thirty copies for* $3. *Sixty copies for* $5. *Any quantity above Sixty at the same rate.*

This will contain a brief view of the operations of the Society both in our country and in foreign lands. We request that ALL OUR EXCHANGE PAPERS may hereafter be directed to the MISSIONARY INTELLIGENCER of the American and Foreign Christian Union, 17 Beekman-street, New-York.

## Missions-Blatt

*des Amerikanischen und Auswærtigen Christlichen Vereins.*

Published monthly, by this Society, at twenty-five cents per year, in advance, commencing with the Number for June, 1852. Devoted to the interests of the German population.

TO AGENTS.—Liberal encouragement will be given to persons properly recommended, who are willing to labor to extend the circulation of the above mentioned publications.

TO THE FRIENDS OF THE SOCIETY, AND OF THE CAUSE WHICH IT AIMS AT PROMOTING.—As it will be impracticable to send Agents to all the places where it is desirable that this Magazine should be circulated, we would earnestly request our friends, and all who take an interest in the cause in which the Society is engaged, to aid us in this respect, either by personal effort, or by such other means as they may deem most efficient. It is highly important to the best interests of the Society, and the cause which it aims at promoting, that this Magazine and "other publications" of the Society should have a very extensive circulation. The prices will be acknowledged by all to be very low, when the size of the Works, the various and interesting nature of the information which they contain, and the style in which they are published, are duly considered. It is the intention of the Committee to make them worthy of such a circulation.

**REMITTANCES FOR THE TREASURY,**

and orders for Books, for the Magazine, the Missionary Intelligencer, and the "Missions-Blatt," should be sent to the Society's Office, 17 Beekman-street, addressed to EDWARD VERNON, General Agent and Assistant Treasurer.

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Vol. 3. No. 7.

JULY, 1852.

# THE AMERICAN & FOREIGN CHRISTIAN UNION.

THE LOVE OF CHRIST CONSTRAINETH US.

NEW-YORK.
PUBLISHED BY THE
American and Foreign Christian Union,
AT 17 BEEKMAN-STREET,
NEAR THE PARK.

THIS PUBLICATION IS SUBJECT TO NEWSPAPER POSTAGE.

D. Fanshaw, Printer, 35 Ann, corner of Nassau-street

## TO OUR PATRONS.

The Post Office Law now allows us to put our bills into the Magazine free of postage, which for several years past has not been the case; and consequently quite a number of our subscribers have fallen in arrears. We have not felt at liberty to strike the name of any from our books without orders, and we hope that all will be kindly disposed, when our bills reach them. It is *possible* that a bill may reach some to whom it may *seem* to be unreasonable. We shall be happy, however, to correct all errors when represented to us.

☞ The Magazine is published, *not as a source of pecuniary profit* to the Board, but to diffuse information on topics of VITAL IMPORTANCE TO THE INTEREST OF OUR LAND AND TO EVANGELICAL RELIGION. *Whoever, therefore, receives, reads, and circulates it, contributes to the promotion of the cause of truth and godliness, in distinction from error and false religion.* It is furnished at a price *barely sufficient to cover costs*, hence the necessity of asking our friends to remit to us promptly the amounts which may be due for it.

## OFFICERS OF THE
## AMERICAN AND FOREIGN CHRISTIAN UNION.

Organized in New-York, May 10, 1849.

*President.*—Rev. THOMAS DE WITT, D. D.
*Corr. Secretaries.*—Rev. ROBERT BAIRD, D. D.; and Rev. E. R. FAIRCHILD, D.D.;
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## NOTICE TO AGENTS AND DONORS.

The issue of our Magazine is so large that it must go to press on the 10th of the month. If donations do not reach us by that date, the publication must be postponed until the next month.

## LIFE DIRECTORS AND LIFE MEMBERS.

☞ ONE HUNDRED DOLLARS constitute a Director, and THIRTY DOLLARS a Member for Life; the "American and Foreign Christian Union" is sent free to Life Directors and Life Members.

## FORM OF A BEQUEST.

I bequeath to my Executors the sum of Dollars in trust, to pay over the same in days after my decease, to the person who, when the same is payable, shall act as Treasurer of the Society called "THE AMERICAN AND FOREIGN CHRISTIAN UNION," formed in the city of New-York in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its direction, in the field.

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. III. JULY, 1852. No. VII.

## Bethlehem.

With Bethlehem are associated some of the most interesting events recorded in sacred history. The death of Rachel, the story of Ruth and Boaz, the birth of David, and especially that of our blessed LORD; give importance to this ancient town. Each of these events attaches itself with peculiar vividness to the locality described; and each of them is narrated by the inspired writers in a manner subdued and touching, that seems to harmonize with the quiet pastoral scenery of the little town.

Bethlehem lies at the distance of two hours' journey south of Jerusalem. A striking contrast between these memorable cities, presents itself to the mind of the Christian traveller. The one, desolate and dreary, bears to him the impress of divine displeasure, as the witness of the REDEEMER'S agony and death; the other, peaceful and cheerful, recalls to him the song of the angels, and the joy of the shepherds, at the coming of the Prince of Peace.

The present population of this town is rather more than three thousand. Its inhabitants are occupied in agricultural pursuits, and in the manufacture of crucifixes, rosaries, and similar articles, which are chiefly made of the olive wood. The hills around Bethlehem are covered with groves of olive and fig trees. The soil is tolerably productive, though rough and stony.

The town itself is well built, and walled. Two buildings of traditional interest are contained in it. The one is the pretended grotto of the nativity; the other, the church supposed to have been built by the Empress Helena; and where the crusaders crowned Baldwin, King of Jerusalem.

Its connection with our SAVIOUR'S birth gave great sanctity to Bethlehem, in the eyes of the early Christians. It was here that the great Jerome found a retreat from the noise of the world, though not from the disquietude of his own heart. At that period Bethlehem was the resort of a great number of recluses. "In every direction," says a writer of the day, "where there is a sound of human voices, it is the voice of psalmody. If it be the husbandman guiding his plough, his song is Hallelujah. If it be the shepherd tending his flock, the reaper gathering in his corn, or the vine dresser

pruning his tendrils, his chaunt is the same; it is the same song of David that he sings. Here all poetry is sacred poetry, and every feeling of the heart finds utterance in the language of the Psalmist."

"What a mighty influence for good," reflects a modern traveller,* "has gone forth from this little spot, upon the human race, both for time and for eternity! It is impossible to approach the place without a feeling of deep emotion springing out of these high and holy associations. The legends and puerilities of monastic traditions may safely be disregarded; it is enough to know that this is Bethlehem, where JESUS the REDEEMER was born. Generation after generation has indeed since that time passed away, and their places now know them no more. For eighteen hundred seasons the earth has now renewed her carpet of verdure, and seen it again decay. Yet the skies and the fields, the rocks and the hills, and the valleys around, remain unchanged; and are still the same as when the glory of the LORD shone about the shepherds, and the song of a multitude of the heavenly host resounded among the hills, proclaiming 'Glory to GOD in the highest, and on earth peace, good will toward men.'"

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## The Anniversaries of the American and Foreign Christian Union.

### 1. AT NEW-YORK.

In the June number of our Magazine we gave a full account of the Third Annual Meeting of the Society, held in New-York, on the 11th day of May, as well as the Reports of the Treasurer and the Board which were read on that occasion. That meeting was a more than ordinarily interesting one, and well attended. The Board and the friends and supporters of the Society were greatly encouraged by the results of the last year, as well as by the decided evidence which the Meeting presented, that the cause which they are seeking to promote is growing in favor with GOD and man.

### 2. AT BOSTON.

A repetition of the Anniversary services took place at Boston on the 25th of May. The Rev. Dr. Fairchild, the Home Corresponding Secretary, read extracts from the Report, and addresses were made by the Rev. Messrs. Langworthy, Lawrence, Kirk, and the Rev. Dr. Durbin. The Hall of the Lowell Institute was crowded by an attentive and deeply interested audience.

### 3. AT PHILADELPHIA.

In the evening of the same day a very pleasant meeting was held in the

* Robinson, Biblical Researches, ii. p. 163.

Clinton-street Presbyterian Church, Philadelphia, at which the Rev. R. B. Westbrook, Secretary for the Middle District, read the Report, and appropriate addresses were made by the Rev. Dr. Berg, of the Reformed Dutch Church, Rev. Dr. Brainerd, of the New School Presbyterian Church, the Rev. Theodore S. Cuyler, of the Old School Presbyterian Church, and the Rev. Dr. Dowling, of the Baptist Church.

4. AT WASHINGTON, D. C.

And in the evening of May 27th a similar Meeting was held in the Fourth Presbyterian Church, Washington City, at which the Hon. Ex-Governor Haines, of New Jersey, presided, and addresses were made by the Rev. Drs. Baird and Bullard. Many members of the General Assembly of the Presbyterian (New School) Church were present.

All these meetings have doubtless contributed to make the objects and operations of the Society more extensively known, as well as to give clearer and deeper views of their nature and importance. Our churches only need to be made well acquainted with both, in order to have their prayers and their liberal aid enlisted in behalf of this great good work.

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## General Synod of the Reformed Dutch Church.

The two Corresponding Secretaries of the American and Foreign Christian Union appeared before the General Synod of the Reformed Dutch Church, the second day of its late session, at Williamsburg, and requested permission, through the Rev. Dr. Hutton, to address that excellent body in relation to the operations, objects and claims of the Society. This permission was cheerfully and promptly granted. Whereupon Dr. Baird entered into some detail respecting the state and prospects of Evangelical Religion in Papal lands abroad, as well as the operations of the Society in that direction—taking up the Roman Catholic nations in their order, and showing to what extent the work of spreading the Gospel in them can be prosecuted. The Rev. Dr. Fairchild gave an interesting account of the work of the Society among the two or three millions of Romanists in our country. The statements of both were heard with deep attention. At the close, the Synod adopted the following minute:

"The General Synod having heard, from the Secretaries of the American and Foreign Christian Union, statements respecting its operations at home and abroad, *Resolved* unanimously, That the Synod recommend this Society and its interesting and important work among the Romanists of our own country and in Papal lands abroad, to the cordial and liberal support of the churches under its care and supervision, and recommend that annual and effective contributions be made in them in its behalf."

It gives us great pleasure to lay before our readers this hearty response from one of the most intelligent and respectable ecclesiastical bodies in our land. Such resolutions are in the highest degree encouraging to those who are charged with the management of the affairs of the Society.

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## Protestantism in Italy.

Few persons are aware of the amount of light which was shed over the Italian mind during the few months that Rome was free from the dominion of Pope, Cardinal, and Inquisitor. The pure word of GOD, which had been so long and carefully excluded, was freely circulated and gladly received; and at the present moment thousands of copies are speaking to the hearts and minds of Roman subjects, the *Index expurgatorius* to the contrary notwithstanding. We take the following article from the *London Standard*:—We have the following facts from a man of the highest honor, a member of a distinguished noble family. Five or six young Englishmen of rank, and of what are called Evangelical principles, happening to meet at Rome last summer, determined upon an excursion into some of the neighboring mountains, carrying with them fowling pieces, to take from their expedition the appearance of mere idling, and perhaps for defence. Benighted in the mountains, and not indisposed to see something of the domestic life of the mountain peasantry, they asked for shelter in a cottage which had an appearance of comfort, and found a hospitable reception; the cottager, an old man, spread before them such refreshments as his store afforded, and after they had partaken of the solids, he presented them with a skin of excellent wine, from which each took a moderate, but only a very moderate, quantity. The hospitable entertainer pressed the good liquor, but it was thankfully though firmly declined. At length the old man was so very urgent that one of his guests was compelled to explain that excess of any kind was opposed to the religious principles of himself and friends. The aged host's wonder that young Englishmen should refuse to drink abundantly of good wine, gave place at once to admiration and a feeling of fraternal regard. "What! you Englishmen," said he, "and will not drink wine in opposition to your religious principles! You must be the Englishmen that I love because you love this book." He then opened a crypt beneath the floor, and produced a Bible in the Italian language, for the production of which it was plain the whole family of the cottage, children and grand-children, had been waiting with manifest impatience. The patriarch then read two or three chapters of the New Testament; and our astonished countrymen asked him how he dared to do so, when, though he of course had nothing to fear from Protestants like themselves, any neighbor coming in might detect and betray him. I am not afraid of my neighbors, replied the old man with a smile. Climb the top of this hill to-morrow morning, and it is a high one, look around as far as your eyes can reach, a very wide prospect, and you will not see a cottage in the range in which *this book* (laying his hand on the Bible) is not to be found. "Then," said one of the visitors, "you are in fact all Protestants." "We *are*," replied the old man, emphatically, "but we dare not own it; that is, in the country we *are* Protestants, but in the towns, may GOD forgive and convert them, they are *nothing*." We have but to add, that the same party, having passed from

Rome to Naples, found the rural peasantry everywhere substantially *Protestant*, the town population too generally *Infidel*, but found genuine Popery through the whole extent of Italy *nowhere*, if not under the priest's frock.

## Popish Picture of Religion in Scotland.

The *Univers* a Popish journal in Paris, (one of the few papers now tolerated under the French dictatorship,) which lately lamented that the early Reformers were not to a man put to death, and recommended a crusade against Protestantism, entertains its readers with an account of the state of religion in Scotland, furnished to it by a correspondent from Dundee. We abstract a few salient portions of an article too long for entire publication:—"One writes us from Dundee that, under the influence of the Protestant spirit, the religious condition of Scotland consists entirely now-a-days of sectarian rivalry and hatred, and in a keen zeal to cultivate whatever attaches itself to worldly interests. * * * There can be no doubt that at no distant period, society, composed of such heterogeneous elements, will become the prey of the most absolute scepticism. And, indeed, it has already reached that point in so far as men are concerned, with whom for the most part religion is but a name, and its practice a sort of fashion. Subscriptions and collections are made among the rich, who wear only the mask of religion, to tempt poor children, half naked and dying of hunger, and induce them to sell their souls for the price of a little clothing and food. * * * Conversions (to Popery of course) are less numerous in Scotland than in England, because there we have to wrestle with Calvinism, which in its very nature is a seed of unbelief. Nevertheless, we can there reckon a certain number of converts. The aged Christians thank Providence for the help which these new members of the family of Jesus Christ lend them, who come to re-animate their ardor and their hopes; they form the foundation of a National Church."

## Projected Conversion of Russia.

The *Univers*, in a recent article, dwells on the important consequences which would follow from the conversion of Russia to the (Roman) Catholic Church, and points out the peculiar facilities which the condition of the Russian Church offers for such a change:—"It is evident that in England, as in Germany, the Government would be unable to draw along the masses in a movement of conversion; in Russia, on the contrary, it would perhaps suffice that the great—that is to say, the Government and some bishops—should be converted, for the whole nation to follow them. The Catholic missionaries who have lived in Russia for thirty years attest that, looking at the submission, the good faith and the attachment of the people to every ancient usage, especially religious, a conversion, if it came from the high clergy, might operate in such a way that the masses, ignorant as they are of the causes which separate the two Churches, would not even perceive this change. Now, Russia reckons nearly 55,000,000 of schismatics, and there are nearly 18,000,000 others outside of her bosom, who would be in a given time led forward by the example of this empire. In

the hypothesis now before us, there would, therefore, be more than 72,000,000 of souls brought back to the true faith." Among the "consequences" of such an event, the *Univers* mentions the probable "conversion" of the kingdom of Prussia, and of all the Protestant and Jewish subjects of Russia. Moreover, "Catholic Russia would no longer dispute with France in Turkey; the coming efforts of these two great nations would facilitate the conversion of the votaries of the Koran." Thence the *Univers* extends its views to Asia, and reasons generally upon the change which a union of religious sentiment between France and Russia would produce in the political aspect of the world. The article concludes by stating that at Rome the chief hope of bringing about this consummation rests on the devotion of the people of Russia to the blessed Virgin.

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## The Pastoral Letter

OF THE ARCHBISHOPS AND BISHOPS OF THE ROMAN CATHOLIC CHURCH IN THE U. STATES, IN NATIONAL COUNCIL, LATELY ASSEMBLED AT BALTIMORE.

If we could afford the room we should lay this important document entire before our readers. Not being able to do this, we shall content ourselves with giving some portions of it, and an analysis of the whole.

It is addressed by the "Council," thus:

"*To the Clergy and Laity of their Charge,*

"*Health and Benediction!*

"Venerable Brethren of the Clergy, and Beloved Children of the Laity:

"Assembled in National Council, under the sanction of Our Most Holy Father, Pius IX, we find no duty more imperative, and, at the same time more agreeable to our feelings, than to address the flock committed to our care. The attachment to the doctrines and practices of Our Holy Religion which characterises the Catholics of the United States; the docility and obedience which they have uniformly manifested; the cordial union which, notwithstanding the diversity of origin, customs and language, reigns throughout the whole Catholic Body in this vast country; their general fervor and devotedness in the exercise of the virtues of the Gospel, fill our hearts with joy, and more than compensate us for the cares and solicitudes of the pastoral office. We are able to adopt the words of the apostle: 'Our mouth is open to you,—our heart is enlarged.' 'Great is *our* confidence for you; great is *our* glorying for you. We are filled with comfort: We exceedingly abound with joy in all our tribulation.'"

After this salutation and fraternal commendation, the Council proceed to argue, at some length, the foundation of their authority as Bishops and Archbishops,—meekly referring all to CHRIST's ordination and appointment, and disclaiming all claim derived from any other source.

"Not only must we know that GOD has spoken; we must also be assured that His voice is heard throughout all time. Although no longer visible to men, CHRIST, our GOD, has not left us orphans. He has sent the HOLY SPIRIT, the Paraclete whom He promised; He has infused into the earthly elements which He selected for the

formation of His Church, the breath of undying life; and that HOLY SPIRIT ever abides in the Church, teaches her all truth, preserves her from every error, and renders her a sure guide to the pastures of salvation, to the fountain whence springs up water to eternal life. Thus is fulfilled the word: 'He that heareth you, heareth me:' thus is the Church, 'the House of the Living GOD, the Pillar and the ground of truth; and on this is grounded the obligation which we urge with no less confidence than did the Apostles of CHRIST: 'Obey your prelates and be subject to them. For they watch as being to render an account of your souls, that they may do this with joy, and not with grief.'"

Having spoken of their "authority," they advance to the question of its transmission.

"The source of this authority is CHRIST. The channel through which it is communicated to the other members of the Church is the Bishop of Rome. The successor of St. Peter is the heir of the privileges conferred on the Prince of the Apostles; on him as on the solid foundation which the wise architect has chosen, is the Church built; to him, in the person of Peter, for whom CHRIST specially prayed, has it been given to confirm his brethren."

They affirm that they represent the "Church," spread over our vast country, from sea to sea, and that they have been convoked by the Bishop of Rome under the presidency of the Most Rev. Archbishop of Baltimore. They rejoice in the occasion of proclaiming their attachment to the "Centre of Catholic Unity," exhort all to cherish a love for the "Holy See," and express the hope that the erroneous ideas which prevail in the minds of many of their fellow-citizens, respecting the nature of the power which is recognized in the Bishop of Rome as successor of St. Peter, will be removed, and that the "Chief See, whence sacerdotal unity has derived its origin, may be acknowledged as the centre of ecclesiastical authority, the source of all that is grand and imposing in the extent, union, and permanence of the Church."

The Council next take up and discuss a very grave question,—that of authority over the "temporalities" of the Church. We give this passage entire, and commend it to the serious attention of our readers. It will be seen that the doctrine of this assembly of Bishops and Archbishops "goes the whole." It will be for their laity and the governments of these States to decide whether this doctrine can be carried into effect.

"Among the causes which, in a few instances, and, principally in days now happily past, led to the forgetfulness of the extent which belongs to the authority that we exercise, must be reckoned the attempt to apply to the Catholic Church, in the administration of the temporalities belonging to her, principles and rules foreign to her spirit and irreconcilable with the authority of her Pastors. The result was such as might have been expected. Peace and harmony were disturbed, the progress of religion checked or entirely impeded, and the Church reproached with the misconduct of her unworthy children. For the purpose of guarding against the recurrence of such evils, we deem it necessary to make a public and authentic declaration of Catholic principles on this important subject. Whatever is offered to GOD, and

solemnly consecrated to His service, whether it be the material temple in which His worshippers assemble, or the ground set apart for the interment of those who repose in God's-field awaiting the promised resurrection, or property, real or personal, intended for the purposes of Divine service, or for the education, support and maintenance of the clergy,—every such thing is sacred and belongs to the Church, and cannot be withdrawn from the service of God without the guilt of sacrilege. The donor or donors of such gifts can exercise no right of ownership over them. With these temporal things, thus separated from common purposes and set apart for the service of the sanctuary, the Church cannot allow any interference that is not subordinate to her authority. The Bishop of each diocese is the representative and organ of that authority, and, without his sanction, no arrangement, howsoever in itself of a purely temporal nature, that has reference to religious worship, has, or can have, force or validity. Whenever the Bishop deems it advisable to acquiesce in arrangements for the administration of Church temporalities which have not originated with the ecclesiastical authority, or which may have arisen from ignorance of its rights, or from a spirit of opposition to them, we declare that such arrangements have force and effect in the Catholic Church, in consequence of such acquiescence, and not from any other cause or principle whatever. And we furthermore declare, that whenever the Bishop of a diocese recognises such arrangements, or acquiesces in them, those charged with the care of church temporalities, whether laymen or clergymen, are bound to render an annual account of their administration to the Bishop, agreeably to the rule prescribed in such cases by the Holy Council of Trent.*

"We exhort you, brethren, to sustain your prelates in their efforts to maintain the discipline of the Church in this no less than in other matters. It is from them, and not from the stranger, and still less from disobedient brethren, that you are to learn her principles, and those rules of conduct which the experience of centuries has taught her to regard as conducive to your real interests. In this no less than in matters of faith and practice, you have to attend to the Apostle's admonition: 'Obey your prelates and be subject to them.'"†

In the next paragraph the Council express themselves unfavorably in regard to those among their flocks, who, not sufficiently esteeming the "Mother who has brought them forth in Christ,—who alone has the words of eternal life, have, in disregard of her authority, attached themselves to certain Societies, which she either entirely condemns, or views with well-founded apprehension." The Council think that the "Church" is quite sufficient in her organization to meet all the wants and demands of the people.

In the three paragraphs which next follow, the Council express their views on the "wants of the Church in this vast country"—where so much is to be done to cause church-edifices, schools, colleges, hospitals, asylums, &c. to be built and established to meet the great demands of the rapidly increasing population,—and especially the importance of raising up a strong corps of native priests to minister at her altars. We should like to quote some of their remarks and appeals on these subjects, if space permitted.

* Sess. xxii, de Reformatione, cap. 9. † Heb. 13 : 17.

But on no subject do the Council give forth a fuller utterance than that of popular education. We give their exhortations and injunctions, on this topic, at length, because of their importance to Protestantism and the State.

"No portion of our charge fills us with greater solicitude than that which our Divine Master, by word and example, has taught us to regard with more than ordinary sentiments of affection—the younger members of our flock. If our youth grow up in ignorance of their religious duties or unpractised in their consoling fulfilment; if, instead of the words of eternal life, which find so full and sweet an echo in the heart of innocence, the principles of error, unbelief or indifferentism, are imparted to them; if the natural repugnance, even in the happiest period of life, to bend under the yoke of discipline, be increased by the example of those whose relation to them gives them influence or authority,—what are we to expect but the disappointment of all the hopes which cause the Church to rejoice in the multiplication of her children! We therefore address you, brethren, in the language of affectionate warning and solemn exhortation. Guard carefully those little ones of CHRIST; 'suffer them to approach Him, and prevent them not, for of such is the kingdom of heaven.' To you, Christian parents, GOD has committed these His children, whom He permits you to regard as yours; and your natural affection towards whom must ever be subordinate to the will of Him 'from whom all paternity in heaven, and on earth is named.' Remember that if for them you are the representatives of GOD, the source of their existence, you are to be for them depositaries of His authority, teachers of His law, and models by imitating which they may be perfect, 'even as their FATHER in heaven is perfect.' You are to watch over the purity of their faith and morals with jealous vigilance, and to instil into their young hearts principles of virtue and perfection. What shall be the anguish of the parent's heart,—what the terrible expectation of judgment that will fill his soul, should his children perish through his criminal neglect, or his obstinate refusal to be guided in the discharge of his paternal duties, by the authority of GOD's Church. To avert this evil, give your children a Christian education, that is, an education based upon religious principles, accompanied by religious practices and always subordinate to religious influence. Be not led astray by the false and delusive theories which are so prevalent, and which leave youth without religion, and, consequently, without anything to control the passions, promote the real happiness of the individual, and make society find in the increase of its members a source of security and prosperity. Listen not to those who would persuade you that religion can be separated from secular instruction. If your children, while they advance in human sciences, are not taught the science of the saints, their minds will be filled with every error, their hearts will be receptacles of every vice; and that very learning which they have acquired, in itself so good and so necessary, deprived of all that could shed on it the light of heaven, will be an additional means of destroying the happiness of the child, embittering still more the chalice of parental disappointment, and weakening the foundations of social order. Listen to our voice, which tells you to walk in the ancient paths; to bring up your children as you yourselves were brought up by your pious parents; to make religion the foundation of the happiness you wish to secure for those whom you love so tenderly, and the promotion of whose interests is the motive of all your efforts, the solace which sustains you in all your fatigues and privations. Encourage the establishment and support of Catholic schools; make every sacrifice which may be neces-

sary for this object: spare our hearts the pain of beholding the youth whom, after the example of our Master, we so much love, involved in all the evils of an uncatholic education, evils too multiplied and too obvious to require that we should do more than raise our voices in solemn protest against the system from which they spring. In urging on you the discharge of this duty, we are acting on the suggestion of the Sovereign Pontiff, who in an encyclical letter, dated 21st November, 1851, calls on all the Bishops of the Catholic world to provide for the religious education of youth. We are following the example of the Irish Hierarchy, who are courageously opposing the introduction of a system based on the principle which we condemn, and who are now endeavoring to unite religious with secular instruction of the highest order, by the institution of a Catholic University,—an undertaking in the success of which we necessarily feel a deep interest, and which, as having been suggested by the Sovereign Pontiff, powerfully appeals to the sympathies of the whole Catholic world."

The Council next exhort those to whom they address their "Pastoral Letter" to support the "Society established at Lyons, in France, for the purpose of aiding Apostolic Missionaries in the Propagation of the Faith," by their benefactions, a duty which has a double force, derived from the recommendation of "our Holy Father, Pius IX," and from the great amount of good which that Society has done during nearly thirty years, and which has been ever ready to extend its aid to this country, and is in fact doing so most liberally at the present moment.

The "Council" then, in the close of their "Pastoral Letter," address three classes of people in an earnest and almost eloquent manner. The first class consists of the "Venerable Brethren, the Clergy;" the second, the "Virgins," or Sisters of all classes; and the third, the "Laity." They direct that this Pastoral Letter be read publicly in all the churches subject to their jurisdiction.

"*Given at Baltimore, in National Council, on the Feast of Ascension, in the year of our Lord*, 1852."

For the gratification of our readers, we give the names of the dignitaries who have subscribed this Document, in the order in which they are appended to it. It embraces six Archbishops, and twenty-six Bishops.

† Francis Patrick, Archbishop of Baltimore and Delegate of the Apostolic See.
† Francis Norbert, Archbishop of Oregon.
† Peter Richard, Archbishop of St. Louis.
† Anthony, Archbishop of New Orleans.
† John, Archbishop of New-York.
† John Baptist, Archbishop of Cincinnati.
† Michael, Bishop of Mobile.
† Matthias, Bishop of Dubuque.
† Richard Pius, Bishop of Nashville.
† John Joseph, Bishop of Natchez.
† Richard Vincent, Bishop of Wheeling.
† Peter Paul, Bishop of Zela, and Administrator of Detroit.
† John Mary, Bishop of Galveston
† Michael, Bishop of Pittsburg.
† Andrew, Bishop of Little Rock.
† John, Bishop of Albany.
† Ignatius Aloysius, Bishop of Charleston.
† John Martin, Bishop of Milwaukie.
† John Bernard, Bishop of Boston.
† Amedeus, Bishop of Cleveland.
† John, Bishop of Buffalo.
† Martin John, Bishop of Louisville.
† James Oliver, Bishop of Chicago.
† Augustin M. M. Bishop of Nesqualy.
† Joseph Sadoc, Bishop of Monterey.
† Bernard, Bishop of Hartford.

† Francis Xavier, Bishop of Savannah.
† John, Bishop of Richmond.
† John, Bishop of Agathon, Vicar Apostolic of New Mexico.
† Joseph, Bishop of St. Paul.
† John Baptist, Bishop of Messena, Vicar Apostolic of the Indian Territory East of the Rocky Mountains.
† John Nepomucen, Bishop of Philadelphia.

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Demands of the Jesuits.—Look at the Helvetic Republic,—that permanent hot-bed of Communist intrigues, that asylum of vanquished revolutionists! The Federal Council has already comprehended that a political change was necessary, and orders for expulsion have been issued. Let Socialism receive its *coup de grace.* Let Kossuth not reappear on the European Continent! Let Switzerland be no longer delivered up to the despotism of a minority debased by anarchical inspirations, and there is nothing to excite alarm.— *Univers.*

New Jesuit Mission to India.—Those of our readers acquainted with Dr. Duff's exposure of the infamous proceedings of the Jesuits in India, will regret to learn that a new band of these matchless hypocrites are preparing to proceed to that quarter of the world. We quote from a Paris correspondent that the "Abbé Beurel is about to head a body of French, English, and Irish missionaries, together with a numerous staff of Sœurs de Charité destined for Singapore."

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## Decay of Popery in Ireland: A Crusade Proposed.

If any proof were required to show the rapid decline of Popery in Ireland, it would be the perplexity into which the priests and their organs are thrown, and the expedients to which they are having recourse to conceal or to counteract the defections from their cause. The following is the suggestion, taken from the Dublin *Tablet* of Saturday:—"It would be charitable and profitable if the bishops and clergy of England and Scotland would consent that for a year or two the preaching of missions should cease in Great Britain, in order that the Missionary Orders, *Jesuits*, Redemptorists, Passionists, the Order of Charity, and of the Immaculate Conception, might send all their fighting men to do battle with the foe that threatens the faithful here. Those of whom we speak would unite their forces to others in Ireland, the sons of Ignatius and Vincent de Paul. The ranks of the Oratorians and Ireland's own priesthood would supply stout champions to swell the band, and a little army would be formed to scatter like chaff before the wind the forces of good Venter, though they came ten thousand, armed with meal-bag and soup-ladle, and led by shallow Sumner. What a glorious spectacle would then be seen! the soldiers of the Cross from the sunny South, from the chill North, from the far East; the Italian, the Spaniard, the Russian, the Hollander, and the Frenchman, the Celt, the Saxon, and the Sclave, gathered under the banners of Ignatius, Phi-

lip, Alphonsus, and Vincent, of the sage Rosmini, and the holy Bishop of Marseilles, to do battle for our Holy Mother, mourning for her children, slain and wounded in this far isle of the West."

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## The Position, Work and Wants of the Waldensian Church.

We take pleasure in laying before our readers the Circular which the Moderator of the Waldensian Synod has forwarded to us, and hope that some of our readers will make haste to send us whatever their hearts incline them to give, to aid these excellent people in their efforts to extend the Kingdom of God among and around them. Our Society gave the first sum ($400,) that was sent from abroad to build the Church in Turin, which, we are happy to say, is advancing rapidly towards completion. It is quite important that a Church be erected at Pignerol, ten miles distant from La Tour, the chief town in their valleys. Pignerol is an Italian city of considerable importance, where there are now several hundred Waldenses living, and where too, as at Turin, many of the Italians, nominally Romanists, would, it is believed, be glad to have the Protestant doctrines set forth. The municipal government of that city—a city where, for ages, Rome kept a bishop that was a most decided enemy of these excellent people, to serve as a *watch dog* in reference to them,—has recently invited the Waldensian Synod to build a church, and maintain a regular religious service! How greatly have times changed! Here is a translation of the Circular referred to:

"The Evangelical Church of the Valleys of Piedmont, is one of the most wonderful witnesses to the truth of the words of the Apostle: 'God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty.'

"Some thousands of faithful and humble disciples of Jesus Christ have been collected and kept in three valleys of the Piedmontese Alps, not far from the sources of the Po; their evangelical faith is expressed and still read in writings which ascend to the twelfth century.

"Fidelity to their only Saviour and Mediator, Jesus Christ, has always been prized more by them than life; they have proved this by enduring, for ages, the most cruel persecutions. Their motto is, 'Lux lucet in tenebris'—(the light shineth in darkness.) This has been, God be praised, a verity with them to this day.

"More than six centuries of oppression and suffering have trained them to the *passive* virtues of Christianity; they have been called to the *active* duties of Christianity since an Edict dated the 17th of February, 1848, by Charles Albert, late king of Sardinia, has recognized their civil and politi-

cal rights; although the express reserve was inserted in that Decree, 'that no innovation was to be made in their public worship, nor in the schools which they directed.'

"Since more than twenty years the LORD, by the medium of generous and warm-hearted friends, especially in England, Prussia, Holland, etc. etc. has admirably prepared them, in silence, for the day of their emancipation.

"A College was founded at La Tour, which is central to the Vallyes, in the year 1831. At first it had but two teachers and fifteen students; it now has eight teachers and seventy-five students. It is a *nursery* to furnish ministers of the Gospel for the Church.

"It is the deep conviction of the Waldenses, that GOD has preserved them so miraculously in their Valleys not for a political end, but for a religious purpose. This conviction they manifested in carrying into effect their evangelical principles, immediately after their emancipation, at Turin and Pignerol, and forming there two new parishes.

"It being their ardent desire not to fail in fulfilling the designs of Providence in regard to them, they feel more liberty in making known their wants to their evangelical brethren, and asking their coöperation in accomplishing the work which the LORD has reserved for them to do.

"That which is, in their view, the most pressing in importance, at this moment, is:

"1st. To obtain the resources necessary to build a Church at Turin, (which is in fact now building,) in order to secure in effect the right which they now have in law. Three successive Royal Decrees have been issued within a year, in favor of the Waldenses resident in Turin. The first Decree accords them the right to have a 'Temple,' (church edifice,) at the capital of Piedmont; the second authorizes them to purchase the necessary ground on which to build it, and the third approves of the plan of the building. The day when the evangelical worship can be celebrated in a Temple at Turin, it will have the right of establishment in all Piedmont.

"2d. To procure a place of worship at Pignerol.

"3d. To have the means of supporting three pastors at Turin, Pignerol, etc.

"4th. To provide salaries for two new professors in the College at La Tour; one for philosophy, the other for the natural sciences.

"5th. To procure the instruments most indispensable to render intelligible and profitable the lessons of the professor of the natural sciences, especially those of physics and chemistry.

"I feel that this list of our wants is long, but GOD is powerful to crown you with all sorts of favor—that, having all things which are necessary, you may have wherewith to do all sorts of good actions.

"That the God of Peace may always give you peace, by all means, is the heartfelt prayer of your affectionate brother in Jesus Christ,

"J. P. Revel,

"Pastor and Moderator of the Waldensian Church."

Who of our readers will respond kindly and liberally to this appeal? We hope that many will.

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## Dedication of St. Anne's Church, Astor Place, New-York.

The church was filled before the time for the ceremonies to commence. The Most Rev. Archbishop Hughes, (the papers tell us,) and the Right Rev. Bishops of Nashville, Boston, Pittsburg, and Louisville were present; as were also the Rev. Messrs. Loughlin, Starrs, McCarron, McDonough, Bacon, Pise, Senez, McGinness, Forbes, and many others of the clergy of the Roman Catholic Church. The Right Rev. Bishop O'Connor, of Pittsburgh, preached the sermon,—from which we have room for only one passage, taken from the introduction, as given in the *Freeman's Journal* of June 5th.

"An evil and adulterous generation seeketh for a sign, and a sign shall not be given it but the sign of Jonas the prophet." The Bishop prefaced his discourse by speaking of the interest attached to the dedication of every new Church; it is the extending wider the sphere of the Church's teachings and ministrations, and above all, it is the dedication of new Altars, where the Pure Offering may daily be offered up to God. But in the present instance there were special circumstances of interest. This edifice, after having been given up to the uses of various false religions, was now to be devoted to the true worship of God; and he that was to be the pastor of it, after having been long a teacher of error, had by God's grace been reclaimed from the crooked ways of misbelief, and not only enriched with treasures of the true faith, but admitted within the sanctuary to minister at the altar of God, and now is presented to the people about to worship in this Church as their pastor and guide in the ways of the Lord."

This passage will be rendered more intelligible to our readers by our stating that the future "Pastor" of this church is the Rev. Dr. Forbes, who two or three years ago abandoned the Episcopal Church for Rome—followed shortly afterwards by his assistant. And the church-edifice is the building which was originally erected in Murray-street, for the late eloquent Dr. John M. Mason, and was a few years ago translated to Astor Place, and was occupied by the Rev. Dr. McAuley for a time. For a while it was used by the Episcopalians as a place of worship. At length it was, to the burning disgrace of the Protestants of New-York, sold to the Roman Catholics! Veneration for

the memory of the great and good man who first preached in that house—decidedly the *first* pulpit orator that the United States have produced, to say nothing of higher considerations, ought to have been sufficient to prevent such a loss to Protestantism. We understand that Archbishop Hughes greatly desires to get possession of the *Brick Church*, (Dr. Spring's,) to accommodate the Roman Catholic population in the lower part of the city! Shall he get it?

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## Arrogant Claims of Rome.

In his third Letter to Chief Justice Taney, Kirwan, when speaking of the arrogated power of Rome, uses the following just and forcible language:

"To prop up the power, which by fraud and falsehood it has been accumulating for ages, it claims a monstrous authority for its priests. The Pope is the vicegerent of CHRIST and the centre of unity. Bishops are his agents, and receive authority from him; priests are the agents of bishops, and receive authority from them. To resist the priest is to resist the bishop, and the Pope, and JESUS CHRIST himself. To rebel against the authority of the priest is to rebel against Heaven! The sacrament of 'holy orders' means, with them, something more than the giving of canonical authority to men to dispense the rites of the Church; it invests every man, however senseless and immoral, with the power of shutting and opening heaven and hell, and of sending his fellow-men to the one or the other, as they fear or frown upon him. Is not the attempt to make men believe that 'holy orders' or 'ordination' confers any such power, the perpetrating of a gross fraud upon the world? You, Sir, are our Chief Justice, by law appointed—the decisions of your court are binding until reversed. But there are other justices in the world, and administering law under government, very different in form from ours. Are they not lawful justices also? And, as the 'powers that be' are 'ordained of GOD,' have they not divine authority for the due exercise of their functions as well as you? And to make 'orders' or 'ordination,' whether conferred by Pope, bishop, or presbytery, any thing else than the simple authorizing of a man, according to established rules, to preach the Gospel and to administer ordinances, is to perpetrate a priestly fraud, and for the maintenance of priestly power. The liberty of the Church and of the world is bound up in the question of 'orders' and 'ordinations;' and you, Sir, and every other educated layman, should see to it that the pedantic priests and bishops who go through our land, flouting their authority and their lawn in our faces, and separating us from the gracious care of our FATHER who is in Heaven, because our faith is not large enough to admit their claims, should not have it all their own way. They are all, so far forth, engaged, whether they hail from Rome or from Oxford, in palming an impo-

sition on their race, and are not the less culpable because some of them may be honest.' "*

The whole chapter or letter from which the above-quoted passage is taken, is an admirable demonstration of the proposition that "Romanism is a system of policy to retain power."

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## Hungary and the State of Things there.

The following letter will be read, we are sure, with much interest. It is from the Rev. William Wingate, one of the expelled Missionaries of the Free Church of Scotland, and was addressed to one of the Corresponding Secretaries of the AMERICAN AND FOREIGN CHRISTIAN UNION. It was written in London, where the author of it was for the purpose of having, with a deputation from the Free Church, an interview with Lord Malmesbury, the British Minister for Foreign Affairs, in reference to this act of cruel violence.

"MY DEAR DR. BAIRD,—My long silence may have caused you anxiety as to whether your notes to me at Pesth came safely into my hands. They all reached us and are not neglected. On the contrary, every thing shows a remarkable *leading* of GOD'S all-wise Providence in all connected with *your* visit. The papers will have already informed you (I shall send you the next number of the Christian Times) how prophetic all your notes signified the necessity for *celerity*, 'for the time would be short.' For the last two months before we left Pesth our brethren in the ministry and ourselves were so distracted with examinations by the authorities, fearing that all would be cast into prison and our operations stopped, that I could not obtain the needful information from the brethren to answer your note. The Rev. Mr. —— told me he wished to write you a long letter, and I must wait, but this agonizing pressure from without disabled him. Till the eleventh hour of our expulsion he labored the best part of three days and nights in preparing documents,—among others, a letter to you, which I will (as he requested) give you in English.

"As soon as you informed us that *complete arrangements* were made for Mr. ——'s Manuscript History of the Hungarian Church, he set to work and labored to the injury of his health, to have it finished by the *New-Year*. The 1st of January came, and on the 4th I preached in German on the Parable of the 'Ten Virgins,' and the last head was 'the door was shut.' It was the preparation Sabbath, and the next LORD'S day the communion. We little thought how truly the SPIRIT of GOD was preparing the little flock in that message for what to them was a severe trial!

* Letters to the Hon. Roger B. Taney, Chief Justice of the United States, by Kirwan. pp. 30, 31.

"While preaching, an officer of Government was with Mrs. Wingate, commanding us to appear the next day at eleven o'clock to receive a Government order for our *immediate expulsion from Hungary and the Austrian Territories.* The same message was for Mr. Smith. We appealed at Vienna by *proxy*, but in vain. They refused us passports to Vienna to consult the Embassy, closed the church and interdicted all ministerial functions. To our appeal the only notice taken was another Imperial message. So that we had actually only three days in which to sell furniture, take leave, make all arrangements, and, while ice and snow were covering the Danube, proceed with our wives and little ones (our youngest was ten weeks old) to take leave, it may be a long adieu of Hungary. The Christian Church generally has taken up our cause warmly.

"The School* is *rescued*, up to the latest advices. Foreseeing danger, we had formally separated it from the Mission, and annexed it to the Hungarian Church—Helvetic Confession. In the confusion we managed to carry with us the *Manuscript History of the Hungarian Church!* Your Mr. McCurdy, [American Chargé d'Affaires at Vienna,] behaved towards us more like a brother than a stranger, placing his purse and the embassy at our disposal—of all which we have made honorable mention to the British Government. My colleague, Mr. Smith, went round by Berlin and saw Dr. Krummacher, and made arrangements for the needful money to cover the expenses of publication. We may therefore hope it will soon be before the public.†

"The immediate cause of our dismissal from Hungary was the retirement of Lord Palmerston, and the success of Louis Napoleon. On the 2d of January, two days before the receipt of the Imperial Order, the Emperor, by a rescript, abolished all *previous* laws, and placed his 40,000,000 subjects under his *own* simple *will*, to be explained in Imperial edicts!

"The Rev. Mr. ——, Minister of the Reformed Church in ——, (Helvetic Confession,) begs me to express to you his deep regret at not having seen you when in Hungary. He salutes you from the heart, the more so as your work on America has often cheered and solaced him. He begs you to excuse him to other Christian brethren for not entering directly into correspondence with you, as an interchange of letters would, in the present state of things, be the surest and quickest road to the "Dungeon of Grosswardein,'—

* The excellent School for Jewish children in Pesth, numbering some 300 pupils, taught by the good Mr. Saphir, himself a converted Israelite.—*Ed. of the Ch. Union.*

† This History of the Hungarian Church has been the labor of more than twenty years on the part of a distinguished and excellent Protestant pastor of Hungary—whose name may not be published. The writer of this note, after his return from Hungary, last Autumn, made arrangements with distinguished men in Germany, (Dr. Krummacher among them,) and in England and Scotland, for having the work appear in German and English under such auspices as will secure entire confidence.

known to your countryman, Mr. Brace. He begs, however, to commend to your kind consideration and solicitude the Hungarian Protestant Church, and their schools.

"The most distinguished ministers of this church are the Rev. Pastors Torok, (of Pesth,) Bathery, Nagy (Samuel,) and Bali. The Superintendents Apostel, Polgar, Nagy (Michael,) and Pap; Professor Somossey, and the professors in all the Theological Faculties of the four colleges, viz.: those at Retskemet, Papa, S. Patak, and Debrecsin. In these colleges there are respectively 50, 60, 80 and 100 students—making 290 in all. [This statement has reference only to the Church of the Helvetic Confession, or what is commonly called the Reformed Church, on the Continent.] The other students in these colleges apply themselves to law and philosophy.

"The Latin language was wont to be taught in all the schools, as the medium of communication among the educated classes in Hungary, a country where *eighteen* languages are spoken! Till 1830, it was universally employed in the Diet, County Meetings, and Courts of Justice. During the last twenty years, on the contrary, the instruction in the schools is imparted in the *national* language; that is, since the time at which the Latin language ceased to be the diplomatic language, and gave place to the Hungarian. Since this period Latin is little spoken, even by the learned and Government officials. The common people do not speak, and never did speak, the *Latin*. The different races, eighteen in number, speak their different vernacular tongues. The Latin was merely the language of the scientific and educated classes; and because strangers (foreigners) generally came in contact with these, the idea became prevalent that Latin was universally spoken in Hungary, which was not the *fact*. At present Latin is chiefly used by the Roman Catholic priesthood, and that because it is *Roman*.

"As to your work, (Religion in America,) which I proposed to him to translate into Hungarian, Mr. ——, (the pastor referred to,) says: 'it could not be published in the present state of affairs, because every publication which has not already passed the Austrian censorship must be submitted to *Censors of Police*, who consider the words 'America,' 'Liberty,' 'Progress,' as in a high degree *dangerous*, and all works in which these words or ideas occur are instantly confiscated without mercy! Even the *Sermons* of the Protestant ministers must be laid before the *Censor of Police!* But I beg you to send a copy of your work with the appendix, which may be translated into Hungarian, in hope that the day may come when it may be published. He then salutes you and all Protestant brethren in America, and commends to you and to them the oppressed Church of Hungary, and bespeaks for it your sympathy and prayers, subscribing himself, your '*Anonymous friend and brother;*' and this because he desires not to be known to the public, on account of the present danger.

"I have addressed eight thousand persons since my return, and have been constantly travelling, which has prevented me from finishing my letter to you. I will try to send you the 'Witness,' which contains an account of a most important public meeting in Edinburgh, on the subject of our expulsion, where Dr. Candlish excelled himself. I was with Dr. and Mrs. Duncan last week. Mrs. D. is still very poorly. My dear wife begs to be kindly remembered; she is still suffering, but better.

"The LORD JESUS be with us. Your loving brother in the Gospel,

"WILLIAM WINGATE."

Whilst we mourn that men of such a spirit have been expelled from Hungary by the despot who sits on the throne of Austria, let us rejoice that they were permitted to labor as long as they did, and do so much good there. A great meeting was held in London, in May, at which the subject of their expulsion, and the conduct of the English Government were fully discussed. That meeting was ably addressed by Drs. Cunningham and Hetherington of Scotland, as well as by Messrs. Wingate, Smith, and Edwards—the expelled missionaries.

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## A Pleasant Memorial and Grateful Tribute.

Hunter, Green Co., N. York, April 6, 1852.

Treasurer of the AMERICAN AND FOREIGN CHRISTIAN UNION.

DEAR SIR—Enclosed is a small donation to the excellent cause in which your Society is engaged. The circumstances in which it is given are these. The money was a gift from a worthy gentleman to his little namesake, Putnam Proctor, the youngest son of the bearer of this note, Mr. Henry Brandt, a worthy citizen of this place. The dear boy, scarce two years old, and the gentleman himself, whose name he bore, having both gone to their final rest, Mr. B. feels that he ought to consecrate the gift which remains with him to some benevolent object, and proposed to pass it over to the CHRISTIAN UNION, which you will please accept as a tribute to the memory of the dead.

Yours truly, ALEXANDER TROTTER,
Pastor Pres. Ch. Hunter.

The little sum which accompanied this note was $5 18.

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Those who have felt the misery of an evil conscience, and laid groaning with anguish of spirit under a heavy sense of GOD'S wrath, are comparatively in little danger of returning to such a state, after they have once been delivered from it.—*Adam.*

I cannot see within myself, and yet all depends upon it. It is not enough to know that GOD sees me, unless I see myself in my own frightful nakedness.—*Adam.*

## Our Own Operations: Home Field.

The reports from our missionaries in the Home Field, for the last two months, have been full of interest. We can only make a selection from the facts of most importance.

### New-York.

One of our excellent Irish missionaries, who has long preached the Gospel to Romanists, and whose heart feels the deepest interest in the work, reports that on the Sabbath he has regularly preached to little assemblies in 5th street, Ninth, Willett, Broome, Madison, Hamilton, Stanton and 44th streets, and in the Second and Tenth avenues. In these little meetings he sees much to encourage. Owing to the frequent changes of residence which the Irish people are compelled to make, he is compelled very often to change the places of holding the meetings on the Sabbath, as well as the little prayer meetings in the week. This missionary reports that he has much to encourage as well as try his heart, in his visits from house to house—in the narrow streets and lanes, to poor, ignorant and degraded families, many of which, (as he says,) although "poor in every thing which can contribute to earthly happiness, and extremely ignorant of the Gospel, are rich in bigotry, intolerance and superstition." He narrates the happy death of a very poor and pious man from Glasgow, who entered into rest lately, and left a crippled and almost helpless wife and two small children. He died at No. 6 in the Second-avenue, rear building, first floor, where his family are still in great need of the sympathy and aid of those whom God has blessed with this world's good things. At the funeral, our missionary preached to a great crowd of ignorant, rude, rum-drinking and careless people, who for once, at least, were made to hear the Gospel with attention—and may we not hope, not in vain?

This missionary has more than 150 Roman Catholic families in his district, who are studying, under his regular instruction, the Sacred Scriptures.

Another Irish missionary in New-York reports as follows:

"During the past month I have visited about sixty families, residing chiefly on the * * * * * Avenue. More than twenty of them, I found, had lately removed into that place, and these, with few exceptions, did not receive me so well as the older residents.

"However, I was enabled to deliver them my message, and give my testimony in their hearing against error. I also collected nine children from among them into the Sabbath School. A good Christian man,—an Episcopalian,—in the neighborhood, stood to listen to a conversation which I held with three Romanists, on the errors of their Church. After I had finished, he told me at call to his house in 21st-street, and that he would let me have a dozen New Testaments for distribution. Seven of them have been since distributed. My conversations and disputes with the Papists in this

neighborhood are endless, and were I to give you them all in full, they would fill a volume.

"The time I take for visiting them is one in which I am sure to find them in their houses. Some I have to leave too soon in order to go and meet my appointment with others. I assure you, Rev. Sir, from actual observation of the state of things among Romanists in this city, that it is fast becoming a greater difficulty to rescue them from open infidelity than from Popery. Christian people should look well to this, before it becomes almost impossible. The priests here are well aware of this decline of their system among the masses. Hence their Councils, Crosses, Ceremonies; and poor bewildered Bishop Hughes himself is bringing into market the entire stock and trade of his order, to assure his people that they need not despond—that this is as much a Catholic as a Protestant country.

"I have been asked to address a little congregation in **** street, which also numbers about ten Roman Catholics with their families. It was here that I gave away two Bibles on a former occasion, and on last Sabbath I gave to a young Catholic girl the Testament which I had brought with me to my Bible class. The priests are putting every hindrance in the way of GOD'S Truth which I take to the people. A few evenings since I talked to a gang of ragged children who were fighting and swearing in **** street. As I was talking to one, and asking him to prepare and come with me to Sabbath School next Sunday, where he would be taught to read, and where he would get clothes; his father rushed out, and taking the little fellow, dragged him in, observing at the same time, "We don't want kidnappers to be stealing our children from the blessed Church. I know who you are, you can make no turn-coats here."

"I manage to keep one of my prayer-meetings open still, though I do not think the people can well afford to do so much longer. I have collected 13 children into the Sabbath School, and when the ladies to whom I have spoken get clothing for four or five others, we will have them in also. A good number of my Scripture-reading countrymen have removed into various quarters of the town—which gives me a good opportunity, when I go to see them, to talk with their neighbors.

"One man especially—a cousin of a Roman Catholic dignitary in this country—wished me to see him again, for that he had some strong doubts respecting Transubstantiation. He does not think much of his relative's Church, I assure you—especially since Bishop Hughes' attempt to get the Church property into his hands. Thus goes the work in which I am engaged. I have to speak wherever I find an opportunity, and, thank GOD, I have every evidence to believe that it is not altogether in vain."

There are some things here which deserve to be well pondered. Many of the Romanists in the city of New-York, and everywhere else in this country, are becoming infidels! Certainly, no time should be lost in supplying them with the means of becoming acquainted with the true Gospel.

Our German missionary in New-York reports that he visited in his field, —embracing the part of the city bounded by the North river and Cortlandt, Centre and Canal-streets—during the last month 523 families, 273 of which were Roman Catholic; held 11 prayer meetings during the week, 8 on the Sabbath, and sold books and papers to the value of $5 11. He relates the following affecting story:

A poor German woman, who lives in great misery, told the missionary that she was born and brought up a Protestant, but had married a Roman Catholic, who had promised that he would not molest her in her religious opinions. At first the priest tried to win her over to the Roman Catholic Church: failing in this, he stirred up her husband to trouble and abuse her, till she was forced, through fear and wretchedness, to profess to become a Roman Catholic! She told the missionary, with tears, that she is required at the Confessional to *curse* the very "breast that had nursed her!" Her husband will not buy her decent clothes, fearing that she would go to some Protestant place of worship!

Our missionary is greatly encouraged in regard to one of his prayer meetings—that in * * * * street.

## Brooklyn.

Our worthy and faithful missionary among the Irish in the city of Brooklyn states, that during the last month he had visited more than forty Roman Catholic families, spoken to them the Word of the Lord, read the Scriptures to them, and in most instances received cordial invitations to repeat his visits. In some cases he was permitted to pray with these families, and some joined him heartily in this sacred duty. He also visited a considerable number of Irish Protestants, and endeavored to interest them in the Gospel, and induce them to attend the preaching of it.

This missionary states that there is much of a spirit of inquiry among the Romanists, and many are quite disposed, and even determined, to renounce the errors of the church in which they were born and educated. Many are like Nicodemus, however,—afraid of the priests, dreading that persecution and loss of business which would follow their quitting of Rome,—especially at a time when Protestant Churches and ministers are not prepared to sympathize, as they should, with those who quit Rome. In some cases Roman Catholic families beg him to come *occasionally*, and *with prudence*, to see them, inasmuch as they fear that their Roman Catholic neighbors will tell the priests. Three Irish mothers recently told him that they had the Bible, preferred the Protestant Religion, and had a great desire to see their husbands and children embrace it.

In four cases our missionary, in conversations with Romanists, illustrates the brightening influence of Romanism, by referring to Ireland and its miseries, miseries which he has had abundant occasion to know well. At other times he contrasts with the prayers recorded in the Scriptures, the prayers contained in Roman Catholic books of devotion, of which we have a specimen in a work entitled "The Key to Paradise," in which, on page 166, we find a prayer to the Virgin in these words: "O Mother of mercies, Comfort of the afflicted, Refuge of all the needy, hear my prayers; unto

whom shall I have recourse, or where can I be more securely sheltered than under thy protection?" In like manner he exposes the errors of Rome in other respects. This missionary speaks in the highest terms of the kindness he has received since he landed on our shores, and of the joy which he finds in laboring for the conversion of Romanists under the banners of a Society which is constituted on the principles of our American and Foreign Christian Union.

## Newark, New Jersey.

The reports of our German Missionary in Newark for the last two months are very interesting. In his visits among the Roman Catholic and nominally Protestant Germans in that city and its suburbs, now amounting to thousands, he finds much to distress. There is a painful amount of infidelity among both. He mentions that in visits from house to house he lately found one in which there were ten or twelve families all abandoned to infidelity. "In one of my domiciliary visits" (we quote from another part of his report,) "I called at a house with the intention of visiting a family a second time, but found they had removed. I remained, however, with the family, then inhabiting the house, for some time, and entered into conversation with them. I produced a tract and showed it to them, asking 'Would you like to read it?' The woman replied: 'Do you believe we would read such stupid nonsense? we have done with these things a long time since; we read politics now.' I answered her, 'A knowledge of politics will not show us the way to salvation!' She said, 'When Germany is free, I will attend to the salvation of my soul, and not till then.' Thereupon I remarked to her on the uncertainty of life! 'We may,' said I, 'lose our souls through an undue concern about worldly things, to the neglect of our eternal interests. Whilst we are wasting our thoughts and breath on such matters, death may come.' She was silent. I questioned her as to the reason why she had fallen so deep into unbelief. She said, 'the Catholic priests are the cause of it. I have seen and heard so much villainy on the part of the priests.' I replied, 'Why not come to the Protestant Church, where the gospel is preached?' She said that she thought she would. Before parting with the family I again asked if they would not receive a tract. I found them now quite willing to do so. I then handed to each member of the family a suitable tract, which they seemed now to receive gratefully. Thus I was enabled, by a simple and affectionate representation of the truth, to overcome prejudice, so that their moroseness was turned to kindness."

In his report for May our missionary mentions the following incident: "A Catholic woman told me that a short time ago a poor German woman, lately arrived in this country, went to the priest to confess her sins, but he would not hear her. She besought him very urgently, when he answered:

'If you will give me two shillings I will confess you.' She told him she had not more than sixpence in her possession. He replied, 'I must have two shillings.' The poor woman was forced to go away without being confessed and pardoned, because she had not money enough to purchase it!"

Our missionary closes his report thus: "I have visited during the past month eighty families, with all of whom I have held personal conversation on the subject of religion. I have distributed more than one hundred tracts, and one Bible. My congregation is steadily increasing, and also the interest of the hearers. I had seventy communicants at our last LORD'S Supper. I have visited the county jail once this month, and held conversation with the German prisoners. I had an interesting interview with a young prisoner (a Roman Catholic) who, with tears, deplored the sins of his past life. I directed him to the SAVIOUR of sinners, gave him some tracts, and requested him to read the Bible, which he declared with much apparent earnestness and sincerity that he would."

Our missionary states that Erpenstein's confession and death (a German Roman Catholic, who committed murder and was executed in Newark a few months ago, but who renounced Romanism before his death, under the missionary's instructions,) have made much sensation among the Germans in that place. He also says that he meets with a considerable number of Germans who have seceded from the Roman Catholic Church because of the tyranny of the priests.

### Providence, R. Island.

Our missionary continues to labor with encouragement. During the month ending on May 15th, he reports that he had visited 136 families, embracing 482 persons. These families, with a few exceptions, were Roman Catholics. In most of these he read and explained portions of Scripture, and in many of them he was permitted to engage in prayer. On these occasions there have been, for the most part, expressions of interest in the services. He has also conversed with many young men, not a few of whom are in an inquiring state of mind.

### Boston.

The report of our humble and persevering missionary in Boston, for the last month, is replete with interesting details of visits made, and conversations held with Romanists and others. It cannot be that the seed which is so noiselessly and kindly sown will not, at no distant day, produce a goodly harvest. It may give us an idea of the extent or universality of the emigration from Ireland to our shores, to state that during one single month our missionary visited families in Boston who had come from fifteen of the thirty-two counties in the "Emerald Isle."

### The Blackstone Valley.

Our zealous and active missionary in this field reports that during the preceding month he has visited 156 families, distributed 18 Bibles, held thirteen meetings for prayer and the exposition of God's Word, some of which were numerously attended by Catholics, Infidels and Christians. He finds great encouragement in his work, and mentions interesting cases of inquiry among Roman Catholic families. In our village all the Romanists came out to hear him preach in a Baptist church. We have great reason to bless God for the "wide effectual door" which the Saviour has opened in that part of our country, in which there are many Irish and Canadian Romanists, among whom there are not a few who are disposed to seek after the Truth.

### Albany, N. York.

Our Irish missionary gives an interesting account of his labors among the Germans, Irish, and French daily, at the Railroad dépôt; and at the Poor House, where are many Germans, Irish and Canadians, most of whom are Papists. He also visits the "Home for the Friendless," as well as many families at their residence. He says that he is "happy in his work, and happy to say that he is hard at it."

Our French and German missionary at Albany also interests us by his reports. In addition to his labors among the Canadians in Albany, he visited last month 50 German families, of which about 20 were Roman Catholic. He finds much infidelity among them, but, inasmuch as they can all read, it is easier to discuss with them the subject of religion. Our missionary remarks truly, that "controversy with Roman Catholics, who are still held completely captive by the errors of the Papacy, only irritates them against us, and shuts the door against us. To speak of the love of Christ, at the beginning, middle, and end of our conversation, is that which does good to the soul of the most insensible sinner."

### Vermont.

Our missionary in the central part of this State reports to us his labors in Brandon, Middleburg, Burlington, Orwell, and other places during the last two months. It would seem that though there is much deplorable ignorance and superstition among the French Canadians residing in many of the villages in the Western part of Vermont, and great opposition to Protestantism, there are some souls who are "made willing" to receive the Truth.

One of the missionaries in Northern Vermont makes a favorable report of his labors during the last month. He has gained access to several families that would not receive him formerly, and is even permitted to preach in their houses. He reports six conversions in the town of Montgomery, and a few awakenings.

### Augusta, Georgia.

Our missionary among the Irish Romanists in Augusta, sends us a very interesting report. During three months he has made at least 222 visits, chiefly to Romanists, and in 167 cases has given instructions to at least some members of the family, it being almost impossible to find all the members of the families at home at one time. "And although," writes our missionary, "I cannot say there are any conversions, yet I believe that the seed is sown, and I trust God will water it, and cause it to spring up and grow."

### Mobile.

Our missionary at this city seems to be doing well, and to be exerting a good influence. He visits about 200 families every month, reads the Scripture to them, and comments upon it. He holds four public meetings regularly each week, and sometimes more, which are well attended. He has organized two Sunday-schools in destitute parts of the city. He has gathered 70 children into Sabbath-schools, and induced nearly 50 men to attend Protestant churches. He finds the Romanists of Mobile to be extremely ignorant of the Bible. He gives an affecting account of his visit to an Irishman of wealth, who was very ill, and seemed utterly unacquainted with the doctrine of justification by faith, but who with his wife, rejoiced to learn that glorious doctrine from the lips of our missionary. The priests and the *nuns* are ever ready to destroy all the good he is doing wherever they can.

### Brownsville, Valley of the Rio Grande.

Our devoted Spanish missionary in Western Texas, is indefatigable in his visits to the Mexican families, to whom he reads the Word, and with whom he prays where they will permit it. He visits the sick and the prisoners, and also writes an article every week for a Spanish paper.

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Such is the summary of the reports of some of our missionaries in the Home Field which we are enabled to lay before our readers this month.

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## Foreign Field.

Since the publication of our June No. we have received letters from many portions of the Foreign Field. We have an interesting letter from Sweden, which we must postpone for the present.

We are compelled to make a similar disposition of an interesting communication from the North of Italy.

The Rev. Mr. Hastings has been encouraged in his work at Rome by a full attendance at the chapel of English and Americans.

The friends of Mr. Fletcher will be pleased to learn that he was well, and had become comfortably settled down at Rio de Janeiro, with his family, and that he was well received by the American residents,—among them Mr. Schenck and Mr. Kent, the American Ambassador and the American Consul. Mr. Fletcher's prospects of usefulness are decidedly encouraging.

The Rev. Mr. Trumbull is prosecuting his usual work in Valparaiso.

The Board have made an arrangement for the support of four or five missionaries in Canada, among the French population, in connection with the French Canadian Missionary Society.

We are not yet informed whether the Rev. Alexander King of Dublin, will comply with the invitation of the Board to spend next winter in this country, in delivering lectures to the Roman Catholics in the chief cities.

We have good intelligence from Belgium.

In our next number we shall endeavor to give a *résumé* of the operations of the Religious Societies of France during the past year.

## Notices of Books.

The Presbyterian Board of Publication have issued, under the direction of the General Assembly, a book of Church Music, entitled "The Presbyterian Psalmist." Edited by Mr. Thomas Hastings, it appears to have received no ordinary degree of care in the selection and arrangement of tunes. The advantages of uniformity, within the bounds of a denomination, in the performance of this part of public worship, are certainly worthy of consideration. The Presbyterian Church (O. S.) already possesses an authorized volume of Psalms and Hymns, to which this book of sacred music is an appropriate companion.

Mr. Lossing, in the twenty-third number of his "Pictorial Field Book," traces the progress of the Revolutionary struggle through Pennsylvania and Virginia, embellishing it with portraits and vignettes of great artistic merit. The quantity of interesting information bearing on the subject which has been gathered into this work, gives one a high opinion of the author's diligence.

Harper's Magazine, for June, 1852, opens the fifth volume with a beautiful illustration of the popular ballad "Auld Robin Gray." It is succeeded by an unusual number of original articles; one of which—on the scenery of the Franconia Mountains—contains alone eight engravings of exquisite beauty. The articles reprinted from English publications are, as usual, of the choicest quality.

Hood's humorous satire upon English Travellers and German Customs "Up the Rhine," has been reprinted in two handsome volumes of the Semi-monthly Library, published by G. P. Putnam. It is a perfect *chef d'oeuvre* of wit.

[We are compelled again to omit the larger portion of our Book Notices for the present month.]

## Movements of Rome.

The Primate of Ireland, Dr. Cullen, has been appointed Archbishop of Dublin, in the place of the late and worthy Dr. Murray.

There has been a good deal of excitement of late, in Ireland, both among Roman Catholics and Protestants, occasioned by the publication of a letter in the *Tablet*, (a famous Roman Catholic newspaper of Dublin,) written by a priest of the name of Robert Mullen, from New Orleans, and addressed to the editor. In this letter it is asserted that there is a most alarming *defection* from the true faith going on among the Roman Catholics who come to this country from Ireland and other papal countries. Of this letter and the whole subject to which it relates, we shall take an early occasion to speak fully. We came from Liverpool last autumn in the same steamer with this Rev. Mr. Mullen and his colleague, who were deputed to this country by primate Cullen to collect funds among the Romanists to found a Papal University at Thurles, in Ireland. In prosecuting this mission Mr. Mullen has been led to visit many of the principal cities of our country, and survey the state and prospects of Romanism among us. And verily the prospect is anything but satisfactory, if he states the truth. However this may be, we shall content ourselves, at present, with giving the following extract from a letter of a correspondent of the London *Times*, writing from Dublin, respecting the "falling away" of Roman Catholics on their coming to the United States.

"The letter of the Rev. Mr. Mullen, with its candid admissions of the gradual extinction of the Roman Catholic faith, as soon as its votaries set foot on American soil, continues to create a perfect furor among the Irish clergy of both creeds. The Protestant party have had the letter reprinted and circulated throughout several districts, as strong presumptive evidence of the decline of Popery, and of the progress of the principles of the Reformation. The Romish clergy, from the Lord Primate on his throne, down to the humblest curate, appear to be perfectly astounded by the revelations of the American missionary; and the whole machinery of the Mother Church has been set in motion, with a view of checking a system which has led to such disastrous results as those vouched for on the competent authority of one, high in the confidence of Archbishop Cullen himself. To stay the flight across the Atlantic, is the first great object of the counter-movement just now at work. As well might it be attempted to stop the tide with a pitchfork; but the trial is, nevertheless, being made,—with what success, time alone can tell. For the last month the subject of emigration has been the theme of altar-eloquence throughout the length and breadth of the kingdom, and arguments of all kinds have been used to dissuade the people from abandoning the "Old Country" and the religion of their forefathers.

"The text was taken up on Sunday last by the Right Rev. Dr. Haley,

the respected titular of Leighlin and Ferns—a prelate who deservedly possesses the good will and confidence of all creeds and classes, but who upon this occasion has, I learn, failed to convince the remnant of his flock of the dangers they must be prepared to encounter, should they persist in the resolution formed by many of them to follow their relatives to their new homes in the Western world. The emigration from the district over which Dr. Haley presides has been enormous, and the gross amount of the sums of money transmitted by the emigrants, either for the immediate relief, or for the purpose of defraying the expenses out, of their friends in Ireland, almost exceeds the limits of belief."

It will indeed be no easy matter to arrest the tide of emigration from Ireland to our shores. "It is too late." We travelled extensively in every province of Ireland last summer, and did not meet with one man, woman or child to whom we spoke on the subject (and we spoke to very many in all parts,) who had not some relative, and most of them several, in America! And among the masses, the universal desire seemed to be to get to that "happy land," as they called it. GOD is sending these people hither, that they may receive good. If the Protestant Churches of our land will but do their duty, vast numbers of these people will indeed "fall away"—not to infidelity as has been greatly the case, but to true Christianity, as has also been the case to some extent, to a growing extent even, we are happy to say. Let us bless GOD, and take courage in our efforts to impart the truth to them whenever they take up their abode among us.

## View of Public Affairs.

So far as our country is concerned, the two most notable events of the last month were the Democratic and Whig Conventions in Baltimore. The former commenced on the 1st day of that month, and lasted some days. The latter commenced on the 16th, and extended to the morning of the 21st. Both were attended by a great multitude of people, friends of the numerous candidates, or such as were willing and desirous to be candidates, for the offices of President and Vice-President of this Republic. Baltimore, it is said, was never before so filled with strangers. The Hall in which the Conventions were held was crowded to its utmost capacity. Great excitement prevailed, and in one or two instances scenes exceedingly dishonorable to the actors, and mortifying to their friends, took place; but they were severely condemned and promptly repressed. Franklin Pierce, Esq., of New-Hampshire, and the Hon. William R. King, of Alabama, received, on the 45th ballot, the nomination of the Democratic Convention. General Winfield Scott, and the Hon. Mr. Graham, of North Carolina, received, after 53 ballotings, the nomination

of the Whig Convention. It remains with the people (under God) to decide whether Mr. Pierce or General Scott shall be the chief magistrate of these United States during the period of four years, commencing March 4th, 1853, and whether Mr. King or Mr. Graham shall be Vice-President. May God guide and overrule in all things, and cause such a result as shall be for His glory and the best interests of this nation! Such we doubt not will be the heartfelt prayer of many a Christian patriot in all parts of our country.

It is a matter which calls for devout thankfulness towards the Great Ruler of the nations, that the true policy for this country has become so well ascertained and defined, as to make it certain that which one soever of the two great national parties shall succeed in electing its candidate, the government must be carried on, essentially, on the same great principles.

It is also deserving of gratitude to God, that all the candidates for these high offices are abundantly capable of filling them well,—so that the government of the country will, we believe, be placed in safe hands, which soever party triumphs. This is a great matter. There is no Louis Napoleon among them—to attempt, or even desire, the overthrow of our happy form of government. Blessed be God for this!

We are pained to record that there was a good deal of *betting* among the crowds present on the occasion. When will this very reprehensible practice cease among us?

Europe remains quiet. It is believed that the Great Powers of the North have intimated to the "Prince President of France" that they will not look with approbation upon his attempt to declare himself *Emperor of France*, with the expectation of founding a *dynasty!* What effect this decision may have upon the ambitious and unscrupulous *Usurper* time alone can show. We have strong fears on the subject, but it is not worth while to state them at present.

Nothing worthy of notice has been done in the British Parliament of late. The harvest promises to be abundant in England and most other countries of Europe, as well as with us.

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## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th JUNE, 1852.

MAINE.

| | |
|---|---|
| Belgrade, Asa W. Cummings, | $1 00 |

NEW HAMPSHIRE.

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|---|---|
| Fishersville, Richard Gage, Esq., | $4 00 |
| Nelson, Oliver P. Newell, towards L. M., | 10 00 |
| Dover, $5 of which is the ann'l sub'n of W. Woodward, | 24 02 |

VERMONT.

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|---|---|
| Berlin, Rev. James Hobert, | $5 00 |
| Castleton, Cong. Ch. and Soc., Rev. (Joseph Steel.) | 33 14 |
| Benson, 1st Cong. Ch. and Soc., (Rev. Azariah Hurd,) to complete Dea. J. J. Howard's L. M., | 21 58 |

MASSACHUSETTS.

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|---|---|
| Pittsfield, Walter Tracy, | $1 00 |
| Pepperell, Evan. Cong. Ch., in part to make Rev. Lyman Cutler, L. M., | 21 00 |
| Winchester, Cong. Ch., | 84 00 |

East Boston, Maverick Ch., a balance, . . 2 00
Lowell, First Cong. Ch. to make Geo. W. Shattuck, L. M., $30; John-st. Ch., $23.25; Freewill Bapt. Ch., in part to make Rev. A. K. Moulton, L. M., $13, 66 25
Boston, Mount Vernon Ch., don. of Rev. E. N. Kirk, . . . . . 100 00
Waltham, Trin. Cong. Ch., . . . . . 25 03
Medway Village, A Friend, . . . . . 10 00
East Weymouth, 1st Cong. Meth. Soc., to make Mrs. Jairus Sprague, L. M. . 30 00
Quincy, Evang. Cong. Ch., . . . . . 8 00
Milton, R. R. Village, . . . . . 1 00
Mansfield, Evang. Cong. Ch. . . . . 13 00
South Hadley, 1st Cong. Ch., to make Dea. Moses Montague and Miss Mary W. Chapin, L. M's., . . . . . 57 15
South Abington, Cong. Ch., public Coll., to make Spencer Vining, L. M., $30.07; Mary Witmarsh, for Sab. Sch. Library in France, $10; Samuel Blake, Jr., to make himself L. M., $30, . . 70 07
Taunton, Trin. Cong. Ch., $20; Spring-st. Ch., $20: Bapt. Ch., $10, . . . . 50 00
Lincoln, 1st Cong. Ch., in part, to make Rev. Wm. C. Jackson, L. M., . . . . . 11 64
Southfield, Otis Lombard, to make himself, L. M., . . . . . 30 00
South Dennis, per Anna Collins, to make, in part, Rev. Richard Tolman, L. M., . 6 00
Upton, Young Ladies' Benev. Soc., . . . 8 00

CONNECTICUT.

New Milford, Cong. Ch., Rev. Dr. Murdock, $20 40
Lebanon, from a Friend per E. S. Robinson, 5 00
Wilton, J. G. Rowland, Esq., . . . . . 5 00
Madison, Y'ng Ladies' Sewing Soc. of Cong. Ch., . . . . . 25 00
South Britain, "A Mother," for France, . 3 00
New Haven, Mrs. Abby Salisbury, don. for 1852, . . . . . 100 00

RHODE ISLAND.

Kingston, Cong. Ch. and Soc., in addi'n for L. M. of pastor, Rev. Joel Mann, . . $7 00
Providence, Richmond-st. Ch., balance, . 47 00

NEW-YORK.

South East, Presb. Ch. to constitute their pastor, Rev. —— McLeod, L. M., . $39 25
Bedford, Pres. Ch., Rev. —— Ingles, pastor. 10 70
Dover Plains, Bapt. Ch.. Rev. —— Chaplin, 7 25
Red Hook, Lutheran Ch., Dr. Strobel, . . 11 59
Pine Plains, Presb. Ch., Rev. Mr. Sayer, . 17 71
Carmel, Bapt. Ch. Rev. Mr. Seage, . . . 8 57
La Grange, Presb. Ch., Rev. S. Mandeville, 9 50
Pleasant Plains, Presb. Ch., Rev. B. F. Wile, 24 49
Hopewell, Rev. A. Polhemus' Ch., . . . 14 84
Tomhannock, John L. Rice, . . . . . 20 00
Brushland, Wm. Forest, . . . . . 5 00
North Bergen, Presb. Ch., by D. F. Merrill, 5 00
Ithaca, Rev. Dr. Wisner, . . . . . 11 00
Poughkeepsie, Presb. Ch., $30 of which by Chas. Bartlett to make himself L. M., 70 10
City, A Friend, $1; G. Carpenter, $50, . . 51 00
Vienna, Pres. Ch., (O. S.) by A. P. Waterman, 7 50
Stone Ridge, in part for L. M. to be named hereafter, . . . . . 10 00
Mount Morris, Add'l Col., by Mrs. Case, . 2 00
Brooklyn, South Cong. Ch. . . . . 7 00
———, A Friend, . . . . . 50 00
New Roads, J. Quackinbush, . . . . . 1 00
Walton, G. St. John, 50c.; Nathan Stillman, $2, . . . . . 2 50
North White Creek, Bequest of Jas. Richardson, . . . . . 1,400 00
Auburn, 1st Presb. Ch., $123.25; 2d Presb. Ch., $25 60, . . . . . 148 85
Elbridge, Bapt. Ch. $2.61; Presb. Ch. $22.21 24 81
Jordan, Presb. Ch. . . . . 6 80
Panama, Bapt. Ch., $5.67; Presb. Ch. $9.38, 15 05
Northville, Cong. Ch., . . . . . 20 18
City, A Lady, in full, for "G. D. F.," of France, L. M., . . . . . 20 00
Coll. in the Tabernacle, . . . . . 65 14
Jasper Corning, Esq. . . . . 5 00
Esperance, Jas. Boughton, . . . . . 5 00
Maine, Cong. Ch., W. C. Boyce, pastor, . 3 00
Clinton, . . . . . 16 40
Madison, . . . . . 19 00
Antwerp, Bapt. Ch., $1.56; Pres. Ch. $4.64, 6 20
Rodman, M. E. Church, . . . . . 3 35
Pulaskie, Cong. Ch., in part, $10.44; Bapt. Ch., $1.49, . . . . . 11 93
Whitehall, Presb. Ch., . . . . . 23 75
Stillwater, Presb. Ch., . . . . . 10 49
Mechanicsville, Presb. Ch., . . . . . 3 18
Sauquoit, Balance, . . . . . 3 50
Schaghticoke, Presb. Ch., . . . . . 26 75
Glens Falls, Presb. Ch., with former Coll. makes Rev. A. G. Fennel, L. M., . . 22 75
Gilford, Presb. Ch., in part, . . . . . 7 00
Tribes Hill, Presb. Ch., . . . . . 5 66

NEW JERSEY.

Newark, German Mission Ch., . . . . . $3 00
Millington, Sab. Sch. Asso'n, by Mr. Dunn, $10.32; Ab'm Dunn, $1, . . . . . 11 32
Orange, Dr. Fisher, . . . . . 2 00
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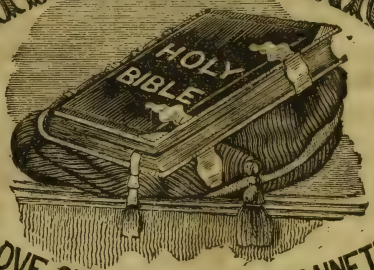
AUGUST, 1852.

# THE AMERICAN & FOREIGN CHRISTIAN UNION.

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☞ The Magazine is published, *not as a source of pecuniary profit* to the Board, but to diffuse information on topics of VITAL IMPORTANCE TO THE INTEREST OF OUR LAND AND TO EVANGELICAL RELIGION. *Whoever, therefore, receives, reads, and circulates it, contributes to the promotion of the cause of truth and godliness, in distinction from error and false religion.* It is furnished at a price *barely sufficient to cover costs*, hence the necessity of asking our friends to remit to us promptly the amounts which may be due for it.

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THE

AMERICAN AND FOREIGN

# CHRISTIAN UNION.

VOL. III. AUGUST, 1852. No. VIII.

## Something worthy of being pondered by the Protestants of the United States.

In the July number of our Magazine we gave some extracts from the "Pastoral Letter" of the great "National Council" of the Roman Catholic Church in the United States, recently held in the city of Baltimore. This Council was the *Sixth* of these Convocations, which have hitherto been held triennially. We now call the serious attention of our readers and of the friends of the Society to the following editorial article of the *Freeman's Journal*, which was published during the session of that Council. They will find some statements of no ordinary interest. In addition to accounts which it contains of the rapid increase of Romanism in our country, it informs us that his Holiness, Pope Pius IX. did, just five years ago this month of July, in answer to the prayers of the "Council" held at Baltimore the year before, graciously "grant that the Blessed Virgin Mary, of Immaculate Conception, should be the special Patroness of the United States!" Most astonishing news! And yet it is probable that not one in eight of all who profess to be Christians in this land have known any thing of this great fact, viz.: that the Pope has graciously "granted" that the Virgin Mary should be the Patron-Saint of this great nation! This is really wonderful news! Surely we shall now be well cared for. How we did get along *at all* till July, 1847—without the *patronage*, and *protection*, and *intercession* of the Blessed Virgin—is most incomprehensible. Certainly things must go well with us both now and hereafter, whosoever may be elected President. Perhaps it was owing to the influence of our Virgin Patroness that the Mexican War, and the vexed questions which grew out of it, had so happy a termination! But we detain our readers too long from these important paragraphs, which have for their heading:

### The Church in the United States.

"The Council of Baltimore is to close its sitting on Thursday of this week—the Festival of the Ascension. We learn that many decrees of very great importance have been passed by the Bishops, but no publication of them can take place till they

have been confirmed at Rome. It is understood that not less than seven or eight new Sees have been proposed to be erected. If any thing farther can be made known with propriety we will advert to it next week.

"It is not expected that there will be another National Council held in this country for ten years. Those of us who shall live to see it will behold by that time a development of the Church's power beyond what the most sanguine would dare now to predict. The stupendous exertions now making for the supply of Priests and Churches in proportion to the necessities of the people, and for the extension of Catholic parochial education to all the children of Catholics, will then be producing their proper fruits. The Catholic Church will present in 1862 a consistency, vigor, manliness, and devotedness in her members that will well repay all the toils, and sacrifices, and self-denials, that are now bestowed. We shall reap then as we sow now.

"Let us look back to what has been accomplished, we will not say in the last ten years, but in the last five. Less than five years ago, in July 1847, His Holiness Pope Pius IX. granted to the prayers of the Council of Baltimore that the Blessed Virgin Mary, of Immaculate Conception, should be special Patroness of the United States. Let us, to excite our gratitude and love to her in this Month, devoted specially to her service, recount a little of the advancement that religion has made under her auspices during these five years in our immediate neighborhood of New-York.

"Five years ago, what was then the Diocese of New-York contained 121 priests. The number of priests now within those same limits is more than double; being about 250. The number of Churches and congregations is likewise more than doubled. It was then about 120, it is now above 250. What was then one Diocese has now become three.

"In the entire Ecclesiastical Province of New-York, embracing the Archdiocese of New-York and its four suffragan Sees, Albany, Buffalo, Boston and Hartford, the number of churches has been doubled within the same short period of five years, while the number of priests has nearly been doubled.

"During those five years the number of the faithful has multiplied about as fast as that of the clergy or the churches. In the New England States, the State of New-York, and the Eastern part of New Jersey, (which form this Ecclesiastical Province,) there was, five years ago, a probable Catholic population of nearly half a million. The Catholics now resident in this Province are, we cannot doubt, a million of souls.

"It is in no spirit of vain glory that we recount this amazing progress. It is as an encouragement, and an incitement, to Catholic zeal to rouse up, and to rise up, to the level of the responsibilities resting upon us. Oh, Catholics, our mission, and the end of our being, is not to buy and sell, and rival the children of the earth in luxury, in avarice, in pride, or in vanity. God has given us a work to do here in this new world which with boundless energy is just springing into the full expansion of its strength and natural resources. The mission of Catholics is *to convert the world.* Our special and instant mission is *to convert our country!* If we do not succeed, we shall be scarcely in our graves when the deluge of impiety will sweep over the land, destroying both the Church and the State. In truth they do not read the times nor the country aright, who dream that there is any middle course to be pursued. We must give religion to our political liberties, or our liberties, like an unregulated steam-engine, will shatter and dash in pieces not itself alone, but us also. The United States must become a Catholic country, or it will first of all lose the vague sense of reli-

giousness that still checks its madness; then rush into political radicalism and democratic robbery; and finally perish, as Voltairian Mexico is perishing, for the want of that political and personal morality which cannot long exist in a nation where reverence for religion is gone.

"We must convert the country. We have two means to do it. Prayer and action. As to the latter, we had best do one thing at once, and the one thing which we believe the Catholics of New-York are ready to engage in, the thing which we believe they will enter into with enthusiasm when they understand it, is the noble plan proposed by our Archbishop for supplying New-York with churches. Have our readers been at work in this matter since we spoke of it last week? Have they spoken of it to one another? Have they shown their zeal by offering their services to their respective pastors, and urging them to organise for the work, instead of waiting to have their pastors urge them? We repeat what we said last week. It is not much that is wanted of any one. We would recommend each one to commence by offering to give, or to do, only *half* that he feels able to offer. But let *all* engage cheerfully, heartily, in the work. Who will offer to be collector for one block of buildings, so soon as the plan shall be arranged? Who will offer for half a block? Who for the one side of a block? We speak thus in detail that our readers may understand in advance what is the nature of the work proposed;—the collecting of very small sums, sixpences, or three cent pieces, or pennies even, month by month, or week by week, *from the whole Catholic population of this city.*

"Once for all, let us rise up like men. Let us rise up as a vast community should do, and put an end to the existing state of things, in which it is impossible for Catholics even to attend Mass for want of room, and non-Catholics are afraid to attempt entering our Churches for fear of being trodden down by the crowds. Again let us put an end to the state of things in which from the scarcity of churches the pew-rents are so high, or supposed to be so high, that the poor remain about the doors of our sanctuary thinking that the right to a seat is a thing above their means, or unnecessary for their welfare. There are a host of evils that will be done away with by the multiplication of churches in the city. We shall speak of some of them again."

We should like to ask the Editor of *Freeman's Journal:* What has made Mexico *Voltairian*, or infidel? It has not been the Protestant Religion, for Papal Intolerance, to this day, has utterly excluded Protestantism from that unhappy country. What then has done it? *We* can answer—whatever *he* may choose to do;—*It was* the Roman Catholic Church, with her superstitions, her ignorance of God's Word, and all her abominations, that has made *Mexico*, as she has made *France*, Voltairian. The same dreadful results will be reached in Italy, Spain, Austria, South America, by the same causes.

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## The Religious Societies of the Protestants at France.

The following statement of the Receipts of the Religious Societies among the Protestants of France will interest our readers, as furnishing one of the indices that will show the advance of evangelical piety and zeal in that im-

portant country. It is scarcely thirty years since the oldest of these Societies (the *Protestant Bible Society*) was founded, and most of them were not in existence twenty years ago. We give them in the order in which their annual meetings were held in the last week of April and the first of May of the present year:

| | Receipts. | Expenditures. |
|---|---|---|
| The Refuge for Protestant Children, at St. Foy, | 37,559 | 33,614 |
| The Religious Tract Society, | 64,600 | 75,600 |
| The Protestant Bible Society, | 36,144 | 27,921 |
| The Sou Protestant Society, (Missionary,) | 12,122 | 12,000 |
| The Evangelical Society of France, | 150,202 | 175,484 |
| The Society for Evangelical (Foreign) Missions, | 88,970 | 99,600 |
| The French and Foreign Bible Society, | 101,000 | 86,536 |
| The Central Protestant Society for Evangelization, | 51,215 | 34,035 |
| The Society for the Encouragement of Primary Instruction, | 43,395 | 42,363 |
| The Institution of Deaconesses, | 60,000 | 60,000 |
| | 645,207 | 647,153 |

From this it appears that these ten Societies raised about $118,000, and expended nearly $121,000. There are local Societies, chiefly of a Home missionary character, at Bordeaux, Lyons, Lille, and Strasburg, whose receipts are not included in the preceding statement, which if added might make the amount come up to $140,000, if not $150,000. It is true that a portion of the receipts of some of the above-mentioned Societies came from churches and societies in Great Britain, the United States, Holland, Germany, and Switzerland, (especially the two former.) Yet the Protestants of France themselves contributed the most of these sums. In the year 1835, when the writer of these lines went to France for the first time, the receipts of all the Religious Societies among the Protestants of that conntry combined did not amount to one-half, not even one-third part, of what they did last year. Our brethren of that country have good reason to bless God, and take courage.

## An Argument in behalf of Canada.

The Rev. Mr. Taylor, at a late meeting, held in Montreal, of the French Canadian Missionary Society, is reported to have spoken as follows:

"When he asked aid of the churches of the United States, however, he must give them a hint that, to afford it was no less their interest than their duty. The history of Europe taught the impolicy of neglecting the advances of the North. He did not say of the barbarians of the North, for we had no barbarians here; nor the lower classes, for all were equal; but he spoke of the people of the North, whose energy was proverbially so great, that the people of New England might some day be in danger of becoming victims to Lower Canada, if the latter country were

permitted to continue under the control of the Pope and Jesuits. If the people of the United States did not raise Canada up to their level, the time might come when Canada would put forth her destructive power to reduce them to its level. He told them, then, not to look at Canada as a region only of ice and snow. There was more in Canada than snow; but even snow, if neglected, would accumulate until it formed a destructive avalanche, to overwhelm some village below it. Whether we had commercial reciprocity or not, there was moral reciprocity, so that the condition of each nation must affect all its neighbors. Whatever other fluctuations might take place, this one great law of the Kingdom of Heaven remained ever steadfast, immovable. But the society must also help itself; following the good advice, 'take all the help you can obtain of others, but depend on yourself.' There must be more laborers, missionaries, *colporteurs*, money, zeal, and determination. They must have men not afraid to endure insult, and must determine to protect their agents from insult. It was to the honor of their laborers, that they had always been ready to suffer for CHRIST; but not for the honor of the Society that they should permit them to be ill-treated by any inferior magistrate or officer of the law. He here told a story of a friend who had seen at St. Anne's, below Quebec, some crutches suspended in the church, which were said to have been left by cripples miraculously cured there; but which his friend, on examination, found had never been used at all; and then enlarged upon the low social condition of all Catholic populations. Wherever you went, he said, on railroads or similar works, you saw the drudgery performed by Irish Catholics and French Canadians, while the masters and overseers were Protestants. How was this? Simply because of the ignorance in which the Papists were kept. They were behind no nation in natural abilities; all they wanted was equal training. If educated like their masters, they would be masters themselves. A conflict was said to be approaching between Protestantism and the Papacy; giving grounds to fear for the very existence of Protestantism. Such a conflict was approaching; but he had no fear for it. The Continental nations of Europe might rise and beleaguer England under the directions of the Priest and False Prophet, but GOD was on England's side. He was twice armed who had his quarrel just. England might enter the struggle under her old motto, *Dieu et mon droit*, for 'Britannia needs no bulwarks, no towers along the steep.' She rested on the Bible and the Protestant religion. Let her take her stand there, and in the cause of human liberty, it would be an honor to any man to fall, while in the end the cause must conquer.

> For freedom's battle once begun,
> Bequeath'd from bleeding sire to son
> Though baffled oft, is ever won."

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## A Lying Wonder.

Our worthy Irish Missionary who labors in Albany and Troy has sent us the following communication, which we give in his own language. It may serve to give our readers some idea of the lying wonders and base delusions which the Romish priests in Ireland and some other countries per-

form; and which they encourage the ignorant and credulous to believe, in order to maintain their hold upon them. It would seem almost incredible that any men could be found in this country who are capable of practising such wretched deceptions. But the account which is given in the subjoined statement is too well authenticated to permit us to reject the story as untrue, however improbable it may at first sight seem to be. Here it is:—

"*Mr. Editor*,—I give you, herein, some information respecting a 'lying wonder' wrought in Troy, New-York, last winter, and respecting a female who was the '*medium*' of it. I have come to the conclusion that this female is a Jesuit, after as good an examination as I have been able to give the matter. I have been fed with such lying wonders in early life, and in Ireland as well as in this country there are many who, for want of knowing any better, will feed upon them in their hearts by faith and thanksgiving. About the time this lying wonder of which I am about to write happened, I had been talking of it in the office of Mr. Luther, of Albany, (coal merchant,) where were a number of Irish waiting for a job. One of these men declared, with many curses on his soul if what he told was not true, that he had seen a devil cast out of a woman in his own parish in Ireland, by the priest. I told him that it would be better for his character's sake for him to say he *heard* of it, than *saw* it.

"Mr. J. W. Lockwood, a respectable merchant in Troy, and son of the late Mayor, kept two or three young women as 'helps' for his lady, last winter. The name of one of them is Eliza Mead, and the name of another is Catharine Dillon, a native of the county Limerick, Ireland. Eliza was the upper servant, who took care of her mistress and her children; Catharine was, and is now, the cook. Eliza appeared to her mistress to be a very well educated, and a very intellectual woman of 35, though she would try make believe that she could not write, and that she was subject to crazy fits. There was then presumptive evidence that she wrote a good deal, and there is now positive evidence that she could write. She used often, in the presence of Mrs. L. to take the Bible and other books and read them, and would often say that she thought the Protestants had a better religion than the Catholics, and were a better people. Afterwards she told Mrs. L. that she had doubts about the Catholic religion, and was inclined towards the Protestant; but now she is sure, quite sure, that the Catholic alone is the right one, for it was revealed to her.

"On the evening of the 23rd of December, 1851, Eliza and Catharine were missing, and when it was getting late Mrs. L. was uneasy and gave some orders about closing the doors as they were not in when they ought to be, &c.; but I will give you Catharine's affidavit about their business from home.

"City of Troy, S. W.—I, Catharine Dillon, say, that on Tuesday, 23rd December inst., about 5 o'clock in the afternoon, I went with Eliza Mead to see the priest, Mr. McDonnell, who was at home. Eliza Mead remained there till about 6 o'clock P. M. At that time I returned home, leaving Eliza there at the priest's; at half-past 8 o'clock of the same evening, or thereabouts, I returned to the priest's house for Eliza, and waited for her there till about 10 o'clock of the same evening, expecting that Eliza's conference with the priest would be ended, and that she would come home with me.

"During the evening there had been another besides Mr. McDonnell there.

About 10 o'clock, or little before, this other priest retired, as I understood. Soon after this Mr. McDonnell called me, with others, into the room where Eliza was, when he said that she (Eliza) was possessed with the devil.

"Mr. McDonnell then commenced interrogating the devil, asking the devil if he possessed her? The answer was, 'Yes.' Mr. McDonnell then asked, how long? And the answer was, 'Six months and nine days.' Mr. McDonnell then asked, who sent you into her? And the answer was, after similar questions, 'Mr. Lockwood.' The next question was, 'When?' 'When she was asleep,' was the answer. He then asked the devil if Mr. Lockwood had ever tempted Catharine? meaning me, and the reply was, 'Yes.' Then the question was, how many times? And the answer was, 'Three times with the sin of impurity, by offering her drink when she was asleep.'

"I came home about 5 o'clock in the morning, greatly shocked at what I had heard and seen, and impressed with the belief that Eliza was possessed with the devil. I went again to the priest's on Wednesday to find Eliza, when the priest, Mr. McDonnell, told me that he, Mr. McDonnell exorcised the devil at high mass that morning in the church, and drove the devil out of Eliza. That he, the devil, came out of her, Eliza, and spat at the Holy Cross of Jesus Christ and departed. He then told me that, as Eliza got the devil from Mr. Lockwood, in the house where I lived, I must leave the house immediately, and made me promise him that I would.

"During the appalling scenes on Tuesday night, Mr. McDonnell went to the other priest and called him up, but the other priest did not come to his assistance.

"These answers to the priest, when he was asking questions of the devil, were given in a very loud voice, and sometimes with a loud scream.

"Catharine Dillon."

"Subscribed and sworn to, this 31st day of December, 1851, before me.

"Job S. Olin, *Recorder of Troy.*"

[A Copy.]

"At the interview between Mr. J. W. Lockwood, and the Rev. Mr. McDonnell, officiating priest at St. Peter's Church, there were present Hon. James M. Warren, T. W. Blatchford, M. D., and C. N. Lockwood, on the part of Mr. Lockwood; and Father Kenny and Mr. Davis, on the part of the Rev. Mr. McDonnell, on the evening of the 31st December, 1851.

"Mr. McDonnell at first declined answering any questions,—questioning Mr. Lockwood's right to ask them. He would only say that Eliza Mead came to his house possessed, as she thought, with an evil spirit; that at first he declined having any thing to do with her,—1st, because he believed her to be crazy,—2nd, because he was at that moment otherwise engaged,—and 3rdly because she was not in his parish; but by her urgent appeals in the name of God to pray over her, he was at last induced to admit her. He became satisfied that she was possessed with an evil spirit, or devil, by saying the appointed prayers of the Church over her; for the spirit manifested uneasiness when this was done; and furthermore, as she was entering the church the following morning, she was thrown into convulsions by Father Kenny's making the sign of the cross behind her back. At high mass in the morning he exorcised the devil, and he left her, spitting at the Cross of Christ before taking his final departure.

"As to Mr. McDonnell's repeatedly telling Catharine that she must leave Mr. L.'s

house immediately, for if she remained there, he, Mr. L. would put the devil in her; Mr. McDonnell denied that Catharine asked him what she should say to Mrs. Lockwood when she should tell her, Mrs. L. that she was going to leave; and that she must tell her, Mrs. L. that it was because Eliza got the devil from Mr. L. Mr. McDonnell denied that Mr. L.'s name was mentioned by either himself, the devil, or any other person in his house, or in the church. Mr. McDonnell denied that the devil made any audible answer to any question, or on any occasion, that could possibly refer to any one but himself; and that he did not acknowledge that he understood him, the devil. Mr. McDonnell denied saying or doing, any thing whatever that was in any manner detrimental to the character of Mr. L. or any of his family. Mr. McDonnell repeatedly refused to answer the following questions, saying that Mr. L. was a fool, or that he (Mr. L.) must think that he (Mr. McDonnell) was a fool, to answer them, viz:—1st. Did you not ask the devil how long he had been in Eliza? and did not the devil reply, 'Six months and nine days?'—2nd. Did you not ask the devil if Mr. L. had ever tempted Catharine? and did not the devil reply, 'Yes, three times with the sin of impurity, by offering her drink when she was asleep.' Mr. McDonnell considered it insulting, that Mr. L. should visit his house on such business, as no power on earth but that of the *pope* had authority to question him on such matters. But being reminded that slanderous reports had emanated, from that very house, against Mr. L. he, Mr. McDonnell, said it was all to see what kind of a man he was that brought him (Mr. L.) there, and if reports were exaggerated it was nothing to him.

"Mr. McDonnell said, that he cleared the church before casting out the devil, and that there was but one person besides himself there. That every word spoken in the church was in Latin, and nobody in the church understood a word of it. That he had heard of threats made by Mr. L.; also that Mr. L. had said, the pretended answers of the devil were made through the medium of ventriloquism. Father Kenny in the progress of the interview made two or three attempts to speak, but was prevented by Mr. McDonnell.

"Thus ends the report written down by Mr. L.'s brother, who was present immediately after the interview. It was all Latin in the church, we see, but the low Irish will not believe that the devil could understand Latin. However it was not all Latin in the priest's house, where Catharine Dillon heard what she declared upon oath. How slow the priest was to admit her (Eliza Mead) in the beginning, and to believe that she had got his sable majesty in her, until it manifested uneasiness under the cannonade of church prayers!

"But you will ask, how could an educated priest, or an intelligent woman, condescend to such diabolical impositions? I think it is something after the way that a man gets to be a drunkard; he may not like the taste thereof at first, but afterwards he will smack his lips and say, '*there is nothing like whiskey.*' And as their food becomes part of their bodily substance, so are those 'lying wonders' converted into their spiritual substance. So I think; I am, however, but a very humble philosopher, and therefore I will use the diction of the Holy Spirit on the matter; 'For this cause God shall send them strong delusions, that they should believe a lie,' *even of their own making, or what may easily be seen to be lies of other's getting*, 'that they all might be damned who believed not the truth, but had pleasure in unrighteousness.'

"Albany, June 2nd, 1852. "JOHN MURPHY."

## A Remarkable Priest.

We find the following notice of a Canadian priest in the Report of one of the Society's Missionaries, in a State bordering on Canada:—

The second of this month the Catholic Priest of B * * * * *, came to B * * * *, and the Americans have had again the weakness to let him have the Town Hall to perform in.

But let me tell you, that there the doctrines of the children of God, American as much as Protestant Canadian, were trodden under foot by Romanism.

"Dear friends, permit me to tell you a few words which this priest has said. After he had implored the assistance of the saints, he said to the people:—'Hearken, dear Catholic brothers, what has grieved me since the last time that I visited you, is the fact, that several of those that had taken the body and blood of Jesus Christ at the foot of this altar are now in the assembly of the demons, the heretics. Brothers, do you wish me to tell you what the Protestant religion is? It is the invention of the devil. Now, my brothers, if you have any of those books that are corrupted, such as tracts, Protestant Bibles, if you are afraid to burn them, bring them unto me, and I will reduce them to ashes before you.

"I say unto you, go and ask those Protestants, where they have found their commission? They have nothing to answer you. Ah, why so? Because they have taken it of themselves.

"It comes not to them from God, but of the devil; for they are impostors, reprobates, and Judases, who, after having taken the body of Jesus Christ, went and sold him, for a few pieces of silver; this is the image of those apostate Canadians.

"When they are in Canada, they are obliged to do their religion, because they are afraid of the Church.

"When they are in the United States, they say, 'God does not see us at present, for he does not pass the frontier; we are in a wide field, let us do as we please.'

"They assemble themselves together and they go and see the Americans, and they say, 'How much will you give us if we embrace your religion?' Then the Americans give them a bushel of potatoes and twenty-five cents in cash, and then they are Protestants.

"After this they assemble themselves together, and then unite themselves to the Church of the devil. Go and ask those Protestants, Episcopalians, Congregationalists, Methodists, and Baptists, whence they have taken their mission? But I have received it from the bishop, and the bishop from the pope, and the pope from St. Peter. The Catholic Church is founded amongst the waves in the middle of the great sea, and all the waves that have come to dash themselves against her, and she has not fallen.

"Ah, my Catholic brothers, in the fifteenth century there was not a single Protestant. The church had * * *

"It was in that time that the Church was the happiest; but there had to be a Luther and a Calvin, to destroy her tranquillity."

While the priest was yet speaking, one of our Protestants who had heard him utter all these untruths, being impelled by charity, whilst seeing so many people who were delighted with the priest's falsehoods, arose and said to the audience. "This man is deceiving you with his lies!" and immediately after these words he left the Town Hall. But hardly had he done speaking before eighteen or twenty men ran out after him to beat him, but he had an opportunity to hide himself in a store.

After this, fourteen Catholics went to Lawyer B * * * *, to have several of our Protestant Canadians put in jail. The lawyer seeing this, dropped a line through the post office to one of our Protestant Canadians to find out what the priest had said.

When he had heard from the mouth of that Protestant Canadian all the abominable falsehoods that the priest had uttered, he told the Catholics, "If your priest is willing to come here and prove to me in a truthful manner all he has said, the Protestant Canadians will be found guilty. But if your priest is not able to do this, he will be henceforth recognized to be a liar, and a very guilty man."

When the Catholics heard this they feared, and said, "We will drop the case."

**A Few more Words from the same Priest.**

The children of one of our Protestant females lately were quarrelling together for a little brass crucifix that their mother had ceased to adore. Their mother seeing this, took the little idol and threw it into the fire.

This has caused a great deal of noise. The priest availed himself of this to stir up all the Catholics against us. He has preached, "that the woman was cursed of GOD for having done such a great crime;" and he also said unto them, "that this woman was already down to the bottomless hell."

After that, he showed them a little black idol, and said unto them, "Come and kneel down before this JESUS, and kiss His feet, so that the sin of the unhappy woman may be pardoned, if she repents." After this he began to say to his audience: "Woe unto me, that I am not able to speak English; for I would have only to say a few words to my Irish brothers, and I know that they would be ready to punish that heretic that said I lied." By this means, he has stirred the spirit of his Catholics to such a pitch that they have struck me, and they say, that if they meet me in a very dark night they will beat me so much that I will not return to the village again to preach. But there are several Catholics who were sore vexed at him, because he was cursing those for whom the SAVIOUR JESUS CHRIST died.

There is a gentleman in this town, Mr. W * * * *, who wishes to give us a piece of land large enough for a site for a church for Protestant Canadians. I desire that this donation should be passed to the name of the Society. I desire that you would send me information on this point, and a letter of recommendation, so that I may collect money from place to place, and find the means, if possible, to build this church.

Receive the humble salutation of your brother in Christ Jesus.

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## Decline of Popery in the United States.

We referred in our number for July to the great excitement made in Ireland by certain statements contained in a letter from the Rev. Robert Mullen, one of Primate Cullen's delegates, sent to this country to collect funds for the new University that is to be established at Thurles, in opposition at once to the Dublin University, and the Queen's "Godless Colleges" at Galway, Cork, and Belfast. This letter appeared in the *Tablet*. A good summary of the statistical part of it is contained in the Halifax *Sun*, and is as follows:

"Under the heading, '*A Word in Season to the Priests of Ireland*,' the Rev. Robert Mullen, Missionary to the United States, on behalf of the Catholic University, endorses, unintentionally, a statement, 'that of the number of Irish Catholics emigrating to the United States, one third, at least, were lost to the Roman Catholic Church.' The Rev. gentleman recommends most earnestly that 'the people be kept at home,' and 'millions be saved from spiritual destruction.'

"The present population of the United States is about 25,000,000, and of these the Catholic Church claims only 1,980,000. From the year 1825 to 1844, 1,250,000 left Ireland, one million of whom came to America; the proportion of Catholics amongst them may be fairly estimated at 800,000. Since that period to the present the numbers who emigrated thither from Ireland, at the lowest calculation, were 1,500,000; and taking the Catholics as above, they will have in nine years 1,200,000. A large number (say half a million) came from Germany, some from Italy, France, Belgium, and other countries, during the last ten years, half of whom were Catholics, say 250,000. Twelve years ago America had a Catholic population (according to Dr. England, Bishop of Charleston,) of 1,200,000. Calculating the increase of this number by births, at the very small number of 500,000, and adding for converts in the larger cities and towns 20,000, will show the following total:

| | |
|---|---|
| Catholic emigrants from the year 1835 to 1844, | 800,000 |
| Catholic emigrants from 1844 to 1852, | 1,200,000 |
| Catholic emigrants from other countries, | 250,000 |
| American Catholic population twelve years ago, | 1,200,000 |
| Increase by births since, | 500,000 |
| Number of converts, | 20,000 |
| Numbers who ought to be Catholics, | 3,970,000 |
| Number who are Catholics, | 1,980,000 |
| Number lost to the Catholic Church, | 1,990,000 |

Say, in round numbers, two millions!

"Mr. Mullen is *not* of opinion that the evil which he deplores is to be set down to the account of the bishops and priests of the United States. There is not, writes this enthusiastic zealous servant of the Church, 'a more apostolic, prudent, zealous, self-sacrificing body than the American bishops.'—'It is not their fault that the *faith has died out* in so many millions.'"

Mr. Mullen follows the "Catholic Almanac," published in Baltimore, under the auspices of the Archbishop of that city, in his statistics of the Roman Catholic Church in this country, and not the statements of Archbishop Hughes, who in 1850 estimated them at *three millions*, and now says that there are *three millions and a half*. This is certainly a very large increase for the short period between the month of November, 1850, and the month of April, 1852, some fourteen months. The half of that number would be much nearer to the truth.

Mr. Mullen represents the Roman Catholic Bishop of Charleston, Dr. Reynolds, as having said to him, after having approved of the object of his visit to America,—"You will serve Religion still more by proceeding, on your return to Ireland, from parish to parish, telling the people not to lose their immortal souls by coming here." He even states that Archbishop Hughes said to him: "the people at home (Ireland) do not fully understand the position of the emigrants—thousands being lost in the large cities, whilst in the country the faith has died out in multitudes." This reads very strangely after all the boasting of his Grace, and his organ (the *New-York Freeman's Journal*) within the last two years, about the great increase of Romanism in this country.

That this country is a hard field for Romanism we do not doubt. On this point the *New-York Observer* of June 10th has some excellent remarks:

"These statistics confirm the opinion we have often expressed, that the Roman Catholics who come to this country are, *in vast numbers*, led to break away from the trammels of that corrupt and destroying Church. They may not become members of any Protestant denomination, but they insensibly become impregnated with the light and liberty of this free country, and necessarily they lose confidence in their priests, mere tools of despotism, agents for the perpetual slavery of the mind of man. If any fact is settled by universal observation and history, it is that Popery and Intelligence cannot co-exist. Ignorance is the natural aid of Popery, and helping it, as stagnant and putrid waters breed disease. Protestantism, as running waters, fructify the fields. Hence we have never doubted that Rome is losing far more than she gains by the extension of her Church into this land of light and liberty. Of those who actually emigrate to this country, thousands fall away; not more by the effect of Protestant efforts, than by the silent but mighty influence of the newspaper, the school, and daily contact with the mind and heart of honest freemen! The *Protestant* is a free, outspoken man; and the poor vassal of a spiritual tyrant soon learns to admire the liberty that distinguishes the men and the land he has found. It is a new world to him, and if he is a MAN, there is something in him that responds to the genius of freedom he meets in his brother man

"But even more does Popery lose of the second generation of her children. Young America has no affinity with Old Rome. The boys know too much. They pick up knowledge enough in the street and in the day-school, to make the doctrines of the Church of their fathers appear to them, as they appear to us, absurd and contemptible. You cannot persuade a half grown boy who has been five years to a New-York school, that a piece of bread is a piece of GOD. He knows that the doctrine is blasphemous and damnable; he scouts it and its teachers, and if he becomes an infidel outright, the change is not to be wondered at, scarcely to be deplored! This boy rejects the teachings of the Church of his fathers, and emancipates himself from the servitude of the Church, and tens of thousands do the same. Thus Popery loses every year, and will lose. GOD is not giving this fair heritage, our Protestant America, to the pope. We are told that in the council at Baltimore just dissolved, it was predicted that in 1862 this would be a Roman Catholic country! Some of us will live to see the prophecy unfulfilled, and to rejoice in the failure of the Papacy here and at home."

Many attempts have been made by American Romanists, as well as Irish, in the columns of the *Tablet* to overthrow the statements of Mr. Mullen. In one of those communications it is correctly stated that the increase of the Roman Catholic population, by immigration, especially that of Irish origin, is often greatly over estimated. This writer says truly, that sufficient allowance is not made for the great number of deaths among them during the first years of their residence in America, from exposure, want of good houses and food, accidents on railroads and steamboats, epidemics, etc. etc. But he sadly understates the number of foreigners who arrived in 1851. One gentleman, an American, (Wm. C. Herring,) now in Europe, who gives his residence as No. 310 Broadway, New-York, says that he never has known one Irish Roman Catholic turn Protestant in America!

Widely different is the statement of a correspondent of the *New-York Freeman's Journal* of June 5th, who, speaking respecting the great numbers who turn away from Romanism in the rural districts among us, remote from Roman Catholic churches and priests, says: "We know of a Catholic couple who settled in an adjoining county, some seventy or eighty years ago; their descendants are very numerous, but there is not a Catholic now among them! In another county, an old Irish couple are still living, and still prefering the Catholic Faith, whose children, grand children, and great grand children are something over one hundred souls; yet there are but two or three Catholics at present among them!"

We are inclined to think that Mr. Mullen's estimate (that of the Baltimore gentlemen) of the number of Roman Catholics in the United States last year is too low, and that his estimate of the "falling away" from Romanism is considerably exaggerated.* Nevertheless, we deem it certain that there

* Some of the statements which have been made in English journals, on this subject, are quite erroneous. The *Quarterly Review*, for instance, has asserted that the popu-

is a great defection, especially in the large cities where many cease, without being noticed, to attend the Roman Catholic Churches, and fall into Infidelity, and in the rural districts where they are remote from priestly influence and disseminated among Protestants, and are brought under an influence which gradually undermines their superstitions and errors. Very many, especially of the young men, are becoming infidels. Many of the third generation will, we doubt not, become Protestants.

We have no doubt, too, that increased effort, sustained by increased prayer, on the part of Protestants, is bringing many Romanists to the knowledge of the truth among us. Of such conversions we hear every week.

We have never doubted that if the Protestants will do their duty to the Romanists among them, very many will be converted. Infinitely better is it that this should be the case than that they should become infidels. If we would do our duty, we must exert ourselves. God sends these people to our shores to be converted to a true Christianity. This is not going to be brought about by folding our arms and doing nothing. No verily!

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## A Remarkable Document.

We have read the recent "Pastoral" of his Grace, the Lord Primate of Ireland, and we know not when we have seen any thing more remarkable. The latter part contains some good things on the subject of education, and the duty of submission to the civil government, the avoidance of riots, etc. But a large portion of this Pastoral is taken up with the duty of the "faithful" to pay their homage and supplications to the Virgin Mary—especially at the season in which it was issued, the month of May—which is the month set apart for her worship. We give one extract from it on account of its reference to the "Council of Ephesus," the "Council of Robbers," as it has too justly been called. We would not forget, in passing, to say that his Grace is careful to repeat the old formula, that out of the "Holy Catholic Church there is no salvation," and therefore he urges his subjects throughout the "Green Isle" to pray with great earnestness for the "heretics" and "schismatics" whom the Reformation has continued to raise up these three centuries! But here is the extract.

"When in the fifth century, instigated by the spirit of the wicked one, the impious Nestorius, undertook to deny the Divine maternity of the Holy Virgin, the principal origin and foundation of the respect we owe her—the whole Christian world

lation of the United States is now 23,000,000, (it is now all of 24,500,000,) of which 3,000,000 are Irish emigrants! To these 3,000,000 of Irish emigrants, it adds 4,500,000 Americans of Irish origin, making 7,500,000, either Irish or of Irish origin! This is greatly beyond the mark.

displayed its zeal in this sacred cause. The great Pontiff, St. Celestine, to whom we are indebted for the mission of St. Patrick to Ireland, condemned the growing error, and to check its progress more effectually, convened a general council at Ephesus, which opened on the 22d of June, 431. When on that day the assembled Fathers declared that the Virgin was Mother of GOD, their decision was received with joy and exultation throughout the world. In Ephesus the streets and houses were illuminated—the Fathers of the Council were conducted with shouts of delight to their abodes,—and incense was burnt before them on the way. What a manifestation of the feelings of the faithful towards the holy Virgin at so early a period of the history of the Church! But these feelings are more fully illustrated and expressed in a homily recited during the Synod, by St. Cyril, patriarch of Alexandria, whose forcible words I will transcribe—'The assembly of saints,' says he, 'beaming with joy, invited by the ever-blessed Virgin Mary, Mother of GOD, has hastened with eagerness to this place. This union of the holy fathers, even were I oppressed by sadness, would fill my mind with delight. Now we see accomplished amongst us the sweet words of David, '*quam bonum et jucundum est, fratres habitare in unum.*'

"We salute thee, then, O! holy and mysterious Trinity, who has convoked us all in the Church of Mary, Mother of GOD. O, Mother of GOD!—O, Mary, we salute thee, august treasure of the universe—lamp which cannot be extinguished—crown of virginity—sceptre of orthodoxy—indissoluble temple—mother and virgin!—through whom He has been blest, who, according to the Holy Gospels, 'cometh in the name of the LORD.' We salute thee, who hast enclosed in thy virginal womb the Immense and Incomprehensible, through whom the Holy Trinity has been glorified and adored, the Cross celebrated and exalted throughout the world!—through whom Heaven triumphs, the angels and the archangels rejoice, the demons are put to flight, the tempter has fallen from Paradise. We salute thee, through whom the fallen creature has been raised to Heaven, through whom all creatures involved in idolatry came to the knowledge of truth; through whom holy Baptism, and the unction of gladness, have been granted to the faithful, through whom churches have been founded all over the world, and the nations have been brought to repentance. In a word, we salute thee, through whom the only Son of GOD has been raised up as a light to those who were seated in darkness, in the shadow of death—the Prophets have predicted, and the Apostles preached salvation to the nations: thee, through whom the dead came to life, and kings reign in the name of the Holy Trinity. What tongue can worthily tell the praises of the incomparable Mary?"—*Labbe, t.* 3, *col.* 583, *apud l'Abbe Rohrbachar, vol.* 8. *p.* 62.

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## Our Own Operations: Home Field.

A Missionary among the Irish in this city remarks on the willingness of many Romanists to send their children to the Sunday-schools, though they will not attend Protestant worship themselves. Such persons frequently remark to him—

"I go nowhere to church, I haven't been to my own church for the last three years; one church is as good as another."

"Then," says our missionary, "My friend, you stand in great danger of losing your soul by your contempt of God's commandment; but do not ruin your children. Let me take them to the Sabbath-school, where they will be well taken care of and instructed."

The answer is, "I have no objection—I know they will hear nothing bad there—take them away."

"Thus I think something is gained; for I well know that however greedily a parent may devour Paine's books, and such like trash, he never willingly puts it in the hands of his children. The noblest work that could possibly engage the Christians in our land is the religious education of our young native Catholic population. I have read to those families the New Testament in Irish and English, selecting those passages which were, I thought best suited to their condition. Indeed, I may say, that some of them heard me gladly, and in two families such an interest was awakened on the subject of religion that I had no difficulty in getting them to unite with me in prayer, and leaving with them two Testaments, which they promised to read. I have great hopes of one man who has a large family, and reads the Doway Bible. I know he sincerely asks "What must I do to be saved?" There are many practices of his church which he dislikes—but more especially that of confession to a priest, and prayers in an unknown tongue.

"I addressed a little meeting last Sabbath in Fifty-first-street. The Romanists (that were) are now, as Mr. B * *, tells me, the most regular in their attendance there, and willing to make every sacrifice for its support. My Bible-class in the Sabbath-school is well attended, and I have in it three converts from Romanism.

"Many ladies and gentlemen who know me, desire me to call at their houses, and speak with their servants on the errors of Catholicism. In this way, too, much good is silently doing, and many of those benighted creatures, far removed from priestly influence, are brought near to the Saviour. In one of those families a very interesting girl has been led to renounce many of the errors of Popery, and to study the Word of Life gladly since I have had a conversation with her. I trust she is firmly established on the Rock which is Christ Jesus, and has chosen the better part, which will not be taken from her."

Another laborer, who is engaged in visiting the emigrants who arrive in our port, mentions various indications of good, and gives the following characteristic fact:—

"I sat down beside an old gray-haired man who was swearing most profanely, and said, 'Friend, do you know how often you have blasphemed God's holy name since I came here?' When I told him that he had done so nine times, he seemed awestruck; he said he didn't mean any thing by it. But, said I, 'If God should take you at your word, where would you be?' He told me that I was the first man who had warned him of his sin in so doing. Now this man is a rigid Papist, and assured me he had not 'missed' a Sunday without going to the Romanist Church, and so he seemed to think that was enough, and that it gave him a license to swear all the week. Such is, and ever will be, Popery."

A third missionary whose field of labor is likewise in this city, reports:

"During the month a few cases of a most pleasing and interesting nature have occurred, as the effect of the word, to which I may refer; the one is that of an aged man, who was lately dangerously ill, and was anointed by his priest, as a preparation for purgatory; but who, contrary to all expectation, recovered. I became acquainted with him, and labored to show him the way to Heaven—JESUS, the way, the truth, and the life. He appeared delighted, and said that was just what he wanted; and desired that he might be fully instructed in the way of salvation. Since that, he said he would have the Bible and thankfully received some books from me, and says he will regularly attend the church in his neighborhood, where the Gospel is preached. Another case, that I may mention, is that of a man and his wife and two children, that resided near the place where my church was in Ireland. They there resisted the light and all efforts to bring them out of Papacy. But happening to call there one day this month in my visits, I endeavored to point them to the SAVIOUR of the guilty, as the only refuge from the wrath to come, and showed the inutility of all Papal rules and ceremonies; and I trust that they have decided not to trust any longer to lying vanities. They told me that in future they would attend preaching at the Sunday-school in Dr. R——'s church, under whose ministerial care I recommended them to place themselves, his church being in their vicinity.

"I may also intimate that I have baptized three children belonging to Irish families during the month, while the word preached on these occasions seemed to afford remarkable interest and attention, and some mentioned the profit they derived from the occasion."

Another missionary, in Brooklyn, writes encouragingly; amidst much that is trying in the peculiar nature of his work, he finds evidence that the seed of truth sown is springing up.

In Providence, R. I., the faithful labors of Mr. ——— are, under God's blessing, producing, among the Irish Romanists, a greater willingness and desire to hear the Gospel.

In one of the villages of Massachusetts a missionary of this Society has lately begun to hold meetings on a week evening, for the special benefit of the Romanists. The attendance has increased rapidly; and in the latter part of May there were evident signs of the HOLY SPIRIT'S influence upon the heart. Many copies of the Scriptures have been distributed, and free access is had to most of the Roman Catholic families of the place. During the last month our missionary visited 224 families, in all but four of which he was permitted to read the Bible.

Our German missionary at Cleveland, Ohio, mentions several conversions of Romanists to the true faith of the Gospel. To illustrate the practical impression made on ignorant minds by some of the doctrines of Romanism, we transcribe from this laborer's report the following statement:

"I called some time ago upon a gardener, who seemed to be an honest and respectable man. The conversation turned on the different feasts that were celebrated

during the last month, and lastly, to the feast of our LORD's Ascension. To my great surprise, the gardener said he could surely not believe that JESUS CHRIST ascended to heaven. Indeed, he believed that the holy mother Mary ascended into heaven, but the ascension of her SON was very doubtful to him. 'Who,' I asked him, 'gave you assurance of the ascension of Mary?' He replied, 'Can you suppose that GOD the FATHER would leave *his wife* always on this earth? Certainly he took her soon away, and placed her on his throne with himself.' 'But,' said I, 'why do you doubt that JESUS CHRIST ascended into heaven?' He replied, 'I know only that Mary is the door of Heaven and JESUS CHRIST was not always obedient to his mother!' I had never heard such an argument, therefore I did not know at the first moment what I should say. At last I began and said, 'Poor man, you have just spoken a great blasphemy. Pray with me to the LORD, that he might forgive you your sin, according to his infinite grace, and might enlighten your mind with His SPIRIT.' And then I showed to him that our faith must rest alone in the Word of GOD and not in the fables of priests; that the LORD JESUS CHRIST, GOD in flesh, redeemed us by his life, sufferings, and death, and resurrection; that his ascension is related in the Bible, but not a single word mentions the ascension of Mary; and that all men, and even Mary, his mother in the flesh, are saved only by faith on Him. The LORD gave me His blessing, so that my words made an impression and convinced the man of his false opinions. He confessed to have been very wrong. You see here, how the carnal mind of the common Catholic comprehends the doctrine of the adoration of Mary, and what conclusions are drawn from it."

The success of evangelical labors among the Irish population at Rochester, New-York, has been followed by some opposition stirred up by the priests; and on one occasion a meeting for prayer was disturbed with the intrusion of a number of persons who threatened to injure the "turn coats," as they termed them. Nothing serious occurred, however, and the following extract from our missionary's report shows that the good work continues:

"On last Sunday week three more converts from Popery joined our church; the father and two children, a son and a daughter—the son about seventeen years of age, and the daughter fourteen; well grounded and established in the faith as it is in JESUS. Two more belonging to the same family, united with the same church on a previous occasion of admitting candidates; so that there are five of them now united with our church, besides seven or eight more who have united with other churches. No less than thirty have renounced Popery, the most of whom attend my meetings. These are encouraging facts, and they become doubly so when we take into consideration the fierce and protracted opposition which we have to encounter; but 'If GOD be for us, who can be against us?'"

Our missionary in Boston pursues the humble work of visitation with assiduity, and meets with many cases which testify to the benefit produced by that work. We can only find room to extract the record of one day's labor from his journal for the last month:

"Visited five families this day, read and exhorted in each place. I had ten hearers, six Romanists, four Protestants. In more than one place I felt gratified to hear the

fact that my humble labors had been blessed, acknowledged by some Roman Catholics. I cannot go into detail; one item will suffice. I was setting forth the necessity of being born again, from the words, 'Except ye be converted,' &c. when a female, who is, I trust, not only convinced of the errors of Popery, but also the subject of a Divine change, replied to a Romanist present, 'Allow me to tell you, that baptism will not change your mind, nor procure salvation. Like you, I once thought it would, but now I know, that unless born again, I could not go to Heaven, though I was baptized in infancy.' Thus she fearlessly rendered an account of the faith that was in her, which seemed to make an impression on the other."

Another extract, from the report of a missionary among the Canadian French, on our Northern borders, must close our domestic intelligence for this month.

"During the past month, my time has been devoted to the people of M———, and of R———. In M———, our meetings, of late, have been well attended and interesting. A deep interest is felt by the brethren here for the salvation of their neighbors. In one neighborhood they have two prayer meetings a week, which they appoint, first at one place and then at another, until they have gone to every French family. They have, thus far, been refused admittance but once, and this by an old man who has not as yet attended our meetings; but there is yet hope in his case, as he is evidently more mild than formerly, and has of late allowed his children to attend meetings, at the same time charging them to behave becomingly. One week ago last Sabbath I baptized four in the town of M———, and next Sabbath I expect to baptize a number more at the same place; some of whom experienced religion last summer, and others more recently. I preach here every other Sabbath, and every other Sabbath in M———, and devote a portion of my time to visiting families during the week. I have trials to encounter, but am not discouraged. Pray for me, that the Lord may sustain me in my work, and that much good may be done."

P. S.—After we had prepared the foregoing notices and extracts, we received the reports of two more of our missionaries. One is a Frenchman who has commenced laboring at Champlain, New-York, and in its vicinity, with much encouragement, among the Canadian French, who are numerous in those places. The other is also a Frenchman, whom the Board have just sent to Detroit, Michigan, where there are several thousands of Canadians and many French, almost all of whom are Roman Catholics. He has entered upon this work with cheering prospects of success.

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## Foreign Field.

### Hayti.

We learn from Mr. Niel, our missionary, that the number of those who have been brought to the knowledge of the true Gospel at St. Marc is thirty.

Twenty-three of these converts have been baptized by the Rev. Mr. Judd, of Port-au-Prince, and four more expected to be soon, at the date (May 25th,) of Mr. Niel's letter. Our missionary speaks gratefully of the kindness which he has received from the authorities of the city, who seem to entertain much respect for him. Mr. Niel purposes to commence a new mission at *Port de Paix*, and leave the post at St. Marc in the charge of a missionary supported by the same Society (Baptist) which supports the Rev. Mr. Judd.

## Valparaiso.

The Rev. David Trumbull is prosecuting his work quietly at Valparaiso, and in the enjoyment of fine health. He is greatly in want of a suitable teacher to coöperate with him. He thinks that great good might be done by a competent man—a man of prudence, piety, and perseverance—in keeping a first-rate English school for the benefit of Chilian youth.

## Belgium.

Our brethren in Belgium write that the good work goes on well in that kingdom; but they are greatly in want of help.

## France.

The Anniversaries in Paris passed off well, notwithstanding the fears which had been entertained. In some departments and communes, evil-disposed prefects, mayors, and other civil officers of the Government, have thrown obstacles in the way of the colporteurs and missionaries; in some cases these obstacles have proved insurmountable. But taking the country as a whole, the work of imparting the Gospel goes on successfully. The trials which are experienced lead to a more heartfelt dependance on God, and to more earnest prayer. The people, too, in many places, were never more desirous of hearing the Gospel than at present. All this is encouraging. The Protestant Religious papers of France are published as formerly, and we do not see that they hesitate to publish any thing which is really important. Some of them speak boldly about "conversions of Romanists" in France, and other countries, notwithstanding the *threat* which was addressed to the Rev. Mr. Lafoudrey, of Brest, in relation to a mere notice, in his journal, of similar conversions which had taken place in Scotland. We hope to speak more fully about France in our next.

## Italy.

The Rev. Mr. Hastings has gone up to Turin, with the hope of being useful in Piedmont, and especially among the Waldenses, during some weeks.

The hot weather drives foreigners away from Rome during the summer, and of course closes the chapel of which he has had charge during the last three winters.

Our missionary in Piedmont is engaged this summer in preparing a work on this country (substantially a translation of *Religion in America,*) in Italian, for circulation in the kingdom of Sardinia, and elsewhere. It will probably be published before the year ends.

P. S.—We have received a very interesting letter from the Committee of the "Toulouse Society, for the Publication of Religious Books," which gives a most gratifying account of the work of that excellent Institution, whose books and tracts are read with great interest, and are in much demand in all parts of France, and in other countries. We wish that it were in our power to give it from time to time effective aid.

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### A Generous Offer: Who will be one?

We are authorized by a "friend of the Society" to say that he will be one of four persons to make up ONE THOUSAND DOLLARS, (each giving $250,) to aid the Waldenses in their great and good undertakings. Who will be one of four to give $250 for this noble object? Who will? A thousand could not be better laid out in Italy, or in the world, just now.

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## Notices of Books.

The eighth volume of Putnam's Semi-monthly Library consists of Madame Ida Pfeiffer's "JOURNEY TO ICELAND;" translated by Miss COOPER. The description of this rarely visited country is not the less interesting as given by a woman whose singular taste for adventure has led her at an advanced age to visit the most untravelled regions.

Number nine of the same valuable series, is entitled "A BOOK FOR A CORNER," by LEIGH HUNT. The eccentric author has here made up a medley of passages from various authors, some of whom are little known, and not much worth the knowing; and others so familiar that their introduction is amusing. It is a book that may be read once in a corner, and left in a corner afterwards.

Two useful little books, first published by the London Tract Society, have been reprinted by the American Sunday School Union; about "VOLCANOES" and "THE STEAM ENGINE." They contain practical information of great value, though not precisely adapted for Sabbath reading.

We have from the same publishing Society, another delightful story from the pen of the author of "Sunny Side;" under the name of "KITTY BROWN AND HER CITY COUSINS." The cheerful, healthy religion breathing in this writer's productions, will do great good. May she long live to write, and never get above writing for the children.

A fine critique on the life and works of Chalmers, attracts our special notice in the May number of the North British Review. The other papers of the number treat of prominent topics of the day. A new volume of the American reprint began with that month; we have already expressed the esteem in which we hold this, the most reliable, if not the ablest of British Reviews.

Two new publications of the Messrs. Carter should have been noticed in our last number: "Far Off" and "The Folded Lamb." The former is an interesting work by the well-known author of The Peep of Day; giving sketches of heathen lands and of Christian missions. The latter is the touching story of the precocious and lovely character of a little boy, who, in his short life of less than four years, bore faithful testimony to the power of the Redeemer's love. These little books are beautifully printed and illustrated.

An extended notice of Mr. Stiles's work on Austria and Hungary, must be postponed till the next month.

Romanism at Home.—This is the title of a handsome 12mo. volume of nearly 300 pages, published by the Harpers, containing twenty-six Letters addressed to Chief Justice Taney, by "Kirwan;" so widely known by his "Letters to Archbishop Hughes." These Letters to Chief Justice Taney exhibit Romanism in other phases—especially its civil, social, and political influences. They make a most readable volume; one that should, in fact, be read by *all* American citizens. It bears all the characteristics of "Kirwan's" former volumes—good sense; true logical reasoning; and a quiet, sly, Irish wit, that is charming—though sometimes, we must say, *a little rough.*

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# Miscellaneous.

## Gratifying Scene in Ireland.

At Binghamstown, in the parish church of Kilenore, Erris, county of Mayo, the Rev. Jno. Hewson, Rector, a scene deeply gratifying to those interested in the progress of the Reformation in Ireland, occurred on Sunday the 14th instant. The Rev. Andrew Hopkins, lately Roman Catholic parish priest of that district, preached his first sermon to a crowded congregation, composed chiefly of his former flock. Nothing could exceed the attention paid to his really eloquent discourse—the text selected, 1st Peter, c. 3, v. 15. He commenced by showing the duty incumbent on all to fulfil the Apostle's injunction, and that in obedience thereto he presented himself before them, now in an advanced period of life, to proclaim the reasons of the hope wherein he now rested. He proved that his motives for leaving the Roman Catholic Church were not pecuniary, by contrasting the emoluments he formerly derived with the miserable stipend he now received. He showed that they did not arise from a desire to increase his worldly and priestly influence, for that as a priest he exercised power far exceeding that which any Minister of a Protestant Church could ever assume. He showed that he was not driven to this step by misconduct, and read the very excellent testimonial he holds from Dr. Feeny, his Roman Catholic Bishop. He proceeded next in tracing the course of his conversion to refer to the doubts of the infallibility of the Roman Catholic Church—then his conviction of her error in doctrine—then his disgust at her ritual observances—then his agony of mind at his own danger, and the frightful contemplation of having led so many

astray—then his fears and carelessness of conduct. At length by the power and mercy of God, he was led to cry with the jailor at Philippi, "What must I do to be saved?" and finally with the Prodigal Son, he exclaimed, "I will arise and go to my Father," &c. &c. He then dwelt on his present state; his doubts removed, his mental anxiety dispelled, his carelessness of conduct reformed, and the comfort and peace he now felt far exceeding all that the world could give.

He concluded by an affectionate appeal, in Irish, to his Roman Catholic hearers to follow his example; to come and taste "the waters of life;" to fly unto Jesus, the only safeguard for sinners; and to come out of that false Church, and "be not partakers of her sins, and receive not of her plagues."

Many were affected to tears by the touching appeal made to their hearts by their former priest, and many exclaimed, "We never heard such sound and comforting doctrine." We, who witnessed it, had much cause to bless God and take courage at the prospect of Ireland's speedy regeneration, when, without let, hindrance, excitement, or interruption, "a priest of Rome" can, on the very ground he occupied as such, turn round and preach the faith which he once labored to destroy.— *St. James's Chronicle.*

## Places of Worship.

The following paragraphs, taken from a well-informed English Correspondent, are well worthy of a place in our Magazine; we may have occasion to refer to this article more than once.

There are in England and Wales no less than 28,290 places of worship, churches and chapels. They are divided as follows:

| Denominations. | Churches. |
|---|---|
| The Established Church, | 14,000 |
| Presbyterians, | 150 |
| Independents, | 2,572 |
| Baptists, | 1,943 |
| Methodists, | 7,908 |
| Lady Huntingdon's Connexion, | 30 |
| Unitarians, | 260 |
| Quakers, | 330 |
| Various minor sects, | 500 |
| Total Protestant, | 27,693 |
| Roman Catholics, | 597 |
| Total places of worship, | 28,290 |

In connection with this subject we copy the following statement from the able London correspondent of the *National Intelligencer:*

During the last twenty years the places of worship of the

| | |
|---|---|
| Established Church have increased, | 18·39 pr ct. |
| The Independents, | 39·78 " |
| The Baptists, | 61·77 " |
| The various bodies of Methodists, | 102·19 " |
| The Roman Catholics in 26 years, | 59·20 " |
| Protestant churches or chapels since 1831, | 40·07 " |
| Roman Catholic chapels since 1825, | 59·20 " |

Protestant places of worship built since 1831, in comparison with Roman Catholic ones since 1825, as 34 to 1.

The most striking circumstance in this statement is the slow rate of increase in the places of worship of the Established Church, compared with all the other leading Protestant sects, and also with those of the Roman Catholic. It is true, many of the Churches of the Established religion are much more capacious than a majority of those of other denominations, but this would account for only a small part of the difference.

Thus, the Independents have increased their places of worship since 1831, more than twice as much as the church of England.

The Baptists nearly three and a half times as much.

The Methodists nearly eight times as much.

The Roman Catholics at least three times as much.

Of the minor Protestant sects there are no returns prior to 1840, but as subsequent statements show that they have all increased at least equal to the average of other sects, viz: 40·07 per cent. Truly this is a painful statement. Here is a princely hierarchy, supported by an immense revenue, advocated by an army of dignitaries and well paid supporters, backed by the entire patronage of the state, and possessed of all the prestige of antiquity, authority and historical association, distanced in its progress by every sect with which it comes in contact, and outrun by every party which separated from its authority.

The cause of this is, we think, very obvious. The great founder of Christianity said that his "kingdom was not of this world." They who have united the Church of England with the kingdoms of this world, must look for the cause of its retrogression in that holy alliance. What a deeper insight into the true philosophy of human nature, what a truer regard for the interests of religion, what a higher reverence for the rights of conscience and private judgment, did the framers of your Constitution exhibit when they declared in that immortal instrument that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and by the first amendment to the Constitution, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

## God in History.

The Christian delights to trace everywhere the footprints of his GOD—to hear in every sound the voice of his FATHER, and to gather new proofs of his love, his power, his acting in and through and by all things for his glory. He sees and hears him in the Bible. He thirsts to see and hear him in Creation also; and the more clearly he is able to realize his presence above, around, below, the nearer he believes is that blessed time when the whole earth shall be filled with his glory. GOD is in history. It is impossible for any dispassionate mind to turn over the leaves of history, and fail to see what many would denounce as a disturbing element, but what the Christian hails as the finger of Deity. * * * The evidence of a presiding Providence in the affairs of men, in the biographies of peasants and the exploits of conquerors, and in the policy of cabinets, and in the rise, and reign, and abdication of kings, is just as potent to a reflecting—above all to a Christian mind—as is the sun to the outward eye in the unfolding buds of spring, and in the rich blossoms of summer.—*Rev. J. Cumming, D.D.*

## French Enterprise.

The French government has lately appropriated a large sum, say 200,000 francs, towards the completion of a vast work, reproducing with the closest fidelity the paintings of the early Christians which still exist in the catacombs of Rome; many of which are from portions of the catacombs never explored until the author of the work, M. Herret, a French architect, penetrated into them not long since, in spite of great difficulty and much personal danger. The French government are about to send a scientific expedition to a complete and searching investigation of Egypt, Assyria, Mesopotamia, Media, Chaldea, Babylonia, and parts of Persia; also all along the course of the Euphrates and the Tigris, and especially on the sites occupied by the places mentioned in biblical history.

## Morceau, from D'Arcy Magee's Paper.

For our part, we declare, the Irish race, in Europe and America—in this republic and that Empire—ought to have no feeling but one of sympathy with the French President. The sons of Louis Philippe have no claim on us! The "Provisional" Republicans of '48 took care we should have no claim on them! The legitimate Bourbon has no claim on us. But the Napoleon who projected the "Continental system" and "the invasion of England"—he, who outlived the agony of Waterloo, and was pestered to death by British vermin in St. Helena, has left a memory to us, as well as to France. This other Napoleon, who restored the Pope, the effective enemy of the Mazzinis and Kossuths, (who all hate us for our fidelity to our Christian and insular traditions,) has far more in his character to command our respectful sympathy.—We hope the Irish in Ireland, we are pretty certain the Irish in America, will not be cheated into any factious hostility to him, either of a pacific or warlike sort.

American Celt.

## Popish Way of Repressing Truth.

On the night of Sunday, the 23rd ult. (writes the *Dublin Evening Herald*) a shot was fired at Michael Joyce, the master of the Protestant school of Whitefort, Headford, county Galway. The bullet entered the window, and lodged in the opposite wall, fortunately without striking Joyce, and effecting the diabolical design of the assassin. It is a curious coincidence that this man's school has for several Sundays been held up to execration, and publicly denounced by the Romish priests of this neighborhood. His having been the priest's clerk and schoolmaster, but being *now* a convert and a zealous diffuser of the truth of CHRIST, was the obvious reason of these extreme measures. A further threat was held out on last Sunday that the names of the inquiring young Roman Catholic men who were attending Joyce's night-school would be read out from the altar; but such a threat, we are happy to be informed, has been met with the scorn it deserved. We may further add that Headford is the town which links Tuam to Connemara, and already the Reformation has so far progressed there that upwards of fifty, who had been Romanists, now worship God in the purity of our Scriptural Church. It is expected that many more shortly will openly profess the truth, as the several classes for instruction held weekly by the Protestant clergy are largely attended by Roman Catholics, who nobly, in the face of every danger, are determined to exercise that *liberty of conscience* which is the birth-right of every human being.

## Reformation from Romanism in Ireland.

As to the Reformation from Romanism in Ireland, Archbishop Whately, with his remarkable cautious habit of mind, was a long time sceptical. He feared that the work was not real, and that there had been some exaggeration about it. He instituted a careful inquiry, and he found not only that the work was real, but that it had reached the point where the persecution set on foot by priests was its greatest hindrance. He then originated in Dublin a "society for the protection of the rights of conscience." This Society has published a report, which embodies Bishop Whately's statement to the effect, that:—"He would not undertake to prove that no instance of bribery had occurred; but he had made a most rigid inquiry, and none had come to his knowledge; that, as a rule, the very reverse was the fact; and he was prepared to prove that the greater number of the converts had not only obtained no temporal advantage, but had been exposed to the most merciless persecution. He could also prove that several priests had given out that such and such bribes were offered as the price of conformity, which had been so far believed that persons had come to a Protestant minister, offering to conform for a consideration, though there was no foundation for such a notion, except the priests' assertion; and that he could produce instances of a bonus offered to the converts to induce them to return to the Romish communion. When the author of the charge of bribery was entreated to specify any case that had come to his knowledge, he adduced one, and only one such case of supposed bribery, which was one that had occurred above sixteen years before the famine began." Testimony like this is conclusive, independent even of the other strong testimony which has lately been made public to the reality of the work.

## Scripture Illustration.

"We have drunken our water for money."—Lamentations, v. 4.

In the East all water, except at a private well or fountain, is free; but it is so far bought that householders, who have no supply of water close at hand, are necessarily obliged to pay persons for the labor of bringing it, as often as wanted, to their houses, unless this is done by members or servants of the family. Such payment can scarcely be supposed the present subject of complaint, since it is voluntary, and may be avoided by those who choose rather to labor than pay the price of labor. If the prophet speaks of Jerusalem, or places in its neighborhood, we know that there were no streams or rivers which furnished a constant and full supply of water, the most considerable being dry for a great part of the year. It appears that the supply was, in summer at least, derived from wells, fountains, and pools, which were free to the people, as appears from many passages of Scripture. The most obvious explanation of this passage is therefore to suppose that the Chaldeans took possession of those sources of supply, and required payment from the persons who applied for water. This may have been a measure either of gain or precaution, or both: but it does appear, from the frequent mention of suffering from thirst, here and in the prophecy, that a drought at this time prevailed: and this fact will perhaps, better than any thing else, supply the required explanation; for the Chaldeans, or any other ruling power, would naturally, under such circumstances, take possession of the existing public supply of water, and sell it to the mass of the people, to ensure a diminished consumption.—*Pictorial Bible.*

## Private Thoughts.

We may know by our affection to the Sabbath whether eternity will be forced upon us.

If it pleases God to endue me with spiritual wisdom, I shall from henceforth pay a greater regard to the teaching of my LORD, and have no treasure but in heaven, no heart but for heaven.—*Adam.*

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## Movements of Rome.

In Ireland the times are truly exciting. Rome is up and doing, both to arrest and turn back the Protestant movement in the Southern and Western counties, and to prepare the people for the approaching elections. To put an end to the defection from their church, which has been going on for the last four or five years in the districts referred to, the Romish hierarchy are putting forth very great efforts. The priests are laboring more diligently than ever at the altar, visiting from house to house, confirming the young, confessing the adults, opening rival industrial schools, holding processions, etc. etc. The celebrated Dr. McHale, bishop of Tuam, attended by sixteen priests, has been traversing his diocese in "dark Connaught," preaching in *Irish* to the people in the rural districts, and in *English* to those in the cities. Still more, Dr. Newman, the great neophyte, whose outward and professed conversion to Rome, was several years after his internal and secret, but effective embracing of her errors, has appeared in Dublin to lecture on the subject of UNIVERSITY EDUCATION, with the view of turning away the liberal Catholics from the Dublin University (which is Protestant,) and win their patronage for the Roman Catholic University which is soon to be established at Thurles, and of which he has been chosen the head. The ex-Protestant Doctor of Oxford has commenced his lectures in the "Great Hall of the Rotunda," and addresses a large audience on Monday night. On Friday night following, his lecture is reviewed by the Messrs. Dallas and O'Callaghan, both able ministers of the established (Episcopal) Church, and the latter a former pupil of Maynooth, and several years a Romish priest. Both these gentlemen have most earnestly invited Dr. Newman to an open discussion in the Rotunda, but the Coryphœus of the English Roman Catholics has declined the challenge of the Hibernian Protestants. It is probable that he acted prudently.

As to the political movement, the Roman Catholic Hierarchy in Ireland are straining every nerve to send Roman Catholic members to the next Parliament from all the districts where there is any, even the least, possibility of their doing so. But if they should elect every man whom they are bringing forth, the utmost they can expect is to have less than a sixth part, if indeed more than an eighth, of the House of Commons on their side. And we would here say that the Dublin correspondent of the *New-York Observer*,

(in his letter of May 21st,) falls into a great mistake when he represents the Roman Catholics as constituting the *third part* of the population of the United Kingdom. They are certainly not more than *one fifth part.* But whilst the "Catholic Defence Association," and the Papal "Hierarchy" of both Ireland and England, are putting forth their greatest exertions in preparing for the struggle, the Protestants of the "United Kingdom" are certainly not asleep.

In England, Wales and Scotland, the question of the "Maynooth Grant," as it is called, is every where agitated, in view of the coming election. The Protestant electors are in very many places interrogating those who are candidates for their suffrages, on their intentions in regard to that subject. Mr. Spooner has proposed in the House of Commons, that a Committee be appointed to inquire into the mode of instruction, doctrines taught, etc. which prevail in "Maynooth," and the influence which that institution has exerted upon the best interests of the United Kingdom. It would seem as if a crisis was drawing near in relation to this great question. It may be proper to state that the Roman Catholic Seminary, for training up young men for the priesthood, at Maynooth, (a town some ten or fifteen miles from Dublin,) began to be aided by the English Government more than fifty years ago, at the instigation of Mr. Pitt, (then the Premier of England,) after the "union" of Ireland with England was consummated, which occurred in the year 1800—for the purpose of inducing the Roman Catholics of Ireland to educate their young men *at home*, instead of sending them over to the Continent for their theological education, to Douay, in France; Seville, in Spain; and Rome, in Italy; as they had long done. The British Government gave annually several thousand pounds sterling to this Institution to support the students. In 1845 Sir Robert Peel increased the "grant" or "endowment" as it is sometimes improperly called, to 26,000 pounds per annum. The number of students is now 500, if not more. But it has been found that the students who have been educated by the gold of the "United Kingdom" have been not a whit more friendly to the "Union" of the two countries than the others, and the Protestants are growing tired of contributing to the training up of priests, not only for Ireland, but for the whole British Empire as it turns out, and even for other countries, and they wish to see the "grant" abolished. The question is a serious and difficult one. We, too, should like to see that grant done away, for we think that Cæsar should have nothing to do with such matters. But if it be abolished, we hope that it will be as a pledge of the abandonment of all other "*Religious* endowments" in the British Empire. Consistency would not let us stop short of this. Why withhold £26,000 from the poor Irish Romanists, and give £36,000 (or more) to the Irish Presbyterians? And why, if *both* should be withheld, should the "*Established*" *Episcopal Church* be "maintained by law" in England, Wales, and Ireland, and the *Presbyterian*, in Scotland? Let justice be done to all. What true

Christianity demands, in CHRIST's name, of political governments, is complete and equal protection for all—nothing more, nothing less.

Whilst these sheets are going through the press, the news arrived of Dr. Achilli's trial, or rather that of Dr. Newman, who had in a public lecture, (which was afterwards printed,) charged Dr. Achilli with the commission of sundry and great crimes, chiefly whilst he was a Romish monk and priest, in Italy, Corfu and Malta. This trial took place in the Queen's Court, England, and the report of it will have been, before this number of our Magazine reaches our readers, made known to the remotest boundaries of our country. The result of this trial has been eminently favorable to Dr. Achilli. For ourselves, knowing Dr. Achilli personally, we may say that, whilst we had great confidence in his innocence, we had many fears in relation to this trial, when we heard of the wide latitude which the Court was going to give, to evidence which might be trumped up against him in Italy. Even the record of the Inquisition at Rome was allowed. We only wish that the "Inquisitors" and all the other witnesses whom his enemies tried to draw together, had been produced, to receive the thorough examination which a British Court of Justice is so able to give them. We have no doubt that Dr. Achilli's acquittal would have been more signal, if that were possible, than it has been. We shall revert to this subject again.

From all parts of Protestant Germany, especially from Prussia, we hear of extensive efforts on the part of Rome, to spread her doctrines. The Jesuits are in the field in full force. We are sorry to say that they have more success in some places than they deserve. Nor are we surprised. The worthless Protestantism which a Union of Church and State has produced —itself an accursed inheritance received from Rome—in so many parts, almost all parts indeed, of Protestant Christendom is very unable to cope with the wiles of these "Fathers." But let us have courage; CHRIST and His Truth are stronger than they.

As to our own happy country, it is evident that Rome is resolved upon great things. She must have eight or ten new dioceses, and as many bishops. Churches, colleges, monasteries, theological-schools, parish-schools, are to be augmented as fast as possible! Well, be it so. If our Protestant Churches will but wake up, and put forth those efforts of faithful prayer and well-directed labor which they ought, we have nothing to fear.

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## View of Public Affairs.

In our own country the current of Public Affairs, during the last month, has moved onwards quietly and smoothly, abating the usual number of "ac-

cidents" and "catastrophes" from collisions on railroads, and explosions on steamboats; which we have become so accustomed to, at this season, and alas, at all seasons, that we almost cease to be astonished. Certainly the Governments, General and State, *must* be compelled, before long, to adopt stringent measures to restrain the great recklessness and carelessness which now so widely prevail among us. We are inclined to think that fewer lives were lost on the Fourth of July this year than common, from the use of gunpowder, and perhaps even from the use of alcohol.

Both the great Political Parties have fairly entered upon the "Campaign," which is destined to be a very spirited one. We regret to say that whilst a good number of our political papers treat with becoming courtesy the candidates of the party to which they do not belong, there are many that disgrace themselves, and the country too, by their illiberal, low and vulgar abuse. Such a course is unworthy of a respectable journalist. All the men before the public as candidates for the high offices of President and Vice-President are honorable men, patriotic men, whatever may be their views on many questions which divide the country. The editor of a paper who allows depreciatory and scurrilous articles to appear in his columns does dishonor to our common country and its institutions; nor is he likely to aid greatly his own party.

On the twenty-ninth day of June, and after the publication of our number for July, the Nation was called to mourn over the loss of one of its most gifted and distinguished men. No man, however he may differ from the political principles of Henry Clay, will deny that he was a man of great powers, and exerted a great influence upon the affairs of our country. His oratorical and conversational talents were extraordinary, and for nearly half a century his life had been most intimately mixed up with the history of his country. At the age of seventy-five he died in peace, and in the faith of the Gospel. The event, though long expected, produced a deep sensation throughout the land. Never since the death of General Washington, has any thing like it been seen among us. All political parties, without distinction, hastened to testify their respect for his memory. The funeral services in the Senate Chamber were solemn and appropriate. The sermon of Rev. D. Butler was excellent. May his faithful appeals to the great men of that body be duly heeded! The addresses in both Houses, upon the annunciation of his death, were able and befitting the occasion. The procession from Washington,—via. Baltimore, Philadelphia, New-York, Albany, Rochester, Buffalo, Cleveland, Cincinnati, to Lexington, Kentucky, the residence of his family, (and lately his own,) was solemn and imposing. May it please Almighty God to sanctify this afflictive event to the Nation entire, and especially to our men in public life. How soon must *all* lie down in the grave, and their participation in the affairs of this world cease for ever! And how important and

appropriate for all, the prayer: "*So teach us to number our days that we may apply our hearts unto wisdom!*"—Ps. 90 : 12.

There is much political excitement in Great Britain and Ireland in view of the elections which will perhaps take place shortly after the harvest. In France, beneath an external tranquillity, there are visible indications of growing dissatisfaction. The President finds that he cannot wield as he pleases the Legislative Body. No man can do that thing. There is too much independence of spirit among the French to render it possible for such a number of men as are in that body to be elected by the people, under any circumstances, who will be contented to be the puppets, or what is much worse, slaves, of a tyrant. The storm is, however, far distant, and only the outermost clouds can be seen collecting on the edge of the horizon. By-and-by they will become larger, darker, and more menacing, and the low mutterings of thunder will be heard.

We know of nothing else of a political nature in the Old World which calls for notice. It would seem that the harvest of grain has generally been abundant there as well as with us,—a fact that calls for the rendering of thanksgiving and praise to the beneficent CREATOR from His children on both sides of the ocean.

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## Receipts

### ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th JULY, 1852.

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| New Boston, Mrs. Augusta Lawrence, in part, L. M. | $4 00 |

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| Lyme, Cong. Ch. | 11 62 |
| Thetford, Cong. Ch. to make Rev. Timothy F. Clary, L. M. $30; Mrs. Abigail Bartholomew for the Waldenses, $2; William Hosford, $1; | 33 00 |
| Brandon, French People, | 2 00 |

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| Winthrop Ch. | 84 36 |
| Groton, Union Cong. Ch. Lemuel Whiting, L. M. | 30 00 |
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| Wilmington, Cong. Ch. in part of Rev. J. E. Swallow, L. M. | 22 43 |
| Amherst, Faculty and Students of Amherst College for Rev. Wm. S. Tyler's L. M. | $30 00 |
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Clergymen, Elders, and other Officers of Churches who procure five subscribers and forward five dollars, will be entitled to a sixth copy.

## MISSIONARY INTELLIGENCER

OF THE

## AMERICAN AND FOREIGN CHRISTIAN UNION.

*This paper is issued every Month, at 25 cents per year, in advance. And when put up to one address, eight copies for* $1. *Thirty copies for* $3. *Sixty copies for* $5. *Any quantity above sixty at the same rate.*

This will contain a brief view of the operations of the Society both in our country and in foreign lands. We request that ALL OUR EXCHANGE PAPERS may hereafter be directed to the MISSIONARY INTELLIGENCER of the American and Foreign Christian Union, 17 Beekman-street, New-York.

## Missions-Blatt

*des Amerikanischen und Auswærtigen Christlichen Vereins.*

Published monthly, by this Society, at twenty-five cents per year, in advance, commencing with the Number for June, 1852. Devoted to the interests of the German population.

TO AGENTS.—Liberal encouragement will be given to persons properly recommended, who are willing to labor to extend the circulation of the above mentioned publications.

TO THE FRIENDS OF THE SOCIETY, AND OF THE CAUSE WHICH IT AIMS AT PROMOTING.—As it will be impracticable to send Agents to all the places where it is desirable that this Magazine should be circulated, we would earnestly request our friends, and all who take an interest in the cause in which the Society is engaged, to aid us in this respect, either by personal effort, or by such other means as they may deem most efficient. It is highly important to the best interests of the Society, and the cause which it aims at promoting, that this Magazine and "other publications" of the Society should have a very extensive circulation. The prices will be acknowledged by all to be very low, when the size of the Works, the various and interesting nature of the information which they contain, and the style in which they are published are duly considered. It is the intention of the Committee to make them worthy of such a circulation.

**REMITTANCES FOR THE TREASURY,**

and orders for Books, for the Magazine, the Missionary Intelligencer, and the "Missions-Blatt," should be sent to the Society's office, 17 Beekman-street, addressed to EDWARD VERNON, General Agent and Assistant Treasurer.

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CHRW

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October, 1852.

# THE AMERICAN & FOREIGN CHRISTIAN UNION.

THE LOVE OF CHRIST CONSTRAINETH US.

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AT 17 BEEKMAN-STREET,
NEAR THE PARK.

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## TO OUR PATRONS.

The Post Office Law now allows us to put our bills into the Magazine free of postage, which for several years past has not been the case; and consequently quite a number of our subscribers have fallen in arrears. We have not felt at liberty to strike the name of any from our books without orders, and we hope that all will be kindly disposed when our bills reach them. It is *possible* that a bill may reach some to whom it may *seem* to be unreasonable. We shall be happy, however, to correct all errors when represented to us.

☞ The Magazine is published, *not as a source of pecuniary profit* to the Board, but to diffuse information on topics of VITAL IMPORTANCE TO THE INTEREST OF OUR LAND AND TO EVANGELICAL RELIGION. *Whoever, therefore, receives, reads, and circulates it, contributes to the promotion of the cause of truth and godliness, in distinction from error and false religion.* It is furnished at a price *barely sufficient to cover costs*, hence the necessity of asking our friends to remit to us promptly the amounts which may be due for it.

## OFFICERS OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

Organized in New-York, May 10, 1849.

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## NOTICE TO AGENTS AND DONORS.

The issue of our Magazine is so large that it must go to press on the 10th of the month. If donations do not reach us by that date, the publication must be postponed until the next month.

## LIFE DIRECTORS AND LIFE MEMBERS.

☞ ONE HUNDRED DOLLARS constitute a Director, and THIRTY DOLLARS a Member for Life; the "American and Foreign Christian Union" is sent free to Life Directors and Life Members.

## FORM OF A BEQUEST.

I bequeath to my Executors the sum of . . . . . Dollars in trust, to pay over the same in . . . . . days after my decease, to the person who, when the same is payable, shall act as Treasurer of the Society called THE AMERICAN AND FOREIGN CHRISTIAN UNION, formed in the city of New-York in the year one thousand eight hundred and forty-nine, to be applied to the charitable uses and purposes of said Society, and under its directions, in the . . . . . field.

THE

AMERICAN AND FOREIGN

# CHRISTIAN UNION.

VOL. III. OCTOBER, 1852. No. X.

## To the Friends and Patrons of the American and Foreign Christian Union.

It is now six months since the commencement of the present fiscal year —the fourth of the Society's existence. And whilst the Board feel thankful that the churches to which the objects and claims of the Society have been presented within that period have responded with increased liberality, in almost every case, yet they deem it a duty which they owe to CHRIST and his cause, to make a SPECIAL APPEAL to the thousands of readers of their Magazine, many of whom have not heard the voice of an agent or representative of the Society this year, and many of them, it is probable, will not soon hear. Indeed there are not a few readers of our Magazine who have no other means than its pages of knowing either the wants or the doings of the Society.

1. We wish to say to our readers that we have never had so many grounds of encouragement, so far as the success of our work is concerned. Not a week passes which does not bring to us interesting tidings of good progress in many, if not all, portions of the fields in which our missionaries are laboring. In our own country we have an excellent band of laborers, who are prosecuting the work with zeal, industry, wisdom, faith and prayer. What is exceedingly interesting, is the fact that these men belong to various nations, and speak various languages. They are Irish, Germans, French, Canadians, Swiss, Italians, Spaniards and Americans. GOD has in his great goodness raised up these men in answer to the prayers of His people. Every year the number of well qualified laborers who present themselves is augmenting. This is especially true in regard to the Irish and French class of missionaries. On another point we have much to encourage. GOD is proving to us that He stands ready to bless the labors of the Society, in giving that disposition of heart which is needed for the reception of the Truth, when presented by the humble missionary, whether in conversation, or the reading of the Word, in the midst of the family, or when addressed to little assemblies in private houses or elsewhere. The reports of our mis-

sionaries are now filled with details of the most cheering nature. There is no longer room for doubt on this subject. Very many of the Romanists, of all nations, are ready to hear the gospel, when approached in a kind and respectful way. This is true even of the Irish, the most difficult of all the adherents of Rome in our country, because the most attached to the religion in which, if we may so speak, they were born, and for which they think they have suffered oppression in their native land. Whilst as to the German, the French, the Italian and other Romanists, the access to them is far more easy.

The reports which we receive from abroad,—from France, Ireland, Italy, Belgium, Canada, Hayti, etc. are also in a high degree encouraging. In some of these countries, especially in France, the grand enemy excites opposition to the work in many places; but blessed be GOD, he is permitted in most cases to *vex*, rather than *arrest* the good work. Our present number contains much intelligence from the Foreign Field that is truly refreshing.

2. We wish to say, in the second place, that the Board is earnestly called on to increase the number of their missionaries in the Home Field. Missionaries are greatly needed in Bangor and Portland, Maine; Lawrence, Lowell, Fall River, Worcester and vicinity, Springfield and other places in the Valley of the Connecticut, Massachusetts; New Haven and Hartford, Connecticut; Syracuse, Buffalo, Oswego, Troy and several other places in the Valley of the North River, New-York; whilst the call is urgent from Philadelphia, Baltimore, Richmond, Pittsburg, Wheeling, Cleveland, Chicago, Milwaukie, Cincinnati, St. Louis, New Orleans, San Francisco, and many other places. Besides all this, many more missionaries are needed in several places which we now occupy, in order to meet the demands of the rapidly increasing papal population. This is emphatically true of New-York and its immediate vicinity. The work is great, and calls for many laborers. We are urged to appoint at least twenty missionaries without delay. And several excellent men seek an appointment from the Board. But what can we do? Our treasury is overdrawn already, and we cannot meet these increasing demands unless the friends of the Cause will come to our help.

What then do we propose? Simply this: let every reader of these paragraphs ask himself solemnly and without delay, "Can I not help in this hour of need? Can I not spare one dollar, two dollars, five dollars, ten dollars?" And whatever the amount of aid you can give us, dear reader, be so good as to send it to us without delay, even if it be no more than a dollar. The banks are now, almost without exception, good, and the mails are safe. It costs but little to send a letter, enclosing a bank-note, to us from the most distant parts of our country. Many of our readers can also do something by inducing others to join them in making up a donation for the Cause, in this moment of pressure.

"Where there is a will there is a way," according to the old proverb. Of this we have a fine illustration in the case of a devoted female friend of the Society in one of the Southern cities, who has written to us, within a few weeks, in the following language; "Last May I sent you $10 to make my husband a life-member in part, and the year before I sent $5 for the same purpose. I think much of the Christian Union, and value your Magazine very highly. While reading its pages I felt that I *must* do something for this glorious object, which has long been near my heart. I therefore set myself to work, and with my needle I have been able in two years to send you $15, and in two more, if my life be spared, I hope to send the balance. At first I thought it would take six years." Blessed spirit of zeal and toil for this good work! May GOD incline the hearts of very many to go and do likewise! Did such a spirit pervade our churches, there would be no want of "material aid" to accomplish all that money is needed for. May our Heavenly FATHER incline the hearts of those who read this brief appeal to do all that they can in response to it, and to His name shall be the glory.

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## Persecution at Florence.

We could not find room in our last number for the subjoined notice of the trial and condemnation at Florence, of Sig. Madiai and his wife. Our readers have repeatedly been apprized of the good work which has been silently going on in Tuscany, and most of all in the Capital, since 1848, and chiefly through the reading of the Sacred Scriptures, which were sold to the number of several thousands during the Revolution of 1848 and 1849. Count Guicciardini, and a few others, among them the excellent Madiais, were very active in circulating the Word of GOD, and explaining the same to little companies in private houses. This preaching of the Gospel from house to house has proved exceedingly effecting. It is believed that 1500 families have in Florence, and its vicinity, turned away from the errors of Rome within three or four years. We are not astonished that Rome is roused to furious exertions to extirpate the heresy! It is believed that at least twenty persons of this noble band of Christians are now in exile, or in prison, for no other crime in the world than their efforts to make known the true Gospel to their fellow-countrymen! And these are the "tender mercies" of Rome, even in this 19th century!

We give below an extract from a letter, dated Florence, June 9th, 1852. Who can read it, or the noble letter which follows it, from Madame Madiai to her husband, without the deepest interest and most earnest prayers, that these excellent persecuted ones may be sustained in their long and most shameful imprisonment by the grace which they will need?

"Yesterday, at three o'clock, with closed doors, sentence was pronounced against the dear Madiais. Fifty-six months of the galleys and hard labor for Francesco, and forty-four months at the *ergastolo*, (the female galleys,) also with hard labor, for his wife! Besides this, all the expenses of the trial, and three years of *surveillance* from the police after the completion of their punishment. Pasquale Casacci, who denied everything, was acquitted of the criminal charge, but was detained to answer two actions against him by the police, according to the law of April, 1851.

"That history may render justice to the chief actors in this trial, I will tell you that Nervini was the President of the Court; Cocchi, the interrogating Judge; and Bicchierai, the public prosecutor. The trial began on the 4th June, and lasted four days. Rosa (Madame Madiai) was pale, and trembled with emotion on entering; Francesco (her husband) appeared happy to see his wife again, and press her hand. All were surprised and moved with their tranquillity and firmness. Casacci was the picture of an unhappy man, and with all my heart I pity him. At the commencement of the trial, Francesco was asked if he was born in the bosom of the Holy Mother, the Roman Catholic Church. 'Yes,' he answered; 'but now I am a Christian according to the Gospel.' 'Who has made you such, and does there exist an act of abjuration amongst those to whom you are united?' 'My convictions have existed for many years, but have acquired strength from the study of the Word of GOD. It has been a matter between GOD and my own soul, but which was outwardly manifested when I took the communion in the Swiss Church.' Rosa replied to her interrogator, that she had not changed her religion lightly, nor to please men, as in that case she would have done it when in England, (where she lived sixteen or seventeen years,) but after having read the Word of GOD, and contrasted with it the Romish doctrines, she was convinced, and having abandoned that Church, had made a public confession of faith by partaking the LORD'S Supper, at a time when the laws gave and protected religious liberty to the citizens. The audience were struck with the simplicity and sincerity of the Madiais. Then, on the two following days, the witnesses were examined, and the defence was heard, (made by the advocate Maggiorani, with much warmth and feeling,) and finally the summing up of the public prosecutor. The fourth day the Court remained long in consultation; the votes were divided, and one vote decided the question, two being in favor of acquittal, three of condemnation. The Madiais listened to the sentence with the greatest firmness and dignity. The voice of the presiding judge, who read it, trembled; the public were indignant at the sentence and the judges, but displayed sympathy with the Madiais and contempt for poor Casacci. The Madiais have the right of appeal to the Court of Cassation, and have been advised by their advocate to make use of it. Perhaps a superior tribunal, having more liberty of action, may acquit them. Signor Landucci, Minister of the Interior, advised that a commutation of the sentence into exile should be immediately applied for."

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### LETTER FROM MADAME MADIAI TO HER HUSBAND.

The following letter was written from prison on the 7th June, 1852, after the Judge had passed sentence:—

"MY DEAR MADIAI,—You know that I have always loved you; but how much more ought I to love you now that we have been together in the battle of the Great

King—that we have been beaten, but not vanquished! I hope, that through the merits of JESUS CHRIST, GOD our FATHER will have accepted our testimony, and will give us grace to drink, to the last drop, the portion of that bitter cup which is prepared for us, with returning of thanks. My good Madiai, life is only a day, and a day of grief! Yesterday we were young, to-day we are old! Nevertheless we can say with old Simeon, 'LORD, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

"Courage, my dear; since we know by the HOLY SPIRIT that this CHRIST, loaded with opprobrium, trodden down and calumniated, is our SAVIOUR; and we, by His holy light and power, are called to defend the holy cross, and CHRIST who died for us, receiving His reproaches, that we may afterwards participate in His glory. Do not fear if the punishment be hard. GOD, who made the chains fall from Peter and opened the doors of his prison, will never forget us. Keep in good spirits; let us trust entirely in GOD. Let me see you cheerful, as I trust, by the same grace, you will see me cheerful. I embrace you with my whole heart.

"Your affectionate wife,
(Signed) ROSA MADIAI."

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## Tired of Rome: Returned to his Right Mind.

In the year 1837 we were for the first time in the city of Rome. It was in the months of March and April. Of course we were there during the "Holy week." At that time Rome had not made many notable proselytes in our country, nor has she made many since. But there was some disposition to boast of the conversion of the Rev. Pierce Conolly, who had been an Episcopal minister at Natchez, and his wife. About this time these individuals left the Faith in which they had been born and educated, for the Traditions of Rome. We believe that after their visit to the "Eternal City" these converts took up their residence in England, employed by the Pope to hasten forward the conversion of that country to Romanism. Mrs. Conolly founded a nunnery, and became its first Abbess. Mr. Conolly became Domestic Chaplain to the Earl of Shrewsbury. But after years of trial, he found that he could not remain in the Roman Catholic Church. He therefore returned to Protestantism, disgusted with what he had seen and heard whilst a member of the Romish Communion. Nor do we wonder at it.* Shortly after his return to Protestantism and to his right mind, Mr. Conolly addressed a very important "Letter to the Earl of Shrewsbury," his former patron and friend. Quite recently he has published another pamphlet which has for its title; THE COMING STRUGGLE WITH ROME, NOT RELIGIOUS BUT POLITICAL, OR WORDS OF WARNING TO THE ENGLISH PEOPLE. From this remarkable

* We believe that Mr. Conolly instituted a suit in the English courts for the recovery of the money which he and his wife invested in the monastic establishment referred to in the text; but we know not the issue.

document we give a few paragraphs. But what paragraphs! And these written by a man who certainly is not ignorant of what he affirms.

"A religion which disowns, or sets itself above the moral law, is worse than no religion. It is anti-religious. It cracks and breaks asunder all that which religion binds and was meant to bind together. And such is Rome's pretended religion. Hell itself can complicate nothing more dis-binding, more anti-divine, or anti-human than that Satanic rule of conduct which Rome has solemnly established as her code moral and political." . . . .

"And these things are so. They are known to be so. They are proclaimed by Rome to be so. They are inseparably and irrevocably a part of what she calls her *religion*."

"What Rome, then, calls her religion, is not only rebellion against civil sovereignty, it is war, and treacherous, secret war with all the rest of mankind. It makes human fellowship of them, *as a sect*, impossible and absurd. Other men, Protestant Christians, the Jews, the Persians, and the Turks, may strike hands, and sit down together in mutual confidence. With the disciples of Moses, or of Zoroaster, or of Mahomet, as with the true disciples of our LORD, human charity is placed higher than religious faith; and truth, and love, and confidence are tolerated towards all. With the Roman Catholic, they are, at any priest's discretion, forbidden under pain of hell;—while the pretence of them in treachery, is made the road to honors almost divine, the way to be worshipped publicly on the altar!" . . . .

"For, as has been said already, and as has been seen in my own family, the sacred rights of domestic life are no more respected than any other by the Church of Rome. That stupendous polity, execrable beyond the reach of equal hatred, admits no other foundation even of conjugal society, no other claim to filial duty, than an unnaturalized priest's discretion or his arbitrary will. To betray or kill a parent or a king; to rob a husband or a master; to steal away a wife or mother; to abandon an infant child to misery and unshared sorrows; to lie; to slander; to swear falsely; to anticipate an insult or a wrong by secret murder, are all duties or *not* duties, just as they are enjoined or *not* enjoined by the priestly director. And a *director*, some Papal priest or other, it is now held, every consistent and sincere Roman Catholic, *in secret or openly*, be his rank, or learning, or ability what it may, is '*obliged*' not only to have, but '*submit himself to*.'"* . . . .

"The people of this kingdom, knowingly, will put up with none of the Pope's assistance in their government. The great mass of them are true, and blessed be GOD for it, lovingly true to their religion and their Queen. They believe, and are persuaded in their heart of hearts, that if there is anything upon earth worth fighting for, it is to keep this land Protestant, and to keep a Protestant House upon its throne; to keep Great Britain, British, and not let it be made Irish, French, Austrian, Spanish, or Italian, by any hocus-pocus of the Pope. They *may* have to fight for it, and depend upon it, if need be, that they *will*, without a month, a week, a day, or hour's debate. And not the men and boys of England and Scotland only, but their true-hearted wives and daughters will rise up against the bayonets that would bring in the Popish priest and profligacy and perjured treachery to lord it over them." . . .

* See "Pascal the Younger." Bosworth, 215 Regent-street.

## Intermarriage of Protestants and Romanists.

The evils which flow from the marriage of Protestants with Roman Catholics are manifold and grievous. Scarcely a week passes that does not bring to our notice facts which establish the truth of this assertion. Our Missionaries daily meet with distressing cases like those which a correspondent in the South relates in a letter bearing the date of July 28th, 1852.

"I read and circulate your Magazine as much as I can, hoping that some good may be done. I sent to my sister in Illinois all the last year's numbers. May they be the means of awakening a union-spirit, wherever they go! I wish there might be more of them circulated in this city. One woman who reads my Magazine has a Catholic husband, who is influenced by the Priest to ill-treat her. The Priest visits them every time he comes to the place; but he comes and goes without speaking to her! She was born a Protestant, but married a Roman Catholic.

"I visited last week a Catholic Irish girl who has been sick in this land of strangers more than two years. The Priest anointed her for death, but a good Methodist lady had compassion on her, and took her home and nursed her up, so that she is like to live. The Priest is much troubled about it, and would not have had such reproach brought upon his religion for any thing. One of his members said that they knew it was because the Protestants were doing so much for her. The girl seemed very glad to see me, and thanked me for the things I had sent her. I asked her if she had read the books and tracts I had sent her? She replied that she had, and liked them very much. The priest had been there the day before. I left a number of the Magazine with the good old lady. She seemed much pleased that there was an object in which all Christians could be united.

"I instruct a little girl, twelve years old, with my own, who has a Catholic mother. She wrote to me requesting me to excuse her child from reading the Bible. She disliked at her age to tell her that she thought our Bible as far out of the way as we did hers; that they were taught never to touch a Bible save on their knees, or as a part of worship. She thought it too sacred for children to use. But as long as the child comes to me, I intend that she shall hear it read. The mother promised her father and husband faithfully, before she joined the Catholics, that she never would influence her children; *but they all go with her now.* I sent her husband, who is a lawyer, ROMANISM AS IT IS, in hopes that he would be on his guard."

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## Downfall of the Papacy.

In the August number of the Protestant Magazine there is a characteristic letter from the Rev. G. S. Faber, from which we give the following pas-

sages. It will be seen that Mr. Faber supposes that the year 1864 will be an eventful one in the history of the Papacy. Mr. F. is a veteran student of Prophecy. No man in England has written more than he on this great and exciting subject. But let us read his remarks on the signs of Rome's approaching downfall.

"I. So far as respects the PROGRESS and growing insolence of Popery, the circumstance itself is only an indication that we now witness the last efforts of the irreclaimable monster.

"Unless it experienced a considerable revival before its ultimate extinction at the close of the 1260 years, I see not how prophecy could receive its due accomplishment.

"In close alliance with the secular powers of the Apostate Empire, the Romish False Prophet, evidently in possession of great strength and influence, is finally consigned to utter destruction. (Rev. 19 : 19, 20.)

"Now this could not be, unless the False Prophet, shortly before his destruction, had re-acquired such an amount of domination as to make him an important and influential ally of the Roman Wild Beast, then acting under his sword-slain but revived Seventh Head: a domination, plainly enough, from the very terms of the prediction, extending over the banded kings of the Latin Earth or World, no less than over their Feudal Imperial Chief.

"II. But such a re-acquisition of power and influence, on the part of the False Prophet, we not only see in actual progress, but we also behold its occurrence about THE VERY TIME when it might have been anticipated.

"*Here*, FACTS concur with CHRONOLOGY.

"We have much reason to believe that the fated 1260 years will expire in the now rapidly approaching year 1864: and the recent portentous growth of the Papal Power we may see with our own eyes.

"III. Nor are these two the exclusive signs of the times.

"The principle of God's moral government appears to be; never to execute judgment instantaneously, but to give the offenders ample time for repentance and reformation. Thus we read, that, in the days of Abraham, the Amorites were still spared: and the reason assigned is, that *their iniquity was not yet full.* (Gen. 15 : 16.)

"Popery having been spared so long in its career of cruelty and idolatry, we may conclude, that THE FULNESS OF ITS INIQUITY had not as yet arrived. Nevertheless, when we now see such evident tokens, in the two points of FACTS and of CHRONOLOGY, that the time of its final extinction must be at hand, we are naturally led to ask, what that particular deed can be, by which its long-permitted iniquity *is brought to the full.*

"Nor have we far to seek for an answer.

"The villainous principles and practice of Jesuitism were long since exposed by a member of the Church of Rome itself, the inimitable Pascal: but, though the Pope was ready enough to avail himself of the services of this unscrupulous Order, still, on the part of the Romish Church there was no direct adoption of their *principles;* and their *practice*, in foreign missions, was more than once even reprehended. They, at length, became such a perfect and intolerable nuisance, that the Order was formally

suppressed by the Pope himself; who, in recompense of the deed, is commonly, I believe, thought to have been poisoned.

"But the vile principles of the dormant Order did not become *extinct*. In our own days, they have been *openly revived* by the infamous Alphonsus Liguori: and to a systematised scheme of falsehood and dishonesty, he has added a regular plan of conducting the confessional, in a mode so grossly and even so beastially obscene, that no decent controversialist would venture to cite it evidentially, if cite it at all, save in the disguise of the original Latin.

"And now, relatively to this disgrace of humanity, what has been the conduct of the Church of Rome?

"Hitherto she was wont, as it might be convenient, to disclaim the speculations of any *individual* or any *body of individuals:* and, so far at least, she was not, in her corporate capacity, *formally* a partaker in the guilt. But this prudent reserve is now at an end. Her ENTIRE APPROBATION of Liguori has been publicly shown by the worse than ridiculous farce of his canonization: and, as if that were not sufficient, she has regularly declared, through her own constituted authorities, that, after a diligent perusal of the new Saint's very remarkable works *twenty times repeated*, she FULLY APPROVES, and thus makes HER OWN THEOLOGICAL PROPERTY, the whole of their contents.

"Under such circumstances, she unblushingly stands forth, IN HER OWN PERSON, as the avowed patroness of SYSTEMATISED DISHONESTY and BRUTISH OBSCENITY: in the graphical language of prophecy, she openly appears *the Mother of Harlots and Abominations of the Earth.*

"How she can advance *beyond* this last step, it is not very easy to conceive. He that runneth may read, that HER INIQUITY IS NOW FULL.

"Let this *third note* be added to HER REMARKABLE RECENT PROGRESS and to THE NEAR TERMINATION OF THE 1260 YEARS; and the devout student of prophecy will scarcely hesitate to pronounce that the predicted day of her final destruction is close at hand.

"It must be admitted, that the germ of that immorality of falsehood, which has been brought to full maturity by Alphonsus Liguori and the Jesuits, appeared long before the present time, in the Sixteenth Canon of the reputed infallible Third Council of Lateran.

"*Oaths which are contrary to* ECCLESIASTICAL UTILITY, *are not oaths, but perjuries.*

"In this Canon, ECCLESIASTICAL UTILITY not being defined, it is obviously left to the authorities of the Romish Church to pronounce *anything* which may cross their purposes, *contrary to ecclesiastical utility*, whence, at their option, they may determine *any oath* that displeases them to be *ipso facto* null and void.

"Such a regulation, no doubt, involves a principle of convenient dishonesty. But, still, this limited treachery prepense, in the first place, respects only what may be called *theological questions;* and, in the second place, no person is *bound* to take an oath of this description, when he is morally sure *beforehand* that its validity would not be allowed by the Popish priesthood, as being contrary to what they deemed ecclesiastical utility.

"For instance, when an oath to refrain from every attempt to injure or destroy the Church of England is imposed upon each Romanist as the condition on which he takes his seat in Parliament, he is not *bound* to take it; and as being *quite sure* that

it is contrary to the Popish estimate of ecclesiastical utility, he ought, as an honest man, to *decline* any such perilous obligation. In *willingly* taking the oath, therefore, and afterwards in *deliberately* breaking it, he showed himself, *on his own principles*, to be doubly a knave.

"Hence, it is only just to say, that, under the Sixteenth Canon of the Third Lateran, no person either born or elected to be a member of the Legislature, *needs* to be perjured, save *by his own free and deliberate choice.* To *this* extent, therefore, so far as that canon is concerned, we must admit Rome to be blameless; for, in truth, by a fair construction of the words of the canon, she only cautions her members against taking any such oath, as *must*, on *her* principles, whether kept or broken, involve them in the guilt of perjury. The whole double-dyed rascality, of *taking* such an oath and then *breaking* it, clearly appertains to the Honorable Gentleman who thus by *his own free-will* binds himself to the commission of inevitable perjury, *however* he may choose to act; and, on this very ground, a *really* honest Romish gentleman, as I have been credibly informed, broadly declared that Catholic emancipation left him as much excluded from Parliament as ever; for, if he took the oath he must inevitably be perjured, whether he kept it or broke it.

"So much for the Sixteenth Canon of the Third Lateran. But no such explanation can serve the well-calculated and minutely-defined rascality of Alphonsus Liguori. In the ordinary concerns of life, where there is no suspicion and no warning, he elaborately teaches how falsehood and trickery between man and man may be most advantageously practised, and how far cheating and stealing on the part of tradesmen and servants may be venially carried on and without incurring mortal sin.

"The whole of this system of scoundrelism the Roman Church has now *formally* made HER OWN; and, at the same time, she has *no less formally* given her infallible sanction to the monstrous obscenity propounded by Liguori, and by him recommended to the practical adoption of the priests, and in conducting the vile mysteries of the confessional.

"Some most awful disclosures of the working of this *Mystery of Iniquity* are given in a small pamphlet recently published by Mr. Connelly, in a letter to the Earl of Shrewsbury, under the title of 'Reasons for abjuring Allegiance to the See of Rome.' Hatchard, 187 Piccadilly. This gentleman, under the not uncommon delusion of the *necessity of an infallible judge of doctrine*, found no difficulty in receiving all the *dogmatism* of Popery; but when its shameless *dishonesty* and gross *immorality*, now made the Church's OWN PROPERTY, were revealed to him, he rightly judged, that, although *points dogmatical* might admit of controversy, *points moral* could allow no dispute; and the happy result was, a secession from the incurably depraved Church of the Apostasy.

"To conclude: if such an utter abandonment of all moral obligation as that inculcated by Liguori and the Jesuits; an abandonment now formally adopted by the Church of Rome, after a perusal of the Saint's instructive writings twenty times repeated, amusingly enough a precise double of the *Decies repetita placebit;* if, I say, such a shamless abandonment does not prove, that the *Iniquity of Popery is full*, it is hard to pronounce what ulterior drop can be added to the cup of the Harlot's abominations and filthiness."

## Protestantism in Austria.

In September last we visited Austria, and traversed the Provinces of Carniola, Styria, and Carinthia, mentioned in the subjoined letter, which we take from the Protestant Magazine for August last. We also visited Laibach, where a beautiful Protestant Church has been recently erected. It was dedicated shortly after our visit to that place, and has an excellent pastor,—the husband of the writer of the following letter. It is interesting to contemplate even the ruins of our Protestant Zion; still more to see those ruins beginning to be rebuilded.—

"Sir,—Permit me, through the medium of your Magazine, to send a prayer from a far land to those in my native country whose hearts feel a real interest in the spread of Protestant light. I cannot, even were I inclined, use burning words to convey my burning thoughts, otherwise this would never reach you; but will not a simple statement suffice for those who thoughtfully peruse your pages, not intent upon exciting their fancy and raising a passing emotion, but soberly desirous to inform themselves of the state and progress of Christ's kingdom upon earth, and willing, with a steady abiding charity to aid its interests according to their ability. I plead with such for our little Church of Laibach, familiar already to any who may be in the habit of reading the 'Evangelical Christendom,' where its cause has been presented as far back as January, 1850, as well as during the present year.

"In the stirring times of Luther, the province of Carniola in general embraced the Protestant doctrine, and Laibach possessed a numerous community holding the Evangelical Faith, when, in 1598, an edict of Ferdinand II. banished the whole body of its pastors, who were peremptorily ordered to quit the town within a few hours.

"The reign of the Emperor Joseph bettered the condition of the remnant yet existing,—but still heavy and grievous lay the burden, and the weak and ignorant dropped away generation after generation. Mixed marriages naturally became frequent, and where no pastor or teacher remained, the result need not be told: later, a law was even passed obliging all such parties to bring up their children as Roman Catholics. Yet, wonderful in many cases was the zeal and faith inherited from father to son, and it seems like listening to romance to hear of the preservation of little bands here and there. The few and highly-prized copies of God's Word were the arsenals whence they drew their weapons of strength, and often upon the death of the immediate owner of a Bible, who should inherit it was the most anxious question when portioning the family fortune; even disputes sometimes arose, which were referred to arbitration, when the decision generally was, that the precious treasure should pass from one to another of the claimants who had a house, being retained by each for three months at a time.

"For a space of three hundred years one entire village among the mountains of Styria held fast without any intermixture the primitive Protestant doctrine, though prevented from having any pastor or teacher. Constant attempts were made to introduce Roman Catholic priests, but were as constantly and firmly resisted.

"So late as the reign of the last Francis, the Protestants of Laibach were denied their prayer for a license to hold a religious service *once a year*. This request was often repeated and as often refused, until, about 1845, the Emperor Ferdinand visit-

ing the town, another effort was made, which resulted in a permission being granted to meet for worship *twice a-year*, but that no Roman Catholics were to be present. So strictly was this condition enforced, that, if a Protestant father or husband brought child or wife who were not of his faith, the soldiers at the door, one within and another without, refused admittance to the Roman Catholic party. These rare religious services were performed by pastors who came all the way from Trieste, a distance of seventy English miles.

"The efforts made by many Churches to obtain more liberty during the changes of 1848 were participated in by the Protestants of Laibach, and eager to be up and doing, they began to collect for the building of a church. Although not possessing in their number one single man of wealth or independence, and but very few of even moderate incomes, yet they collected among themselves (and they were not 300 souls) the sum of 1,100 florins (£110,) and thus begun their work of faith, their labor of love for unborn generations. Their dedicated offerings had amounted, in January, 1850, to 6,000 florins, or £600, when they sent their first prayer to Protestant England. By dint of an incredibly active zeal and patience they succeeded at last in finishing their pretty little church—the only one in the province of Carniola—the Protestants under the charge of its pastor being scattered over an extent of more than three thousand square English miles. The congregation of Laibach is composed of men from the Baltic, the Rhine, the Elbe, and the Danube—from England, Switzerland, and almost every province of Germany, many of whom have preserved through many years of temptation, the love of the doctrine taught them in their fatherland, and are now deeply anxious that their children should abide by the same. In this latter strong desire they are now again applying to those who have formerly aided them, hoping that they may lend a helping hand in the erection of their projected school. Already a circle in England, responding to the zealous appeal of one friend there, F. H. Graham, Esq. of Edmond Castle, near Carlisle, have sent us £126 for this purpose: may this bright example have imitators—for how much can one who is willing and earnest perform in rousing others! It was a traveller in this mountain land, who, interesting himself as he passed along, not only for the lovely scenery and the eventful old historical associations of the spot, but also for the present state of his brethren in CHRIST here dwelling, who first created a sympathy for the little community of Laibach in England, and produced on the Continent another example of England's zeal and liberality. This example has stirred me to thank GOD for these fruits of faith in my fatherland, and has given me courage to add my prayer also, a prayer which I feel will not wholly be denied: for, as the wife of the pastor of this infant Church, I am interested in its success, and how can I do otherwise than look back upon the riches of England, both temporal and spiritual, and desire and strive that the poor and weak among whom my lot is cast, may have some of the crumbs from her full table!

"The historical details of the Protestant Church in Laibach are highly interesting. So early as 1531 Primus Truber, a domherr of the cathedral, preached the doctrines of Luther there publicly, and with great applause—he was banished for this in 1547, but the same year another domherr, Paul Winter, followed his example, as also many others. Primus Truber took refuge in Germany, and well employed the time of his exile. He returned to Laibach in 1561, in consequence of the leniency of Ferdinand I. after the petition of the Protestant feudal barons for a free exercise of their religion, and protection of their pastors and teachers. He brought with him the first printer

here—John Mandil—and the first Protestant books printed in the Sclavonic and Croatic dialects in Tübingen, being the Gospels, the entire New Testament, the Psalms, and 'Luther's Catechism.' In 1569 there were twenty-four Protestant pastors in Carniola, protected by the feudal barons; and Valvasor, the Roman Catholic chronist of Carniola, expressly says, that so generally spread were the reformed doctrines, that in his time the 'Häuflein der Katholischen gering gewesen sei'—'the small body of Catholics was insignificant.' In Laibach alone, taking the average numbers during ten years following 1578, there were 100 baptisms, 60 marriages, and 80 burials.

"But dark days followed. The Archduke Ferdinand, afterwards second Emperor of that name, by force ejected the Protestants from the then great German provinces of Austria. In 1579 the peasants had been ordered not to listen to Protestant sermons, but it was on the eventful 13th of September, 1598, that the edict was issued, ordering all the Styrian barons to chase the pastors and teachers within fifteen days, to close the churches, and take all Protestant books and writings.

"On the 30th of October of the same year, all the Evangelical pastors and teachers were ordered to quit Laibach before sunset, and to be beyond the country in three days; and in December, still the same year, the same severity was exercised in the third province, Carinthia. In 1599 the Protestant barons in the Assembly of Gratz complained, but in vain; the anti-reformers still gained strength, and in that city ten wagons full of Protestant books were taken from the public libraries, and the churches shut. In Laibach all such books and writings were collected, part being burnt in the public square, and the rest shut up in the Assembly-House, and later taken to the Jesuits' College in 1616. In 1601 all the Protestants in Carniola of every rank received the order to become Roman Catholics, or to sell their goods and property in six weeks and three days—to pay their debts, and the fine to Government of one-tenth of their possession. This fine was called 'Den zehnten Auswanderungspfennig.' After this they were to pass beyond every German province of Austria. The result of this edict was that *six* burghers became Roman Catholics, while the rest emigrated to Bohemia, Hungary, and Germany. Four pastors, who had dared to remain in Carniola, were sought and placed in the strong tower of Laibach—Felizien Truber, son of Primus, being one;—his companions in bonds for the faith were Georg Klement, Johann Svoilschek, and Nicklas Wurizh.

"I may mention as of literary interest, that the famous Nicodemus Frischlin was, in 1582, elected Rector of the Evangelical schools of Laibach—but so fully had these parts become Protestant, that even so early as 1555 almost all the feudal barons of Styria, Carinthia, and Carniola had embraced the Reformer's doctrine. And of these once prosperous Churches what now remains!—I have already described the state of Carniola, where none but the newly-founded Church exists. In Styria there are two, besides that of Gratz: in Carinthia the fourteenth is now forming. Let us work while it is called to-day, perhaps the night is near when no man can work. Commending, then, this interesting infant community to the kindness and to the prayers of Protestants throughout Britain, and asking your indulgence for myself if I have been too diffuse or tedious, I remain, Sir, yours respectfully,

M. Z. Elze.

*Laibach, Province of Carniola, Austria,*
*April* 22, 1852.

## Progress of the Work in Ireland.

The following extract from the letter of the correspondent of an English Journal* will be read with interest.

"The point of continued and surpassing interest, in our religious history and prospects, since I last wrote, is the daily increasing prosperity which attends the efforts of the 'Society for the Irish Church Missions.' This Institution, although literally but in its infancy, has already ramified its operations into every province, and nearly every county in Ireland. It is now perfectly needless to enter upon a formal proof of the fact, that numbers—hundreds,—I may truly say thousands,—are fast falling away from the ranks of the Roman schism in this country, and joining the Church of CHRIST. The unmistakable fury and frenzy of the Romish Jesuits and priests are sufficient proof of this. The latest *on dits* on this head announced the conversion to the truth of a very distinguished member of the Irish aristocracy, together with his daughter: these were among the few of the old Irish families who adhered to the Papal schism, and their departure will be (if verified) a telling one. It will be, moreover, a countervailing fact, for the wretched defection of a scion of our aristocracy, one of our southern M. P.'s, who lately deserted to the enemy's camp, having found his way thither, like too many on your side of the water, through the Tractarian quagmire.

"The Society referred to carries on its operations mainly through the quiet but determined aggression of Scripture-readers, through the homes and haunts of the poor in town and country, following this up by an open, bold, determined, yet evangelical assault through controversial sermons and lectures on the tenets of Popery. In Cork, Galway, Tuam, Carlow, Kilkenny, Dublin, and lately in Belfast, this is the course pursued, and the results are really blessed. I was lately present at two of these controversial sermons, in widely different localities, and it was soul-cheering to behold the number of black-visaged working men, and poor women, evidently of the Romish persuasion, who crowded the churches. During the time of prayers they remained, many of them, about the doors; and when the sermon commenced, began to creep into the aisles, until these became quite filled, some crouching down in an attitude of eager attention on the floor, round the pulpit. Occasionally a voice calls out, a question is asked, or an exclamation is made, when the blows dealt against Popery are becoming too hard for remaining prejudice; but even these are generally uttered in good humor and respect. The leading church in Dublin, where a battery is maintained, *weekly*, throughout the entire year, of this sort, is *St. Michan's*. This church, with its controversial class in the parochial school-room, is the stronghold of the new Reformation in the metropolis."

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## An Exciting Scene, and no Little Danger.

The same correspondent gives the following account of what occurred lately in Cork.

* Protestant Magazine, for August, 1852.

"Lately, in the city of Cork, two respectable Protestant clergymen attended a controversial sermon in a Popish chapel, and heard the most revoltingly untrue statements respecting their religion made by a person, formerly a minister of the Church of England. One of the clergymen referred to, the Rev. J. Maguire, quietly handed this Romish champion, at the close of his address, a note, written on the spot, and very nearly paid for this act with his life. I send you an account of the transaction, as given by Mr. Maguire himself, a few evenings ago, in Dublin. It will speak for itself, and tell what Irish Popery, Maynooth-bred Popery is, when kindled into fervour by Tractarian eloquence:—

"There came down to Cork, on the 30th of April last, a clergyman of the Church of Rome, to preach up the doctrines of that Church during the month of May. Upon the 1st of that month the walls of the city of Cork were placarded with announcements, stating that the 'Rev. H. Marshall, late of Oxford College,' would preach during the 'month of Mary,' in the Church of the 'Holy Trinity!' This Church of the 'Holy Trinity,' is commonly called 'Father Mathew's Chapel.' It was built by this man—the great 'apostle of temperance'—who receives an annuity of £300 a-year for his amiability. (Hear, hear.) In this chapel Mr. Marshall addressed his hearers during the month of May. He (Mr. Maguire) took counsel with his friend Mr. Woodroofe, and, with the consent of the Rector, entered into a plan that they should have the Church of St. Nicholas opened upon each evening, in order to reply to the lecture of the day by Mr. Marshall. (Applause.) The first time he attended the chapel was Sunday, the 2d of May. On that occasion Mr. Marshall stepped forward —wore a cap—a large, portly man; but no Bible—no book in his hand. (Hear, hear.) He at once proceeded to speak of his mission. He said—'I come before you, commissioned by our holy lord, the Pope. I have come to preach among you of Mary. (Oh, oh.) I have come as the servant of Mary; and I pray that you will pray to GOD, that you and I may day by day become more and more the servants of Mary.' (Oh, oh.) He (Mr. Maguire) took notes of his words, and upon that evening preached in reply, from the pulpit of St. Nicholas' Church. And the church on that evening presented a delightful appearance; a throng of Roman Catholics assembled to hear him. On the following day he was accompanied by the Rev. Mr. Woodroofe to the chapel, and on that day Mr. Marshall showed evident signs of ill-temper. He pointed to them and said—'Ah! we can't have such infamous blackguards as these.' (Oh, oh.) Those words might again go back to Cork, and let them go; they will be vindicated there. (Applause.) Upon that same day he called them 'liars' and 'deceivers.' (Hear.) Upon that evening Mr. Woodroofe replied; and upon the 3d, Mr. Maguire and Mr. Woodroofe attended the chapel again, accompanied by one or two more brethren in the ministry. On that occasion Mr. Marshall specially singled out him (Mr. Maguire,) pointed to him, and said—'As for you, who blaspheme the Virgin Mary, the deepest dungeon and the hottest pit of hell are prepared for you.' ('Hear, hear,' and murmurs.) He likewise spoke of England as 'boastful, revengeful, and GOD-abandoned England.' (Oh, oh.) He spoke of the Protestant Church of England as 'tying the image of the Virgin Mary to a cart-tail and dragging it through the streets.' (Oh, oh.) Upon that evening he (Mr. Maguire) had the pleasure and privilege of replying to Mr. Marshall's statements; and on that occasion there was a note sent him, stating that under the pulpit there was a person, sent from the chapel, to take

notes of the sermon; and he (Mr. Maguire) saw that person busily engaged in taking down the heads of his discourse, the titles of the books which he quoted from, &c. On the following day excitement prevailed more than ever. They, however, attended the chapel; it was the 5th of May. Mr. Marshall showed evidence again of very ill-temper. He had spoken on the former day of the Manichean heresy, and on that day he spoke of the Nestorian heresy; he compared them both with Protestantism, and endeavored to make out the Church of England a worse heresy than either. 'The Manicheans,' he said, 'wanted to make the devil equal to GOD, but there is that in the Protestant Church called justification by faith, which those deceivers preach; which doctrine,' he said, 'blasphemes GOD and makes him a liar, and fills hell with the damned!' (Oh, oh.) Thus, those Oxford perverts are not content with preaching Popery unmitigated; they are not, like our Maynooth gentlemen, picking out 'tit bits'—they must have the dregs and the mire, all or none. (Applause.) Again, upon Wednesday, speaking of the Nestorian heresy, he touched upon the incarnation of the LORD JESUS CHRIST; and he said—'The Continental Churches, founded by that *damned apostate Luther*, deny the incarnation of the LORD JESUS CHRIST; the Church of England does not recognise the doctrine of the incarnation (oh, oh;) neither do any of her bishops or clergy, except (he did not like to use nicknames) those who are called Puseyites.' ('Hear, hear,' and 'Oh, oh.') Here was a blow levelled at the good old-fashioned Church of Ireland. Here was a blow against the men who went there, not for the purpose of hearing falsehood, but to hear argument if such was to be found. His spirit (Mr. Maguire's) was stirred within him. (Warm applause.) He felt like Elijah of old, and they like the enemies of Elijah—that they had cast down the altar of the living GOD, and they sought his life to destroy it. He then, in his note-book, hastily wrote a letter, addressed to Mr. Marshall, and went to the platform upon which Mr. Marshall preached the second and succeeding days. He stood quietly at the platform, outside the rails, and when he was turning away from the platform handed the letter to Mr. Marshall. There was a breathless silence; Mr. Marshall received the letter, and again turning towards the people, flung it indignantly from him—then a yell was raised (such as Mr. Maguire never before heard)—a rush was made upon him, unoffending as he was, and the first man who pushed him back among an infuriated rabble was—who? The Rev. Henry Marshall. (Murmurs.) He tried to push him back among the crowd; the crowd caught him, a priest came to the rescue, and there he was impelled between the parties, until he was driven between the porch and the altar; he could not tell much more, only that for three weeks he was in a very dangerous position, and he received injuries from the effects of which he had not as yet recovered. ('Hear,' and murmurs.) A blow was also made, between the heads of two policemen, at his right eye, which well-nigh deprived him of the sight of it for ever. (Hear, hear.) Still they were urgent. Police were sent for; and there he went, escorted by a Roman Catholic priest and one of his brother clergymen; in this way he had to pass through two files of policemen, and was handed into a car and driven home. What did that prove?—Simply that Rome had no arguments to bring forward in her defence, except the very *striking* arguments of physical force!"

Really all this is very *Irish*, if we may so speak. Mr. Maguire is a man of rare courage. We think that Father Mathew's Chapel might be applied to a better use than to be converted into a "bear-garden."

## Our Own Operations:—Home Field.

New-York.—An Irish missionary reports that he finds many inquirers after the truth among the Romanists in his district, some of whom, he believes, are nigh to the kingdom of heaven. He gives some striking instances of the manifestation of such a spirit. This missionary visits vessels which daily arrive with emigrants from Europe, and says that in this department of labor there is "enough to employ four missionaries." At least thirty Romanists have attended his little meetings and heard the gospel.

Another gives an interesting account of his labors in visits from house to house for conversation with the people, and in preaching the gospel in meetings in the houses of Irish people. His labors have been chiefly in the following streets: Willett, Broome, Madison, Stanton, Columbia, Fourth, Avenues C and D, Ninth, Thirteenth, Thirty-second, Forty-fourth, and Sixteenth-streets between 7th and 8th Avenues. He also often visits the Greenwood Cemetery. He has found that *funerals* give him good opportunities for preaching the gospel to Romanists, as well as to careless Protestants. This missionary gives a most interesting account of the triumphant death of a lady in his district whom he had known as an active and useful Christian in Ireland.

Our German missionary met with great success in his labors last month, during which he visited 405 families. Many of these families received him with great kindness, and heard him read the Scriptures, and kneeled down with him when he addressed, as he did in most of them, the Throne of Grace. Such an entry as this frequently occurs in his report. "The next day I met with the same pleasant reception from nine other families, with whom I conversed on the necessity of a change of heart, and gave them Testaments and Tracts. They were greatly pleased to read about the 'Original Catholic Belief'." During the month he held a number of prayer-meetings, and meetings for reading and expounding the Scriptures, procured a goodly number of subscribers to our German paper, and sold and gave away, (to very poor persons,) Bibles, Testaments, Kirwan's Letters, Memoir of Ciocci, Progress of Romanism, etc. and 400 pages of Tracts. This missionary states that he has found by experience, that when he approaches Romanists with the Bible or New Testament in his hand, he finds that they are far more disposed to hear him read or talk without cavilling, than when he carries controversial writings, whether tracts or books.

Brooklyn, N. Y.—The report of our Irish missionary in Brooklyn for the last month is more than commonly interesting. He visited a hundred families, nearly all Roman Catholic; held from six to ten meetings for prayer and exposition of the Scriptures each week; preached several times in churches

and school houses, as well as twice in the open air—at the Park-gate—to a large number of people, many of whom were Romanists. These preachings in the public places seem peculiarly calculated to benefit, in many ways, people whom it is difficult to reach by any other means. Our missionary states that many persons remained after these discourses to ask him questions. Several pious Protestants—among them Mr. D. an elder in one of the Presbyterian Churches—attended his services in the open air, both to encourage him by their presence, and to assist him in singing. Many of the facts related by the missionary show that whilst there are some among the Irish Romanists in Brooklyn as anywhere else, who are disposed to oppose the Gospel, there is an extraordinary willingness on the part of the greater portion of them to hear it and learn more of it.

Our Italian missionary pursues steadily his work, and meets with much to encourage him.

Northern New-York.—Our French missionary in Northern New-York recommends the maintenance of a French service at several new points where the Canadian population is steadily augmenting.

Another, who labors among the Canadians in the towns and villages near Lake Champlain, whilst he mourns over the fact that the work does not advance *faster*, still rejoices that it does advance, and asks for books and tracts in the French language, and says that there is a growing demand for them.

Rochester, New-York.—Our Missionary among the Irish in this city visited 238 Roman Catholic families during the month ending August 17th. By many, indeed by most, he was kindly received, and was allowed to read the Scriptures and pray with them. By some he was unkindly, and even abusively treated. His meetings on Sabbath afternoons are well attended. We have reason to believe that the labors of this excellent young brother are greatly useful. The journal of his daily visits and conversations is always filled with interesting details.

Buffalo, New-York.—The last quarterly report of the Society's German missionary at this place is very encouraging. He had visited 250 families, and endeavored to impart to them some knowledge of the Gospel. On the 22d of July last the corner-stone of the "Buffalo German Evangelical Missionary Church" was laid, with appropriate ceremonies, in the presence of many of the pastors and people of the city, by the missionary, the Rev. Charles Döppenschmidt. The Rev. Messrs. Chester, Thompson, Heacock, Bielefield, and others took part in the services. It is expected that the building will be completed this autumn. "The congregation," says Mr. D. "is increasing, and I am quite satisfied with the number attending my services. I have gathered a nucleus that promises well for the society when it shall be organized. It would have been much stronger if many families had not

deemed it best to leave us for the 'Far West.' Our Sunday-school varies from 125 to 136, of whom many are adults." We are happy to say that this mission seems now to be in a good way.

Albany, New-York.—Our Irish missionary pursues his work of visiting from house to house in Albany, and occasionally in Troy. He also visits the railroad dépôt in the former city, almost daily, to supply the emigrants, chiefly Germans and Irish, with religious tracts. Of the resident and transient foreigners whom he visits he supposes that two-thirds are Romanists, and that the other third part, with some exceptions, are not much better, so far as their knowledge of Salvation is concerned.

Providence, R. I.—Our missionary reports that he had visited 82 families, all Romanists or had been such, during the preceeding month, and read the Scriptures, conversed and prayed in many of them. He also preached several times in churches, and visited the Jail twice, and had conversations with many of the prisoners, of whom the greater portion are Irish Roman Catholics. Many of the details given in his report are highly encouraging. "If I could make ten visits for one I do make, they would for the most part be acceptable," is the concluding remark of his report.

Boston.—Our worthy Irish missionary in Boston commences his report with these words: "My labors for the current month have been, I rejoice to say, of rather a pleasing and encouraging nature. I have made one hundred visits to families, and endeavored in each place to introduce and read the Scriptures, and faithfully point out the way of Salvation which they reveal, and with few exceptions, was heard 'without gainsaying.' Twenty families were for the first time addressed. I also took advantage of every available opportunity of getting into conversation with my countrymen as I passed along the streets, read in most instances, and stated the Gospel. In this way not a few seemed to hear gladly."

Taunton, Mass.—Our missionary in this place is pursuing unobtrusively his work, and we doubt not that his quiet labors will, with God's blessing, produce in due time good fruits. Many Romanists receive him kindly, and listen with attention to the reading of the Word of God, and his remarks. During the month he visited 110 families, held seven meetings for prayer or preaching, sold or gave away eight copies of the Scriptures, and as many of Kirwan's Letters, besides many Tracts.

Middle Vermont.—Our French missionary reports that since his last, five persons, (Canadian French,) all converted from the Romish faith, have joined Protestant Churches in Brandon; four joined the Congregational Church, and one the Baptist Church. The opposition of the priest is great. There is no little stir and excitement among the Canadians in that place and its vicinity.

Northern Vermont.—A French missionary reports that during the last month he had spent most of his time in visiting Canadian (Roman Catholic) families in Franklin County, and in preaching to congregations gathered in private houses and school houses. He gives several facts which show a great disposition to hear the Gospel. He is received with much kindness when he visits these families. He finds, however, but few who can read. He has also visited a number of Irish Roman Catholic families.

Another missionary who labors in the same general field, gives us in his last report some interesting facts in relation to the desire of the people, in some places where he had not been able to preach, to hear the Gospel. Two converts had joined the Church in Montgomery.

Cleveland, Ohio.—Our excellent German missionary reports that he visited 54 families from July 22 to August 21, and gives many encouraging facts.

Detroit.—Our French missionary has fairly commenced his work in this city, under very encouraging auspices.

Newark, New Jersey.—Our German missionary labors with much encouragement at Newark; his congregation has steadily increased. During the last month he visited 75 families, nearly all Romanists, distributed 4 Bibles, and more than 100 Tracts. We give one or two sentences from his report: "During the time that I have made family-visits, I have found three persons (one man and two women) who have abandoned Protestantism for Romanism. But I have found more than one hundred that have left Romanism and become Protestants, and many more who have been on the point of making this change. And what a difference between them! The former have been disagreeable, unhappy, irritable and more plunged in darkness and error than those born Romanists; the latter, prayerful in regard to their former brethren, and deeply concerned for them. What a difference!"

Philadelphia, Augusta, (Georgia,) and Mobile.—The reports of our missionaries in these places are both interesting and encouraging, but we have no room for details in the present number of our Magazine.

Conclusion.—We terminate our notices of the Home Field by giving an extract or two from a letter from one of our missionaries.

"I have here given you a full account of my daily labors for the last month amongst the Roman Catholics of this city. I cannot describe to you the opposition and hatred which I have sometimes to encounter, but I do not despair. My trust is in the Lord. There are many, as you see from my report, who receive me kindly; of these I entertain some hopes, as they seem to possess a spirit of inquiry, and are always free to listen and converse with me upon the subject of true religion. I continue my meetings as usual, and with the blessing of God, much good will be done, and has been done, through these humble instrumentalities. On last Sabbath we

had a poor Roman Catholic girl at our meeting, who told me she felt the SPIRIT of GOD striving with her, and that she would henceforward go where the Word of GOD is preached; for she could find no peace for her soul in Popery. I spoke to her for a long time both at meeting, and in private, upon the errors of the Church of Rome; and the state of my own mind before I left it, which seemed to give her great consolation and encouragement. The second Sabbath previous to this, we had two Irish girls who seemed to be laboring under the same convictions, but who have since left the city. Another girl, of whom I spoke in a former letter, has been so much persecuted by her friends, that she has frequently made me shed tears; and notwithstanding all their threats she still continues faithful, and seems sustained under all her trials by the everlasting arms of Him whom to believe is life eternal. There is another family, four of whom renounced Popery lately, and six before that, making ten in all. Five girls, three boys, and the father and mother. There are many more, who, though nominally connected with the *mother church*, are getting day by day heartily sick of her unmeaning mummery. These are facts which should stimulate Protestants to renewed exertions, but alas! they do not feel, (or at least a great many of them,) the good they may effect, and the courage they could impart to the poor solitary missionary, by even a little of that common sympathy and brotherly love which ought to dwell among Christians, and which costs us nothing."

The last remark contained in the above-given extract ought to sink deeply into the hearts of all the readers of our Magazine. O when shall we see our Protestant Christians properly alive to the importance of the work in which we are engaged! Do they really know the delusions and dangers in which Romanists are living? And do they really comprehend the glorious advantages of true Protestantism? If so, *why* is so little interest felt in the work of spreading the Gopel among the still benighted and misled followers of Rome? O why?

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# Foreign Field.

## Canada.

[Concluded from the last Number.]

"In another house a woman received us with most angry words,—she reproached herself for having lodged us before, and taken our books, having brought malediction upon her, and being the cause why her child died before he could be baptized.

"After I had been talking in a large family on religious subject, writes the other catechist, the mother asked me whether it was sinful to have dancing in the house. I told her my objection to the practice. She said she had long thought so, but that, urged by her children, she had asked the priest, who had told her there was no harm in dancing, provided it took place in the house, and since then they had enjoyed the practice. They all said it could not be wrong since the priest allowed it, and if wrong it was no matter to them, for the priest alone would have to account for it. I tried

long in vain to make them understand their personal responsibility, that on the Day of Judgment they would have to carry their own burden, for all their sins and their errors, and that the priest could not. At last I told them: Would you build your stone house on the ice of the river, if the priest was to allow you, or even to recommend you to do it? They said at once they would not, for they knew it would soon be destroyed. Well, dear friends, if you rest your hope of salvation upon men, it will prove as fragile as the ice of the river in the spring. The woman seemed much struck by the comparison, and became thoughtful; she said she understood the salvation of her soul must rest on something more solid than the word of the priest. The father expressed also the same conviction that after all every one would carry his own burden and had to look out for himself. It gave me a good opportunity to speak to them of salvation through faith, and I left them imploring the blessing from above on their souls."

In a late Journal, one of these brethren declares himself much encouraged, from the fact, that a man who has often been visited, and who had long been hesitating, has at length declared against Popery, has taken a Bible home with him, and made an open profession of his faith amongst his friends and relatives. His parents disown him entirely, but he is not shaken. It should be noted that in order to the efficient conduct of the work it is found needful that those missionaries who are in the Christian ministry should, periodically visit these fields, where brethren of the above described class labor. No agency can be found that will really supersede the Ministry of Reconciliation. The convictions of our Committee become continually deeper on this point. However valuable in their place may be Scripture Readers and Colporteurs, they are but a temporary and preliminary agency; CHRIST'S ministers must follow them, or little permanent good is accomplished. One of our Missionaries informs us that a schoolmaster who has long been enlightened on the errors of his Church, seems to be advancing, and almost ready to make an open declaration of his convictions. The following incident is alike affecting and encouraging, showing how the good seed of the kingdom springs up in a blessed fruitfulness at a time and in places unlooked for:—

"I experienced much joy in sitting up with a man who listened attentively to the reading of the word of GOD, and to my exhortations. He repeated often: It is a beautiful book which you read, and undoubtedly any one who would conform to its teachings would be certain to go straight to Heaven. It is for this very reason that GOD has given it to us, that we might be saved—that by faith we might go to Heaven. Ah! said the man, I do not know if you recollect sir, that once before you read to us in this house some beautiful passages of the same book. We ever remembered them, and my poor deceased wife still more than I did, for she was wont to tell me: Do you recollect these good things which these men read to us, and the good advice he gave us, that we should believe them for it was the only word of GOD? I do not think I shall have the happiness to hear him again, but I recollect constantly the most important passages: That whosoever believes with all his heart in JESUS CHRIST has life eternal; that one is saved by the grace of GOD, through faith, and not through works,

that no one may boast. A few moments before her death she exhorted me to believe these promises of our good SAVIOUR, and to try to have them read again to me as often as possible, in order that we may meet in heaven together, and with our good JESUS.

"These words of his dying wife seem to have vividly impressed that man. We read together, and he had a great many questions to ask; for instance, if it would be of any use to have masses said for his wife. He wished me to visit him again; he lives about six miles from me."

COLPORTEURS.—An aged laborer, who may be thus designated, has been exposed to severe ill usage since the date of our Annual Report. He was savagely beaten by a Canadian, who made the sign of the cross before he commenced the outrage. Our friend's bruises are now all healed, and he continues to journey from place to place scattering the good seed of the kingdom. Another laborer of this class writes:—

"In ——— I found a woman who had a New Testament from which many leaves were gone. I examined it in order to know whether it was a Protestant or Catholic Testament, and then told her that she had a Roman Catholic book. "Is it so," she said with surprise, "they told me it was a Protestant Testament." She then said that a young man, who had been a student for six years, having heard her read in this book one Sunday of the duties of a Bishop, that he "must be the husband of one wife," told her that it was a bad book, and a Protestant book. "Since that time," she said, "I have given it to the children to amuse them, and have lighted the candle with it; but I find that it says much of the good GOD and of JESUS CHRIST." I then told her that it was the word of GOD, who says that the Bishop should be married, and that he should govern his own family, in order that he might know how to govern the Church of GOD, and if the priests do not marry, it is because they do not wish to obey GOD. Then I spoke to her of Salvation by Grace, and encouraged her to begin anew the reading of her Testament.

"In a house in ——— I offered to sell a Testament to a woman. She took it, looked at it, then threw it in the stove, and taking the poker gave me a blow with it on the arm. In the next street, in a house where I was about to read a chapter in the Bible to a well-disposed family, the same woman followed me and commenced a dispute with the people, which she ended with giving me a second blow, which would have been followed by others, had I not made my escape."

There have been introduced into one part of our field, through the instrumentality of our Missionaries, several Swiss Protestant families, who live on farms in the midst of the French Canadian people, and exercise upon them a happy influence. It is manifestly of great importance to the well being of our population that intelligent Christians, who have been trained under more favorable circumstances, should come to reside in the midst of this people. Their example of thrift, enterprise, and skill, is of great value, and their moral and religious influence is incalculable. Some extracts on this point will be given hereafter.

We beg special attention to the fact, that we are forming a class in Mon-

treal, under the care of Mr. Wolff, with a view to train up qualified persons for the higher departments of the work, even the Christian ministry. The Committee has long desired to engage in this movement. The good effect upon the general work of the Institute will thus unfold itself, as the pupils, one after another, devote themselves to the work of the LORD, and are trained for usefulness. For this part of our enterprise we require considerably additional funds. There are at present two persons under such instruction, and their number will be probably increased ere long.

Commending this vitally important work—important to all the interests of Canada—to your regard, and to the prayers and liberality of your Society, I remain, Reverend Sir, yours faithfully,

HENRY WILKES, *General Secretary.*

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## Italy.

RELIGIOUS INTELLIGENCE FROM GENOA, TURIN AND LA TOUR, CONSECRATION OF THE NEW CHURCH AT LA TOUR, SENTENCE OF THE MADIAI AT FLORENCE.

*La Tour, Valleys of the Waldenses, June 21st,* 1852.

REV. DR. BAIRD,

*Dear Sir,*—You can imagine better than I can describe the peculiar emotions which fill our hearts upon finding ourselves in these Protestant valleys, and in the atmosphere of liberty, after living nearly three years under the oppressive despotism of Rome. I already feel, after but a week's residence here, the elasticity of reviving health; but this, I am sure, is not all owing to climate. The beauty and interest of the scene around us, and the relief of mind at being once more among evangelical people, so enspirit me, that I feel "like one new made." All this, however, I leave to your imagination; no description can make one realize the effect of such a change, unless it recall a similar experience.

We were delayed at Genoa several days on our way here, by the arrival of one of our national steamers, the San Jacinto, Captain Crabb. This offered too good an occasion to preach the gospel to poor Jack, for me to think of leaving on the day for which I had taken places for myself and family to Turin. I had great difficulty at the office in getting our seats transferred to the following Monday; but I shall always remember with pleasure the discussion there with several clerks, and before a crowd of passengers, in which I pleaded with success Jack's need of the gospel, as the reason of my asking the favor. At Naples, I doubt whether my desire to preach the gospel, or the need of seamen to hear it, would have availed as an argument for a similar indulgence.

I found Captain Crabb every way disposed to have a service aboard ship; not only from that spirit of courtesy in such matters, which prevails among our officers generally, but also from personal convictions of the duty and privilege of upholding the worship of GOD, nourished in him by a long and close friendship with that eminent Christian, Dr. Alexander, of Princeton, to whom he was an old neighbor. The wea-

ther was delightful on the morning of the service, and the deck of the beautiful vessel presented the most interesting scene I remember to have witnessed upon occasions of this kind, and this was the twenty-first time of my preaching to a man-of-war's crew during my labors out here. Officers and men mustered about 250 souls, nearly all of whom were present and seated, so that I could see them, preaching. Besides these, we had the Consul and his wife, and about a dozen more off shore. Every one remarked the stillness of the ship during the service—there was neither wind, nor motion, nor bustle about the ship, nor noises of any kind in the port, or off from shore, to divert attention from the solemn exercises of the hour. I never had better hearers, nor ever felt more assisted of GOD in announcing the redemption that is in CHRIST JESUS. In a notice which I have given of this service in a letter to the Sailor's Magazine, I took occasion to make some remarks about preaching to seamen, which I hope may get the attention of some of our travelling clergy, and induce them to watch for opportunities to do something at this good work.

Our delay at Genoa afforded me an opportunity to attend a religious re-union of Italians. There were twenty-one native Italians at the meeting, and it was conducted by an advocate from Naples, who, in the absence of a pastor among the inquirers there, does very much the work of an evangelist. He holds several meetings a week at his house, and keeps the service pretty much in his own hands, occupying about half an hour each time in explanation of the Scripture and exhortation. I was very much pleased with his spirit, especially at his evident anxiety to have an educated and ordained minister of the gospel there to carry the work forward. Many of the Italian converts are strongly disposed to do away with the regular ministry, and to leave every man free to call himself a minister of the gospel, if he chooses to read the Scriptures and exhort. Those of Florence particularly, are of this way of thinking, of the *Plymouth Brethren* school. I was therefore much gratified to find that this advocate, who has been for several months zealously engaged as a kind of minister, was of a different sentiment, and looked with deep interest to the Vaudois Church to send forth a regular and evangelical ministry, for the rising Protestant Church throughout Italy. Professor Malan, of La Tour, has been decided, by what I told him of the state of things at Genoa, to go down there for the summer vacation of the college here, which has just commenced, and I am happy to add that the collection which I made in the American chapel at Rome at our last communion, enabled me to guarantee him for the necessary expense of his mission. They count about fifty persons at Genoa who are interested to attend these little reunions, and all seem to be fully convinced, that if regular preaching is established there, there will soon be a large congregation. It seems to be quite necessary that this Italian flock should be kept entirely distinct from the French and Swiss. The latter are not at all disposed to have an Italian service in their Chapel, for fear of compromising their own position with the government. The authorities of Genoa, moreover, are not as well disposed to religious toleration as those of Turin; they are more under the influence of the priests, and afraid of going too far in allowing freedom of worship for converts from Romanism. We look, therefore, with great anxiety for the result of Professor Malan's experiment, in going there to preach the gospel publicly, as the right of Italian Protestants, under the constitution.

I saw Captain Pakenham at Genoa. He had just gotten into difficulty with the authorities of Spezzia for venturing to distribute tracts openly, in a neighboring vil-

lage. The priest there created a great disturbance, and then instituted a process against the Captain for insulting the religion of the State, and breaking the peace.

Things at Turin are still more encouraging than at Genoa. Here the gospel is faithfully preached in Italian by Pastor Meille, every Sunday, and a work of grace is evidently going on under his ministry. You can little realize, in America, the intense hostility of the Romish clergy here, to the new Protestant Church, whose walls now rise to the level of the surrounding tree-tops. Their journals teem with the most outrageous defamation of the character and principles of those engaged in this enterprise; and Pastor Bert has been cited to appear, and will be tried in July for daring to answer some of those attacks, and to show that the Vaudois were the most loyal subjects of the king, and that the Papists, not the Protestants, were demoralizing the country. I cannot but believe that Mr. Bert will come triumphantly out of this trial, as it will be held at Turin. If it were to be at Genoa, or any other city in Piedmont, I should have doubts, as the authorities, generally leaning toward the authority of the Romish Church, are not willing to interpret the constitution honestly. A vast work is yet to be done in Piedmont, to make the people understand the privileges actually granted them, and to bring the authorities to act according to the constitution, instead of old bigoted Roman Catholic usage. The king and the ministry are faithful in this matter, and present the singular spectacle to Europe, of a court striving to enlighten a priest ridden people, in the principles of just such liberty as men enjoy in England and America. At Turin, the people are beginning to appreciate their privileges, and every one seems delighted with the constitutional government. The change from Rome and Florence to this free city, joyful in its liberal and honest king, and proud of its unique character as the only free capital in Europe, is such as I feel utterly inadequate to describe; I mean, of course, including the effects of the change upon the minds and hearts of those who were so happy as to be able to escape the despotism of the one, to enjoy the freedom of the other.

We were very fortunate in arriving at La Tour, the principal town among the Waldenses, at a season which marks an epoch in their interesting history. We came just in time to be present at the dedication of the new church at La Tour, a handsome and spacious building, erected with funds collected for the purpose by General Beckwith, the noble benefactor of the Vaudois. Heretofore they have not been allowed to bring their service down into the town, but have been compelled to retreat up to out of the way places upon the mountains. Since the constitution of 1848 things have entirely changed, and this handsome church, now opened for public Protestant worship, upon the plain marks an important advance of the cause of CHRIST in this country, in Italy, I may say; for every energy of Rome has been strained for centuries to prevent what, under GOD, has now been accomplished. The style of the building is Gothic, and it is built to endure for ages. The interior is cheerful and perfectly plain, a row of columns on each side rises to the roof to support the central arch, and a gallery which extends around three sides of the building. Few village churches in our land will compare with it for architectural beauty. The absence of the luxuries which our churches exhibit, rather adds to the effect of architecture.

The service on the occasion of the dedication was conducted by two pastors; one read the Scriptures only, the other read the liturgy and preached the sermon. The prayer of consecration, which was taken from the liturgy, was very im-

pressive, and the sermon by the moderator, one of deep interest for its historical allusions. All the pastors of the valleys were present, and dined together in the evening; I was the only foreign minister of the gospel there, but several English families were present, and a gentleman from Holland. General Beckwith had the good taste to remain at Turin, knowing that his presence would have drawn the attention of the people from the service; as they all but idolize him, and on this occasion could hardly have been restrained from demonstrations of gratitude, such as his modesty and the proprieties of the occasion would not allow. As long as I live, the remembrance of that day, and the interest I experienced throughout the whole service, will be a source of happiness, and of thanksgiving to God, who allowed me such great privilege.

You, who have thrice visited these valleys, can well imagine what a kind reception has been given me among those evangelical pastors, and what a field of profit and usefulness is opened to me here during my summer residence at St. Jean, as neighbor of Pastor Bonjour. The news of the condemnation of Mr. and Mrs. Madiai reached us here two days after our arrival, and produced upon us, as upon all friends of the gospel, the most painful impression. He is sentenced to four years and ten months hard labor at the States' prison, at Volterra, and she, to three years' and ten months' confinement in a penitentiary in the same unhealthy region, where few criminals survive a sentence of five years, and many perish under two or three.

The conduct of the Madiai during the trial did them the greatest honor, and awakened the admiration of the audience. The judge is said to have been very bitter, and it is reported that the Grand Duke and Duchess have declared that these persons shall suffer the penalty awarded them to the full, as an example to others.

Sir H. Bulwer, the English Ambassador, has however taken up their cause warmly, and I should not be surprised to learn before long, that the sentence had been commuted to exile for life. G. H. H.

## France.

The stations and missionaries, formerly under the direction of the American-Swiss Committee, have been transferred, (with the exception of a few,) to the Evangelical Society of France. The committee of that Society have assigned several other stations and missionaries, to be supported through them, by the American and Foreign Christian Union. In our next number we shall be able to give some interesting details of the work in France, which although hindered and opposed, in some places, by the government, is still carried forward.

## Hayti.

We have letters from the Rev. Mr. Waring, which are of an encouraging nature. He seems to be laboring with much zeal and cheering hope.

## Brazil.

The Rev. Mr. Fletcher was well at recent dates, and has been at work for months, preaching on ship-board to the American seamen in the morning, and on shore to the American residents in the afternoon. He writes in fine spirits. The ravages of the yellow fever had nearly ceased at the time of his last writing. Mr. Fletcher is diligently applying himself to the Portuguese language.

## Postscript.

Just as the last sheets of the present number of our Magazine were going to press, Mr. Charles W. Baird took his departure in the Atlantic, (which left New-York for Liverpool on the 4th of September,) for his post as minister of the American Chapel, at Rome. On the day previous to his leaving, there was a special meeting of the Board, at which the instructions of the Board were read to him by one of the Secretaries, and he was commended to the grace, protection, and blessing of GOD in prayer. The scene was a very interesting one. Several members of the Board, who had travelled much in Europe, and seen the want of faithful American preaching in its great cities, where our countrymen are to be found in great numbers every year, made some excellent remarks. The Rev. Dr. Fairchild concluded the whole with appropriate and kind counsels and exhortations addressed to our young friend, who goes accompanied by many prayers for his health and usefulness.

Some three weeks before Mr. Baird's departure the Rev. G. H. Hastings returned with his family from Italy. After leaving Rome in the last days of May, Mr. Hastings made a visit to Genoa, Turin, and the Waldenses, of which he has given us interesting notices, that will be found under the head of Foreign Field. Mr. Hastings had, as early as January, informed the Board that the state of his health would not permit his continuing another year at Rome, and therefore, requested leave to return home; this request was repeated in February and March, and was reluctantly complied with by the Board. Mr. Hastings has been absent nearly five years; the first two of which were spent mainly in Marseilles, in the service of the Foreign Evangelical Society. His labors in the "Eternal City" have been very acceptable to the Americans who visited that place. We are sure that many of our readers will unite their prayers with ours, that his health, which has been much impaired, may be restored, and his life be long spared for the benefit of the Church and the world.

## Obituary.

Precious in the sight of the LORD is the death of his saints.—*Psalm.*

### James Richardson.

The subject of this obituary notice was Mr. James Richardson, who died in Washington county, New-York, on the 13th of December, 1850, in the 85th year of his age. He was born in Tolland County, Connecticut, on the 26th of June, 1766. In the year 1791 he was married to Miss Aurelia Crocker, who still survives her excellent husband. Shortly after their marriage Mr. and Mrs. Richardson emigrated from Connecticut to the State of New-York, and took up their abode in Washington county. Born of parents in humble circumstances, and left an orphan at an early age, he had to depend under GOD, first upon the aid of friends, and afterwards upon his own exertions. Industrious, frugal, and persevering, he raised himself and his family from severe poverty to very comfortable, and in a sense, even affluent circumstances.

In the year 1798 both Mr. and Mrs. Richardson became professed followers of CHRIST, and lived to adorn that profession by lives "becoming goodness," for more

than half a century. They became members of the United Presbyterian Church, in the town of Cambridge, and remained in communion with it till his death.

Mr. Richardson took a deep interest in the maintenance of the Institutions of the Gospel, and was an effective supporter of the means of Grace in the town in which he resided. As he advanced in both the physical and spiritual life, he became more and more liberal in his benefactions for the promotion of CHRIST's Kingdom, which his increasing means enabled him to be without neglecting the interests of his family. In his will, he left $1400 to the American and Foreign Christian Union, $800 to the American Bible Society, $800 to the American Tract Society, $500 to the American Board, $500 to the Board of Foreign Missions of the Presbyterian Church, $500 to the Board of Domestic missions, and $1400 to the Church of which he had been a member. Besides this, he left the American and Foreign Christian Union his residuary legatee.

But Mr. Richardson was not unmindful, or neglectful of his family and friends. In addition to the sum of $6,000, which he left to his widow, he bequeathed sums amounting in the aggregate to $5200 to relatives. In this respect, as well as in every thing else, he showed that sound judgment which characterized his whole conduct. But he is gone; he has ended a long and useful life. The Church on earth has lost a member; the Church in Heaven has gained one! May the Great Head of the Church raise up many men of like spirit and zeal!

## Movements of Rome.

One of the most remarkable things which occurred in Great Britain and Ireland during the recent Elections was the activity of the Roman Catholic priests, in bringing up their people to the polls. In some places in Ireland, the priests harangued their flocks on the subject from the altar, and threatened the infliction of their priestly vengeance upon those of their hearers who would not vote for the candidate whom they preferred. In these harrangues England and her Protestant government were denounced in no measured terms. All these things have a strong tendency to stir up the Protestant heart of England to its lowest depths.

The Dublin newspapers gives an interesting account of scenes which have recently taken place in that city. The Rev. Dr. Newman lately went over from England to give the aid of his powerful shoulder to prop up the declining interests of Romanism in the Irish Capital. Week after week the disciple of St. Philip de Neri held forth, on Monday night, to audiences which gradually grew less and less. And just as regularly as the week came he was answered by two champions of Protestantism, two or three nights afterwards, before audiences which grew larger and larger till the end. At length, Cardinal Wiseman gave the signal, and Dr. Newman returned to England! It was well.

In another part of this number our readers will find a rather amusing account of some scenes in Cork, in which a Rev. Mr. Maguire, a Protestant minister, met with some rough usage in *Trinity Church*,—or Father Matthew's Chapel, as it is thus called—in his zeal to defend the Truth against the assaults of a fiery advocate of Rome. All such scenes are disgraceful enough.

# View of Public Affairs.

In our own country, the din of the coming Presidential Election grows louder and louder. In general the contest is carried on in a good spirit. There is, however, less enthusiasm, thus far, than has been seen on some similar occasions.

Congress adjourned on the 30th of August, after a long session of nearly nine months. A goodly number of very important acts were passed at the last moment, as it were. Among these is the law for the better protection of human life on board our steamers—a measure, the passage of which was probably very much aided by the dreadful calamities on board the HENRY CLAY, lost on the North River, and the ATLANTIC on Lake Erie, by which several hundred lives were lost, and all through the most culpable recklessness. Many firesides have been called to mourn the loss of loved ones through the wicked neglect of duty on the part of the men who had the management of those vessels. We may mention, in passing, that these awful occurrences have been made the occasion of the preaching of many excellent sermons in different parts of the country. One of these,—that of the Rev. D. M. Seward, pastor of the Presbyterian Church in Yonkers, near which place the Henry Clay was lost,—has been published. We trust that it will receive a wide circulation, for it richly deserves it.

Another act of much importance was the change in the postage law, by which, after the 30th of September, all printed matter in the shape of newspapers, magazines, and pamphlets, *not exceeding three ounces*, may be sent by mail for *one cent*, and if pre-paid at the office when mailed, or at the office when received (for the term of three months,) only *half a cent!* By this law, our subscribers will receive this Magazine for one cent per month, or twelve cents per annum; and if they will prepay *quarterly*, they will receive it for *six cents* per annum! It is probable that this change in the law will incline our Board to enlarge our Magazine to forty-eight pages per month, which we have greatly desired to do.

In the Old World, nothing worthy of note has occurred, excepting the Fête of August 15, at Paris, (which, however, seems to have been attended with less éclat than had been expected,) and the Election of members of the House of Commons in England. After weeks of great excitement the work took place, attended in a few places in England and Ireland by riot and bloodshed. The result has been less favorable to the Whigs than was anticipated. It is evident that the Protestant feeling of the country has made itself decidedly known at the ballot-box on this occasion. The Tories have gained much from their well known attachment to Protestant principles—an attachment which has often bordered upon bigotry, to say the least. A considerable number of talented Dissenters have been elected—which is a new and interesting circumstance.

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☞ Our Notice of Books is unavoidably omitted this month. It will appear in the next number.

# Receipts

## ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th SEPTEMBER, 1852.

### MAINE.

Bucksport, Cong. Ch. to make Dea. Bliss Blodget, L. M., . . . . . $38 56
M. G. Buck, in part, L. M., . . . . 10 00
Bath, Winter-st. Ch., . . . . . 18 81
Central Ch., Dea. Gershom Hyde, L. M., . . . . . 51 02
Bangor, Hammond-st. Ch., to make Enoch Pond, D. D. a L. M., . . . . . 30 32
Union Meeting at City Hall, . . . 15 37
First Parish Ch., . . . . . 27 00
Searsport, Methodist Ch., . . . . . 9 44
Portland, Capt. Rogers, . . . . . 2 00

### NEW HAMPSHIRE.

Nashua, 1st Cong. Ch., in full, to make J. A. Wheat a L. M., . . . . . 6 70
Pearl-st. Ch., to make Josiah Kittridge, M. D. a L. M., . . . . . 47 60
Lyme, Dr. Churchill, Jr., . . . . . 2 00
Bennington, Mrs. Deborah Whittemore, . 10 00

### VERMONT.

Townshend, Cong. Ch. and Soc., . . . . 7 00
St. Alban's, 1st Cong Ch., L. M. Brainerd, $10; J. Smith, $10; L. Brainerd, $10, to constitute Rev. E. Cutler L. M.; Mrs. B. Swift. $5; E. J. Hicks, $5; W. Farrar, $5; Mrs. Kingman, $5; T. W. Smith, $5; from Others, $40.50, . . . . . 95 50
2nd Cong. Ch., to constitute in part, Rev. E. W. Kellogg L. M., . . . . 17 00
Prot. E. Ch., (Rev. —— Fay,) . . 11 00
Swanton, Cong. Ch. (Rev. E. H. Dorman,) M. E. Ch., . . . . . 17 00
Shelden, Cong. Ch., in part to const. Rev. Preston Taylor L. M., . . . . . 2 00
Rutland, David Kirkaldie, . . . . . 23 16
Richford, French People, per A. Greenwood, . . . . . 2 00
Brandon, French People, per J. L. Hereux, 31 75
New Haven, Cong. Ch. and Soc., . . . . 2 00
Pittsford, Cong. Ch., . . . . . 3 50
Peacham, Cong. Ch., to make Rev. Asaph Boutelle, L. M., . . . . . 17 00
St. Johnsbury, 2nd Cong. Ch., . . . . . 30 00
South Ch., . . . . . 56 73
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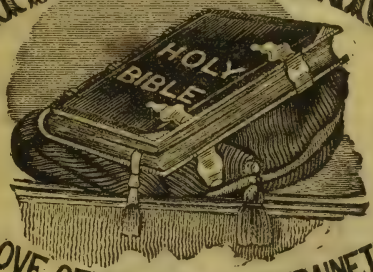
Vol. 3. No. 12.

December, 1852.

# THE AMERICAN & FOREIGN CHRISTIAN UNION.

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The Post Office Law now allows us to put our bills into the Magazine free of postage, which for several years past has not been the case; and consequently quite a number of our subscribers have fallen in arrears. We have not felt at liberty to strike the name of any from our books without orders, and we hope that all will be kindly disposed when our bills reach them. It is *possible* that a bill may reach some to whom it may *seem* to be unreasonable. We shall be happy, however, to correct all errors when represented to us.

☞ The Magazine is published, *not as a source of pecuniary profit* to the Board, but to diffuse information on topics of VITAL IMPORTANCE TO THE INTEREST OF OUR LAND AND TO EVANGELICAL RELIGION. *Whoever, therefore, receives, reads, and circulates it, contributes to the promotion of the cause of truth and godliness, in distinction from error and false religion.* It is furnished at a price *barely sufficient to cover costs*, hence the necessity of asking our friends to remit to us promptly the amounts which may be due for it.

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THE

AMERICAN AND FOREIGN

# CHRISTIAN UNION.

Vol. III. DECEMBER, 1852. No. XII.

## The Pastoral of the Bishop of Lucon.

Our readers may remember, that some years ago a great deal was said in the Papal world about the miraculous appearance of the Virgin Mary to two young Shepherds on a mountain in the south-eastern part of France, called La Salette. This miserable trick of the priests was soon exposed in some of the newspapers in France. But the Bishop of Lucon, within whose diocese the "sacred mountain" stands, is determined not to forego the advantage which can be made to result from a wide-spread belief of this fable. Accordingly he issued last Summer a "pastoral," from which we make the following extracts. How deplorable the ignorance and credulity which can cause such silly stories to be believed! And all this is done to hold people in subjection and fill the coffers of the Church!

"And now Mary has deigned to appear on the summit of a lofty mountain to two young shepherds, revealing to them the secrets of heaven. But who attests the truth of the narrative of these Alpine pastors? No other than the men themselves; and they are believed. They declare what they have seen, they repeat what they have heard, they retain what they have received commandment to keep secret.

"A few words of the incomparable Mother of God have transformed them into new men. Incapable of concerting aught between themselves, or of imagining anything similar to that which they relate, each is the witness to a vision which has not found him unbelieving; each is its historian. These two shepherds, dull as they were, have at once understood and received the lesson which was vouchsafed to them, and it is ineffaceably engraven on their hearts. They add nothing to it, they take nothing from it, they modify it in nowise, they deliver the oracle of Heaven just as they have received it.

"An admirable constancy enabled them to guard the secret, a singular sagacity made them discern all the snares laid for them, a rare prudence suggested to them a thousand responses, not one of which betrayed their secret; and when at length the time came when it was their duty to make it known to the common Father of the Faithful, they wrote correctly, as if reading a book placed under their eyes. Their recital drew to this blessed mountain thousands of pilgrims.

"They have proclaimed that on Saturday, the 19th of September, 1846, Mary

manifested herself to them: and the anniversary of this glorious day is henceforth and for ever dear to Christian piety. Will not every pilgrim who repairs to this holy mountain add his testimony to the truthfulness of these young shepherds? Mary halted near a fountain; she communicated to it a celestial virtue, a divine efficacy. From being intermittent, this spring to-day so celebrated, became perennial.

"Every where is recounted the prodigies which she works. When the afflicted are in despair, the infirm without remedy, they resort to the waters of La Salette, and cures are wrought by this remedy, whose power makes itself felt against every evil. Our diocese, so devoted to Mary, has been no stranger to the bounty of this tender mother. We are about to celebrate shortly the sixth anniversary of this miraculous apparition. Now that a sanctuary is to be raised on this holy mountain to the glory of GOD, we have thought it right to inform you thereof.

"We cannot doubt that many of you have been heard by our Lady of La Salette; you desire to witness your gratitude to this mother of compassion; you would gladly bring your stone to the beautiful edifice which is to be constructed. We desire to furnish your filial tenderness with the means of transmitting the alms of faith and piety. For these reasons, invoking the holy name of GOD, we have ordained and do ordain as follows, viz.:

"First, we permit the appearance of Our Lady of Salette to be preached throughout our diocese; secondly, on Sunday, the 19th of September next ensuing, the litanies of the Holy Virgin shall be chanted in all the churches and chapels of the diocese, and be followed by the benediction of the Holy Sacrament. Thirdly, the faithful who may desire to contribute to the erection of the new sanctuary, may deposit their offerings in the hands of the curé, who will transmit them to us for the Bishop of Grenoble.

"Our present pastoral letter shall be read and published after mass in every parish on the Sunday after its reception.

"Given at Lucon, in our Episcopal palace, under our sign-manual and the seal of our arms, and the official counter-signature of our Secretary, the 30th of June, of the year of Grace, 1852.

"✕ JAC-MAR Jos. Bishop of Lucon."

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## M. Proudhon: Unhappy France.

"*Professing themselves to be wise, they became fools.*"—Romans, 1: 22.

This was asserted by the Apostle in relation to the philosophers of ancient times. It is equally true of many of those in Germany, France, and some other countries in our day. Nothing more ridiculous or besotted was ever uttered by philosophers or sophists of old, than some things which a M. Proudhon, of France, has published within the last few years. Take, for instance, the following opinions of his, as set forth in a summary way by Professor de Felice, correspondent of the New-York Observer, in a letter bearing the date of August 8, 1852:

"Mr. Proudhon profits by this good opportunity to republish his system. He

lays down as a fundamental principle the *exaltation of the individual.* According to him, the laws of the human mind are identical with those of the universe; or rather the external world is *nothing*, and the human mind *all.* Man ought to say: '*I am Sovereign! I am God!*' No authority but himself! No GOD in heaven! Man is the supreme master of the creation, and is absolutely independent.

"Conformably to this principle, Mr. Proudhon maintains that progress is a *universal and perpetual negation;* that is to say, that the more perfect we become, the more we shall discard all our fathers' notions.

"Thus in *religion*, the question is not to put one confession of faith in place of another. Mr. Proudhon affirms that every sort of religion shall be abolished, and that there shall not remain anything but *rules of morality.* Very well. But what will become of morality itself, if religion is lost? where will be the rule of duty? where will be the sanction of virtue, the punishment of crime? and how will men obey *rules* which they no longer regard as of divine authority? The author disdains to solve these *vulgar* difficulties; he contents himself with proclaiming atheism as the last hope of mankind!

"In politics, the same negations. Mr. Proudhon scoffs at publicists who seek to displace a bad constitution by a better one. With him, society ought not to have any constitution at all. His idea is to have what he boldly calls *anarchy.* Every one, in this Eutopia, should be free to act as he pleases.

"So for *social economy*, for the *right of labor*, for all the intercourse among men. No barriers, no laws, no limits; an uncontrolled liberty, man having become *God*, it would be absurd to subject him to rules. The more independent the *divine* man shall be, the better all things will be arranged.

"What madness and nonsense! Unhappy French nation! tossed betwen two extremes. The stupid superstitions of Popery, and the frightful theories of skepticism. The priests teach fables to the credulous populace, while infidel sophists denounce the most sacred truths. Shall we never see the light of the Gospel shine upon our country?"

Have courage, good Professor. A pure Christianity will one day triumph in France, as it never did even in the third and fourth centuries, and put to flight all such impious doctrines as those of Mr. Proudhon, as well as the puerile superstitions of Rome, which Bishop Lucon and others are endeavoring to uphold. But *time*, *labor*, *prayer*, *will be needed.*

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## "Godless and Protestant."

The following excellent article we take from the New-York Observer of September 30, in relation to the effort of the *Priest-party* to break down the system of Public Schools in the State of New-York. They will soon make similar attempts in every State where there is a system of Public Schools, or schools supported by the State.

The Freeman's Journal, of the 4th inst. publishes several columns of earnest responses to its call for a State Convention of Catholics, in all of which our public

schools are denounced as either "Protestant" or "godless;" which terms, in the view of the Romanist, seem to be synonymous. One of those correspondents, who styles himself a "Teacher and Professor," says, "I am in favor of a Convention of Catholic Teachers and of Catholic citizens for the purpose of presenting to the Catholic voters of this State a means of *having their children educated at the expense of the State.* The high schools, the free schools, the ward schools—all the schools supported by the taxes of the citizens of this State, are either strictly Protestant or godless, not one of them is Catholic. Hence a Catholic education is not given to the Catholic children that attend them."

Here, then, we have the object distinctly avowed, of securing a *Catholic education at the expense of the State;* and the public schools are charged with being either "Protestant" or "godless." It is evident, however, that these strangers for whom we have provided an asylum in this land of liberty, do not comprehend the nature of our institutions. Our Government is instituted for a limited object. It was never designed to do every thing; and among other things which it never contemplated was, the support of *religious* instruction. The reason for this was not founded in infidelity, or "godlessness," but in the fact that state interference with religion is incompatible with liberty of conscience. Our government is designed only to accomplish such objects as the whole people can agree upon executing; leaving other matters, in which the rights of conscience are concerned, to individual or associated voluntary effort. Among the things in regard to which we can agree without interfering with the rights of conscience, is, *secular education.* And further, as the Bible is the acknowledged basis of the Christian religion, we can recognise it, by introducing it as a reading book; but we cannot agreee upon its interpretation.

But it by no means follows, because we forbid sectarian religious instruction in our public schools, that we sanction the idea of bringing up children without religious instruction. All denominations of Christians among us have their organized institutions for the public teaching of religion; and in this respect all stand upon a level. And with this system in existence, it is a libel to call our public schools "godless." They do not teach infidelity or irreligion. The system recognises the Christian religion, and adopts its standard; but it does not attempt to teach the peculiar doctrines of any sect; nor does it oppose the tenets of any particular sect.

If however, any religious denomination are dissatisfied with this imperfect mode of teaching, and desire to teach their own views of religion in connection with science, there is no obstacle in the way of their doing it, at their own expense. This the Presbyterians and Episcopalians are doing to some extent; but they are not so arrogant as to ask their neighbors, who do not believe their doctrines, to pay for the support of their schools. Nobody objects to the Romon Catholics having their own sectarian schools, and paying for them as others do. But we do protest against being compelled to pay a state tax for the support of schools for teaching the mummeries and idolatry and Maryolatry of the Church of Rome. This would be a clear violation of the rights of conscience. We will never consent to do it. We cheerfully pay our proportion of the state tax to support our public schools, for the public benefit, and at the same time pay for the education of our own children in those things that are not provided for in these schools. But it is unfair and mean, that we should be asked further to provide for the education of the children of Catholic parents in the Catholic religion, which we honestly believe to be injurious to the

state, and destructive to the souls of men. The Catholics have raised a cry of intolerance, but the intolerance is on their side. They will not tolerate any thing that is not exclusively of their own sect. We tolerate every thing; but we will not be compelled to pay for their sectarian instruction. This is the true state of the case; and we hope none who regard fairness, honesty, and the rights of conscience, will be deceived by their manœuvres.

There is another view of this case, which commends itself to the serious consideration of our public men. It is the true policy of this nation to discourage all *clannishness.* Receiving as we do the inhabitants of all nations, and the professors of all religions, our true policy is, to mingle, to assimilate, and to form a national character; and not to separate into clans, and keep up national distinctions. We need to be all *Americans*, not English, Irish, Germans, French, etc. We never can keep up and perpetuate these clannish distinctions without endangering our national peace. And what measure could be devised, better calculated to break down the prejudices of sectarianism, and destroy the spirit of clan, than the assembling of our children in the public schools, where all meet on a level, without distinction of rank, sect, or party?

True, every word of it. But we have no fear that the Priests and their coadjutors can make the honest and sensible portion of the Romanists in the State adopt their views in relation to this matter. These will show them, what they did a year or two ago, when the subject comes to the polls again, that they *can and will* bid defiance to the authority of their ghostly superiors. We have more fear of some of our Protestant population who having no children, or none to educate, or being rich and consequently having much of the burden to bear of the school-tax, will desire to see the law abrogated.

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## God in History: Robert Clive and James Wolfe;

OR, THE DECREES OF ROME, AND THE DECREES OF GOD.

[The subjoined article we have extracted from the *Independent.* It is worthy of being preserved, for it illustrates the wonderful ways of God in bringing two vast countries under England's dominion, in order that they may receive the true Gospel instead of the Delusions of Rome. We know not who is the Author, but he has our thanks for his admirable performance.]

A hundred years ago the Queen of the Seven Hills was saying in her heart, "My dominion shall encircle the globe. Asia, that world of the hoary Past—America, that world of the brilliant Future, shall meet at my footstool. My throne shall overtop the Rocky Mountains and the Himalayas. The Missouri and the Ganges shall float my revenues. The waves of every ocean shall waft the gold and homage of the gorgeous East and the mighty West to this Eternal City. Beyond where Alexander trod—beyond where floated Cæsar's ensigns, shall stand the pillars of my dominion—a dominion to which all heathens and heretics shall submit or perish; a dominion over

'all the kingdoms of the world and the glory of them,' and whose glory shall never fade."

Thus Rome decreed,
And why not?

At the middle of the last century the peninsula of India, containing about one-sixth of the human race, seemed about to pass from the dominion of the Great Mogul to that of "his Most Christian Majesty" of France, "the eldest son of the Church." France had established her empire over thirty millions of people in Southern India, while yet England had only a few trading agents at Calcutta, Madras and Bombay, and these despised and insulted both by French and natives. The idea of an Indo-British empire had occurred to no human mind. The existence of England's commercial factories, even, was in peril. But the idea of an *Indo-French* empire—to be governed *nominally* by native rulers, and supported by native armies under European discipline and command—had occurred to the sagacious and aspiring Dupleix, French governor of Pondicherry; and he was marching triumphant and almost unresisted to its fulfilment. The throne of Delhi trembled before this son of the Church. And what a prize stirred his ambition! The realms of the Great Mogul, stretching from the peerless heights of the Himalaya to Cape Comorin—surpassing in extent the twenty-five American States east of the Mississippi, with revenues more ample, and subjects more numerous than belonged to any European State—India, the goal of the merchant, and the conqueror for thousands of years—India shall be a province of France, and the jewels of Golconda and the gold of Delhi shall enhance the magnificence and the power of the Holy Catholic Church. Well might France and Rome exult. The one should see her power for ever exalted above that of her Saxon rival. The other might install her priests and saints in every Hindoo temple, transfer the funeral pile from the widow to the heretic, and compel a hundred millions of people to be baptized and saved at once. But India is the heart and crown of Asia, and they who rule in India rule sooner or later from Egypt to the Yellow Sea. A hundred years ago, Rome might think she almost saw her crucifixes erected by the valor of loyal Frenchmen upon all the mosques and pagodas of Asiatic Infidelity, from Mecca to the Chinese Wall.

But GOD said to Rome, "Thy counsels shall not stand. India and Asia are not thine."

Sitting by a writer's desk, in an English commercial house in the city of Madras, was a young man twenty-five years of age, who knew not GOD. Desperation showed itself through his sullen face. A dark soul looked out from under his black heavy brow. His temper is fierce. He cannot bear restraint. He knows no fear of GOD or man. He loathes his daily duties. His pay is small. No joys of friendship cheer his weary life. His health fails. Of either pleasure, wealth or distinction, he has no prospect. He vows, "I will not live. My pistol shall yield me quick relief." He loads well the deadly thing. With desperate heart he holds it to his head. It snaps! But the instrument will not do the guilty deed. He loads and snaps again, but still in vain.

The name of this young man was Robert Clive, ordained of GOD (whom he neither loved nor feared) to annihilate the French Empire in India, and blast the purposes of Rome. Circumstances compelled him to lay down the pen and take up the sword. This revealed his talent and his mission. By sustaining the siege of Arcot fifty days, and then repulsing the besiegers with almost incredible skill and valor, he

struck the death-blow of French and Papal power in that quarter of the world, and the Indo-European empire which Dupleix had projected for Papal France, was turned over to her great Protestant rival. Again the rising empire which Clive had founded was in peril. Its fate depended upon his vanquishing sixty thousand hardy troops from Northern India, rallied by the base Surajah Dowlah. Clive had but three thousand men. For once he yielded to the counsels of fear and consented not to fight. But he could not rest. One hour of agonising thought *alone* made him Robert Clive again, the desperate. One hour of battle more, and the victory of Plassez revealed GOD's decree, that British dominion in India and Asia should endure. Thus did JEHOVAH smite the scarlet hand stretched out to grasp the Eastern Hemisphere, a hundred years ago.

But there was another Hemisphere, beyond the Atlantic, and there the purple-clad Lady of the Tiber would have an empire wider than all the world that Cæsar knew. That new world was hers by right divine of discovery and prepossession. Her disciples had threaded the forests from Montreal to St. Anthony, and thence to the great Gulf, scattering names canonical in all their pathway, monuments eternal of their right and purpose to possess the land. And more, her "Most Christian" son of France commanded those avenues of empire, the St. Lawrence, the Lakes, and the Mississippi. Soldiers who invoked the Virgin and adored the wafer, defied the power of Britain and her colonies at Fort Du Quesne, and commanded the Ohio river. The mines, too, of Mexico and Peru, the broad plains of the Amazon and La Plata, were all her own. Indeed, from the north pole to the south, in the New World, none disowned her sceptre, save a few red heathens in the woods, and a few white heretics along the shore. And when the New World should overtop the Old in coming ages, her ensigns should wave in glory along the western sky.

But what means that shout, "They fly—they fly!" amid the din of battle, on the heights of Abraham? The expiring Wolfe starts up from the stupor of death to ask, "Who flies?" "The *French fly.*" "Then I die contented," says the soldier, and expires.

But the hero of Quebec little knew the full significance of that shout, "They fly!" It meant that Canada had passed from French Papal rule for ever—that the chain stretched from the Lakes to the Gulf to bind the great Valley to Rome, was broken. It meant that North America was lost for ever to the Pope—it meant that the scarlet rider of the ten-horned beast should never control the destiny of the Western Hemisphere—it meant that Roman domination on earth was sinking to rise no more. Thus did Rome project, a hundred years ago, and thus by the sword of the Saxon, did her projects perish, in the farthest East and the farthest West.

How does all history display the glorious Providence of GOD! How sublime and beneficent is the grand drift of human affairs, *as controlled by that Providence!*—how dark and deplorable is the world's history as the designs and character of *men* are displayed!—how bright and blessed as the plans and agency of GOD are concerned! How adorable the wisdom that uses wicked men unconsciously, or against their wills, like Clive or Hastings, to subserve the Kingdom of CHRIST! How surely will the roll of ages crush Antichrist and every antichrist!—how delightful that GOD's decrees will be fulfilled!—how sublime JEHOVAH's march along the ages! How do the grandest schemes, the profoundest policy, the most potent combinations, that are antichristian, perish before Him! Courage, then, ye friends of GOD and friends of

man. The LORD reigneth, and let the earth rejoice in the fore-ordained decree, that the splendors of His power, wisdom and love, shall be displayed by means of "whatsoever comes to pass." J. K.

PROSPECT, Conn. August, 1852.

NOTE.—The reader may find a most interesting and instructive account of the foundation of the British Empire in India, in Macauley's Miscellanies. Articles, Robert Clive and Warren Hastings.

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## The Roman Catholic Synod of Oscott.

We are indebted to the English Correspondence of the New-York Evangelist for the following notice of the Synod which Cardinal Wiseman recently convoked at Oscott, in August last. It will give some of our readers a few ideas respecting Rome's modes of doing things.

"The Synod of Oscott," if we may believe the Roman Catholic journalists, is much too important an event to be passed over with a single reference. I will, therefore, mention a few facts that have transpired since I last named it, and also notice the grandiloquent style in which it is described. "England," it seems, "has not merited for centuries" such an assembly—"the wisest and holiest of her fathers and spiritual doctors" have met in solemn convocation for "the grand work of resuscitating, or rather recreating her national Church." "This glorious assembly was composed of thirteen venerable bishops—two absent from infirmities, being represented by deputies; and the first of these holy pastors was not only an archbishop and a metropolitan, but a prince of the Roman Church—an illustrious cardinal." This Roman puppet ("illustrious by courtesy") officiated, it seems, in "magnificient cope," carried "a rich crozier of exquisite design and workmanship," and wore a jeweled mitre surmounted with a cross studded with brilliants." And "to magnify his office," a Spaniard "in splendid uniform," attended the cardinal as "gentleman of honor;" and "a graceful" "Greek boy from Athens" "held his long scarlet train." One would think that this account had been prepared by some amateur tailor, or property-man from the play-house, they are so full of the frippery and fustian. The quaint attire of the procurators and the provincials of the religious orders is elaborately described: the "black cassocks" and the "white flannel habits;" "black mosettes braided with crimson;" "collars of lawn edged with lace;" "splendid mitres with copes;" "glittering vestments;" "rich processional and archiepiscopal crosses"—are all marshaled in "solemn processions" before their readers. These "gorgeous ceremonials," with "the glorious accessaries" of an altar "backed by a spreading canopy of cloth of gold, and reflecting the flames of three hundred wax candles," made up what they call "a glorious and unequaled spectacle." How truly might they be addressed in the words of John Milton—"Tell me, ye priests, wherefore this gold, wherefore these superstitious copes and flaminical vestures—these robes and surplices over the gospel? Is our religion guilty of the first trespass, and hath need of clothing to cover her nakedness? What does this else but cast an ignominy upon the perfection of CHRIST'S ministry by seeking to adorn it with that which was the poor remedy of our shame?

Believe it, wondrous doctors, all corporeal resemblances of inward holiness and beauty are now past; he that will clothe the gospel now, intimates plainly that the gospel is naked and uncomely, not to say reproachful." But I must proceed with my narrative. This Synod comprised about 150 persons of various orders and degrees; they sat eleven days, divided into committees or congregations for the details of business, and then met in a general congregation *thrice* to arrange their decrees. So satisfied is Dr. Wiseman with the issue, that he ordered last Sunday to be observed throughout "his province of Westminster, as a day of general and solemn thanksgiving," when the *Te Deum* was said or sung, and the Synodical Letter read from the various pulpits of his "archiepiscopate." The Roman Catholic laity must have had, as usual, large faith; for as the Synodical acts have not transpired, and the decrees cannot have publicity and force till they have been submitted for the correction or approval of "the Apostolic See," so these thanksgiving services must have been offered in the firm persuasion that something very good is in the oven: but when the dish is served up, I much question whether it will exactly suit the stomachs of *English* Catholics. The poor *Irish* Papists, you know, can swallow any thing. I should tell you that the Synodical Letter is not well written, and chiefly discusses the duty of promoting the Catholic education of the young "in poor schools," "middle schools," and the Catholic University of Ireland. You will see from this that our saintly Nicholas has had all his canvas set, and has been going before the wind at a somewhat perilous rate for so meek and lowly a person. Well, as he is a great observer of Providence, he may perhaps see how opportunely one of our courts of law has supplied him with some ballast, lest in carrying such crowded sails he should become unsteady. A trial has just occurred at the assizes for the county of Surrey, which has thrown a little light upon one of the cardinal's dark places, and upon the system of darkness which he labors to extend amongst us.

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## Rome's Teachings: Archbishop Hughes and the Virgin Mary.

Some few months ago his Grace, Archbishop Hughes, when on a visit to Halifax, Nova Scotia, preached a discourse, from which we give the following extracts, using the report of it which was published in the *Freeman's Journal*. Reader, reflect well on the sentiments and doctrines which it contains, holding the New Testament in your hand the while.

"But above all the Saints, why not direct our prayers to the Mother of our LORD —the Blessed Virgin Mary. She was not distinguished by the possession of any of those adventitious benefits which are possessed by the great of the earth. Humble, obscure, unknown,—but then she was the purest of human creatures, so much so that she attracted the attention of GOD himself to become the Mother of Him who was to be the SAVIOUR of all. He deputed an angel from His throne to panegyrize her, who said all when speaking the words—'Hail, Mary, full of grace, the LORD is with thee, blessed art thou among women.' It is not to be supposed that GOD excepted her from the scenes of sin to which we are exposed; nor that she was shielded round about from the trials to which others are subject.

"The meaning of the Scriptures is, that the grace of GOD freely tendered to sinners, was in no instance rejected by her; hence she is spoken of as "full of grace"—and in consequence of her purity, holiness, devotion, and fidelity, was she selected by the ALMIGHTY to become the Mother of the Incarnate SON of GOD: from her pure flesh and blood came the body of that SAVIOUR which hung upon the cross—a victim atoning for the sins of the world. But when a certain person cried out in the hearing of our SAVIOUR—'Blessed is the womb that bare thee, and the paps that gave thee suck,' He answered—'Yea, blessed are they that hear the word of GOD and keep it,' importing that the honor conferred upon the Virgin Mary consisted not so much in having borne the corporeal body of our LORD, as having been thought worthy, by GOD, of that high honor. Therefore the Catholic rejoices to celebrate the festival of her Assumption. No one need inform us that she is not God; we thoroughly understand her relation to her SAVIOUR and her CREATOR. A creature, but the purest of creatures; the glory of a fallen race; the pride and honor of stricken humanity; the source and hope and confidence to man; the spotless, pure, faithful, obedient, long and deep suffering martyr, marked out for the singular, unequalled, inconceivable distinction of being the Mother of the Eternal GOD; elevated above all Saints, Angels, Cherubim and Seraphim. She was faithful through life in all things; bearing a relation to the future of Him whom we adore as GOD and man, and by that relationship elevated in dignity above any creature GOD has created, or that, if I can say so without blasphemy, GOD could create. Hence it is that Catholics entertain a devotion consoling and most ardent. This devotion has existed in the Church from time immemorial; and it is remarkable in the time of men of letters and science, that when a certain infecundity of genius overtook them, they had in many instances been in the habit of addressing their devotions to the Virgin Mary, when the mists that previously clouded their intellects, and impeded expression of their inward conceptions, vanished under her soothing influence. All plead to her for intercession with the FATHER—magnifying her name not beyond what was warranted, seeing that the very first miracle performed by our LORD was done in answer to the intercession of His Blessed Mother. Scholars and poets, commanders and princes, men who have left their mark on the age of their existence, have all honored her and prayed to her, notwithstanding the clamor of the incredulous, or the scoffs of the impious. The practice began with Christianity and will end only at the final consummation of all things."

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## Latest News from the Madiai.

The London "Christian Times" contains a letter from Florence, describing an interview with these persecuted disciples of CHRIST, after the petition in their behalf had been peremptorily rejected. The writer says:

"Madiai was in perfect peace. He received the final blow in a spirit of holy submission, and the only expression of suffering was squeezing my hand, saying: 'There is need of patience;' but cheerfulness beamed in his countenance, although suffering from continued physical illness. He said: 'The comfort and joy of the HOLY SPIRIT never changes with me, however it may be with my poor body. I am always happy. GOD has been with me all the time of my imprisonment, and He will always be with

me, as long as I remain in prison; and I am as sure He will be with me unto death. He wished to have with him a supply of clean linen, &c. adding, 'if permitted.' We found, on inquiry, *this was not permitted.* He instantly smiled, saying, 'Well, all things according to the will of GOD.' He talked beautifully about his wife, and requested me to tell her 'that his prayer was that GOD would go with them to their prisons: and that he felt *sure* that GOD would be their companion there.' I have seen Christians die in perfect peace and happiness, but I have never seen so complete a triumph in the midst of life; the will in the sweetest accordance with the Divine will; the whole man following JESUS in the simplicity and guilelessness of a new-born infant; and, at the same time, with the dignity of a man. Afterwards we went to the Bargello; *her* sufferings were great, but it speedily assumed the character of Christian fortitude. She at once took leave of the various topics of hopes and fears which had long kept her noble spirit in painful exercise, and turned to her strongholds. "Tell all not to pray for our liberation, but for that increase of faith which may enable us to suffer cheerfully;" and then, before us all, and the attendants, she burst forth into fervent prayer, especially for more faith, more love to JESUS. The doctor was in the prison. She sent for him. I was much pleased with him. Though it was unusual, he said he would give her a certificate as to the state of her health requiring diet different from that of the common prisoners, as absolutely important to her life. We remained an hour with her. Maggiorani has fixed to go to Lucca to see that everything is provided that can be permitted, and, I, perhaps, may go also. This morning early I received a most unexpected notice from one of the prison officers, that she was going off instantly, and wished to see me. I filled a small basket with tea, sugar, &c. &c. When I arrived at the Bargello, K——, very kindly let me go to her cell. I found her meeting the moment nobly. She explained to me she wanted her bonnet, gown, shawl, &c. These were under the care of W——. I soon brought them. She asked me to leave her for a few moments, when she quickly dressed and appeared; smiling, she said, "I have done nothing to my hair, for they will soon cut that off." She sent much love to you all, (and so did he,) mentioning you by name. She said with much feeling. "Remember me to all the brethren, and tell them, should they be called to follow us, to bear what may be appointed them to suffer, but never to forsake their GOD! I desire not only to take up the cross, but to bear it cheerfully, with abounding thanksgiving. What an honor it is for such unworthy creatures to be called to suffer in the LORD's name!"

We are sure that our readers will feel it to be a precious duty to lift up their hearts in prayer to GOD, that these dear Christians may be sustained in their long imprisonment, and that GOD would make the "wrath of man" in this instance also, to praise Him.

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## Roman Catholic Maryland.

We have seen nothing that "does up" all that Archbishop Hughes has said about the liberal views of Lord Baltimore, and his colony in Maryland, so effectually as the following extract from the admirable lecture of Dr.

Mc. Gill, one of the Professors in the Presbyterian Theological Seminary at Allegheny City, in reply to that prelate. We wish we could give the entire lecture—perhaps we shall in future numbers of our Magazine.

But Catholic Maryland, it is said, was the first among our States to give free and full toleration in matters of conscience. The first proprietary of Maryland was George Calvert or Lord Baltimore, an amiable gentleman, who was born and bred a Protestant, and became a Papist, because he had not strength of mind or patience enough to determine which was right of the three competing denominations, the Episcopalian, Presbyterian, or Independent; and who carried along with his good natured lethargy of soul, the feelings and fond associations of a Protestant education into the Roman Catholic Church. And whence did Catholic Maryland get the Charter which thus made her free? Not from Spain or Portugal, Italy or Austria, but from Protestant England, at a time when Puritan mightiness like the injured Samson of old, was laying its hands on the pillars of unconstitutional despotism. A time when the Hampdens and Cromwells, Vanes and Pyms, and Miltons were abroad in the majesty of popular rights. The "sublime declaration of freedom" for conscience in that colony, which Bancroft admires, and Hughes applauds him for admiring, as the politician had expected, was simply, in all its circumstances, as these are, displayed upon the pages of Bancroft himself, a craven manifesto, which trembling Papists put forth to protect themselves in their weakness, under the apprehension of being dealt with by Puritans as the Protestants in Ireland, the Huguenots in France, the Lutherans in Germany, and the Waldenses in Piedmont, were just then dealt with by Papists. No sarcasm of the prelate can avail to hide the evil conscience which the Roman Catholic Colonists of Maryland must have felt when they saw the powers of their church employed, all the world over, to crush liberty of conscience wherever it lay in their grasp.

But there is another aspect in which we may view this boasted example of Catholic Maryland. Were the Roman Catholics ever a majority of the people there, and especially when that "sublime declaration" was made in the Assembly of that colony in 1649? If not, then the admiration of Bancroft and the boast of Archbishop Hughes are simply ridiculous. And that they really were not, is testified by no less an authority than the historian of Maryland, McMahan himself, in the following language, where, speaking of having the opportunity to persecute for conscience' sake in Maryland, he says, "the proprietary domain had never known that hour." The Protestant religion was the established religion of the mother country, and an effort on the part of the proprietaries to oppress its followers would have drawn down destruction on their government. The *great body of the Colonists were themselves Protestants*, and by their numbers and their participation in the legislative power, they were fully equal to their own protection, and too powerful for the proprietaries in the event of an open collision. The safety of the latter was therefore identified with a system of religious toleration.

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A GRAND REMEDY.—The Secretary of Fayette County Bible Society, in Ohio, reporting the annual meeting of that Society, says: "Thirty-five years ago we had *thirty* distilleries in our county, and *no* church: we have now *thirty* churches and *no* distillery."

## The Confessional.

We wish to be just and fair towards Romanists, and are not unwilling to hear what they have to say in defence of their peculiar dogmas and practices, however erroneous they may be. Let there be light. This is what we ought all to desire. If they can demonstrate from the Word of God that their doctrines on the subject of Penance, Absolution, Auricular Confession, etc. be right;—that they are of divine appointment, then we will abandon our opposition to them. *To the Law and the Testimony:* this is what Protestantism demands. No dogma of the Church, no practice of the Church, which has not the authority of God's Word, although it may plead the sanction of hoary Antiquity, can be admitted by us.

In the *Tablet* of the 14th of August last we find the following paragraphs on the subject of the *Confessional*, which we give *in extenso*. Let our readers peruse them with care, for they contain the best defence of the Confessional, in a brief compass, which we have seen for some time. The author acknowledges a difficulty at the outset in regard to the books of the Roman Catholic Church which treat of confession. His language is as follows:

"In the question of the alleged impurity of certain treatises with which the priesthood must be acquainted, it presents no difficulty to a Catholic, but to an educated, and even honest and devout Protestant, it is scarcely possible to present a satisfactory explanation; and this because the Protestant has in reality no theory of morals, and is blinded by the old sophistry that a general confession or a general sorrow without any outward manifestation, is sufficient expiation for all mortal sin. If such a Protestant could be convinced of our rectitude, and of the necessity of such teaching as our priests must receive, he would not be a Protestant, but would acknowledge his errors, and become a Christian. We have to deal, not with Protestants ready to receive the truth, but with those who hate it, who have sworn to destroy it, and who would welcome anything rather than a clear explanation of the teaching of Maynooth."

No well-instructed Protestant believes in the efficacy of any confession of man to his fellow-man, unless it be in case of wrong done to that man. "Confess your sins one to another," is the divine command, a command which Romanists often quote, but which has no reference to the confession to man of sins committed against God. Nor is there a word in the Bible that justifies what is called Auricular Confession. Protestants deny that Penance of any kind—Confession or any thing else—can take away sin. It is only "*the blood of* Jesus Christ *that cleanseth from sin.*

The article next proceeds:—

"We admit at once that the priesthood must be taught things which are unfit for the knowledge of women or of men; that they have books, and that they must read them, wholly unfit for circulation among young people. These books, however, are not written in the vernacular language of any country, and a very small part of

them is occupied with the subject in question. But, nevertheless, the books do exist, and must exist, so long as sin shall be in the world, and a priesthood to deal with it. These books are not written for amusement, or recreation, or for improper purposes, but are the result of stern necessity, and of the wickedness of men in general. Their purpose is not to teach men how to sin, but to teach the priests how to discriminate between sin and sin,—how to terrify the hardy criminal, and, if need be, to comfort the scrupulous, and bring an erroneous conscience to the light of justice.

"We will also admit everything that the Protestant can say against certain treatises of moral theology, except that they are written for an evil end, or that they are erroneous, and meet him willingly on the low ground which he has chosen. Let these books be bad, full of language which cannot be spoken; let them be, as they are said to be, unfit for man's reading, and unbecoming a circulating library. We admit it all, and much more, and probably a Catholic has a keener sense than the Protestant that these books are ill adapted for general circulation, or popular reading. We certainly do not publish extracts from them, nor call public attention to them—we hide them as much as we can from the eyes of all, and permit their use only to those who are by the obligations of their office, bound to know them."

Well; *it is here admitted that the books*—Dens on Confession, Liguori, and others—*are such as Protestants have long declared them to be.* This is a great point. It is not denied now that these books *treat of things improper for the people to read.* So much for that. Now let us look at what follows in the shape of justification of the use of such books in Papal Seminaries:

"A Protestant apprehends a serious illness, or is already laid prostrate on his bed. He sends for a physician or surgeon, and reveals to him the secrets of his soul, in order that his poor body may have a chance of escaping its inevitable doom. More than this: if wife or daughter be ill, the same medical friend or neighbor has unlimited access to them, and may ask them what questions he pleases, and examine every member of their body. No secrets are kept from him, and he detects possibly in an evanescent symptom what the sufferer would have given much to conceal. The Protestant trusts his doctor, and reveals to him what he very carefully conceals from his clergyman, for, in truth, a Protestant's confidence is confined to his lawyer and his medical attendant: the latter takes care of his body, and the former of his property, and both know of his soul as much as is involved in the matters of their respective professions, but about which neither he nor they care very much.

"If it were proposed to abolish the medical profession there would be either an outcry or a laugh. Physicians are a necessity of State; they are known to be useful, and though not always successful, yet, on the whole, people have confidence in them, and no man worth a thousand a-year would consent to suppress them. They are, further, a respectable class, scientific, philanthropic, and occasionally knighted.

"But how have they been educated? We venture to say that there are no books in Maynooth comparable to the books which they have read, and that the ecclesiastical students of that place would have closed their ears in horror had they been compelled to hear the lectures which the medical attendants of Evangelical Protestants hear in the hospitals of London, Edinburgh, and Dublin. In Maynooth sin is spoken

of as sin, and wickedness is not presented under attractive forms, and the men who are taught there are not sent into the streets of the city, under the impression that impurity is an inevitable and natural evil.

"Again, medical books are not now, as formerly, written in a dead language, but in plain English. The sellers of them are known, and he who likes may buy them. In these books there is no indication that certain practices may be sinful, and they are all of them not altogether free from some approach to lasciviousness. Medical students become practitioners in the course of time, and with all their dangerous knowledge, far more dangerous than that of the priest, are admitted into families, into the secret chambers, and often without witnesses, of the young and the innocent. They ask questions at which the hearer may blush, and there is no safeguard of religion thrown over their proceedings. Medical men, it will be said, are necessary, and we must excuse the knowledge to which they attain, because of the great benefits which they are able to administer; but the same is said of priests. Further still, medical attendants are not always religious even in the Protestant sense; they are supposed to be no better than their neighbors; some of them avow principles not distinguishable from Deism; and it is not easy to see why they should not make use of their knowledge for an evil end. If they chose, they could murder without a chance of detection, and yet people trust them, and leave themselves implicitly in their hands.

"We say, then, that the education of a priest is as different as possible from that of a medical man; that he does not learn what the surgeon or physician learns; and that the books which he has to study are not so impure, in the Protestant sense, as are those books and those lectures which the medical student is familiar with. We will not press the further argument derivable from the sights and operations with which the young medicine is acquainted, not under the restraints of religion, but under circumstances which we need not describe. Medical science is necessary because of physical health, and yet we are told that the spiritual science is not necessary. A head-ache or a stomach-ache deserves consideration, but the spiritual illness of a soul is to be left untended, and the man who pampers his body, and has his physician about him daily, is the very man who tells us that an immortal soul is to be neglected; that it may be damned, with the pampered body, for ever.

"Until Protestants get rid of lawyers and physicians, they have no right to cry out against priests. They must leave moral theology alone until they can produce medical books which may be left in the hands of the young and the innocent. If medical science be necessary on account of physical disease, so is moral theology necessary because of the spiritual disorders into which men fall; and nobody will be able to acknowledge this truth more heartily than Messrs. Spooner and Newdegate when they shall have the grace to make a general confession before a priest, with the requisite faculties."

Let us consider this argument for a moment. Medical works are written for the instruction of medical students and practitioners; and such is well known to be the fact. The lectures of Professors in Medical Schools are of the same nature. And whatever descriptions of the human body, and of the maladies to which it is subject, and the causes or occasions of such ma-

ladies, which such books and lectures contain, they are not sought after—they are neither read nor heard to any extent worthy of mention, by other people, young or old, either from motives of idle curiosity or to gratify the vilest passions of the human heart. It is well known that these descriptions are of a nature rather to repel than to attract. They are not of a nature to gratify a prurient imagination; and never have been known to any considerable extent to persons out of the Profession, and this notwithstanding their accessibility, with a little effort, to all classes.

Nor is the Medical Practice of a nature to exert a demoralizing influence upon the people, to any extent worthy of consideration. The moral nature of no man is likely to be effected for the worse, whoever he may be, by having the nature of any disease under which he may labor, faithfully stated by him, or to him, and the proper remedy pointed out.

But how is it in relation to the Confession and the Confessional of the Romish Church? It is notorious that the priests and monks, one and all, who act as confessors, (and every *good* Catholic is *expected*, and even *required* to have a Confessor,) do propose questions of a most indecent nature, and such as no delicate or pure-minded person can hear without a blush. Do not the portions of Den's Work on the Confession, of Liguori's, and others abundantly prove this? Do not Romish "Confessors" suggest, by their questions, impure ideas to young females, such as well brought-up young persons know little or nothing of? Who can deny this? Nor will it do to say that this is merely the *abuse* of the practice or institution, or whatever else it may be called. It is inseparable from its nature. At all events, Rome has sanctioned, by her toleration of such books as Den's and Liguori's, and by her recent canonization of the latter author—such use of the Confession and Confessional.

And all this is done without Divine authority. Not a word in the Bible can be produced to justify such a practice. Who will dare to pretend that the Saviour and his apostles have given the least encouragement, much less command, to deal with the hearts and consciences of man and woman after such a fashion? To propose minute inquiries respecting *feelings*, *desires*, as well as *acts* which, if sinful, should be confessed to God alone, deplored and forsaken, without the intervention of priest or any other human being? How can *such* improper tampering with the heart, the unrenewd heart, or any heart, be made productive of good? All *such* tampering works evil, and nothing else.

And what books, even of the vilest character, have ever been sought for with more avidity than those which have contained extracts from Romish works on the subject of Confession? What lectures have been more eagerly attended by young men, by men of the world, than those which fully have exposed the secrets of the Confessional? What does all this imply? Oh

what a contrast between such teaching at the Confessional, and the simple, direct, and *pure* teaching of CHRIST and his Apostles, as set forth in the New Testament. But we dismiss the loathsome subject, a subject about which it is difficult to speak, even in the most general terms, without violating Christian propriety.

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## Ireland's Miseries.

In our last Number we gave the first three chapters of Dr. Dill's admirable work on Ireland. We now give two more; one entitled: INCREASING PROSTRATION, and the other: SINGULAR EXCEPTION. Our readers will in this way have the first part of the book, or that which sets forth IRELAND'S MISERIES. This will give them not only a good idea of the book itself, but also a vivid conception of the great wretchedness to which that beautiful island has been reduced. We may hereafter give some other portions of the work, if we can find room for them. We will only state further at present, that the second part treats of THE ALLEGED CAUSES of Ireland's miseries; the third, of THE GRAND CAUSE; the fourth, of THE CURE. The whole is concluded with an APPEAL of a most stirring nature. We wish that all our readers would procure, read, and deeply reflect, on this incomparable work —worth, in our opinion, all other books written on the MISERIES, of all sorts, of the EMERALD ISLE.

### INCREASING PROSTRATION.

Such is the history of the millions we have lost—let us now glance at the state of the millions who remain. It would be some consolation for the loss of the former, if, as many hoped, it would have conduced to the good of the latter. According to our *over-population* theorists, Ireland was like some over-crowded ship; and what was chiefly necessary to save her from sinking was simply to lighten her of her human cargo. Well, this has been done, and to their hearts' content—has it enabled her to weather the tempest?

Look to our *upper classes*, and how many of those who were embarrassed in 1846 are absolute bankrupts now! Their property has so fast been passing through the Encumbered Estates' Court, that 2000 petitions have already been presented, of which 1600 have been fiated; and yet it is the opinion of many that the labors of that court are only commencing. You now pass by numbers of decaying mansions which were once the homes of splendid hospitality; you see their magnificent demesnes neglected, and their various monuments of elegance fast going to ruin. And you find the only tenant of their lonely halls to be, perhaps some Chancery *keeper*, or else some old caretaker of the family, who entertains you with stories of its ancient "grandeur." Some of these dwellings have been turned into poorhouses—sad emblem of our country's state!—and those who were once their lords are now penniless exiles in distant lands, or earning a pittance in some department of the public service. The sons of several of our gentry have been glad to enter the con-

stabulary as common policemen, and a few at least are now private soldiers. A baronet is this moment a common turnkey in a prison, and at least one gentleman of high family has been discovered in a poorhouse! There is something peculiarly affecting in these facts. By a merciful arrangement of Providence, those who have been cradled in hardships are for that very reason best fitted to endure them; but it is pitiful to think of hundreds in actual want who were reared as tenderly as any of our readers, and whose infant locks the rude winds of heaven were scarce ever permitted to toss. We have had applications from the daughters of gentlemen, couched in terms enough to make the heart bleed, begging to be made teachers of our industrial schools on £20 a-year. One of our missionaries was some time since sent for to visit a reduced lady who was reported to be dying. He found her in a wretched dwelling, and sinking mainly from sheer privation; and the only relicks of former years he could see, were a riding habit and a silver-mounted whip, which belonged to a beloved daughter! And the most affecting feature of the case is, the shifts to which these persons frequently resort in order to conceal their distress. In one case the author accidentally discovered the starving condition of a gentleman with a large family, who had held a high situation in the Customs; and having at length so far gained his confidence as to induce him to make known his wants, he learned amongst other things that the only covering which the gentleman and his wife had over them at night was an old green baize cloth, to which he pointed on the table before him!

Look now for an instant to our *middle class*—or rather to that class which in Ireland comes nearest to what is meant by this term, and embraces not only our merchants, shopkeepers, and higher agriculturists, but our traders, farmers, and private householders, of respectable character, but limited means. There is scarcely any better index of the condition of this class, as well indeed as of all who stand between it and our humblest peasantry, than the state of our savings' banks. Now, in 1845 the number of depositors in the savings' banks of Ireland was 96,422; and the amount deposited, £2,921,581; whereas in the year 1850 the number of depositors had fallen to 47,987, and the amount deposited to £1,291,798!

Another most important indication of a country's prosperity or decline, is the amount of its imports and exports. Now, in 1845, when we had a population of 8,500,000, our exports in grain alone were worth £4,500,000 sterling; yet, in 1850, with only 6,500,000 of a population to feed, the value of our corn exports was but £1,500,000 sterling;—in other words, this principal source of our wealth had, in the above brief period, fallen away *two thirds!* Nor has this decline been confined to our grain trade. Our exports in cows and pigs amounted in 1846, to above £4,500,000 sterling; while, in 1850 they had fallen away to £2,200,000, or less than one half. And when it is recollected that seven tenths of Ireland's wealth is agricultural, these figures but too plainly demonstrate the rapidity of her decline.

If next we look to the private circumstances of the farmers, we know that their live stock is one of the most important items, and *sources*, too, of their wealth. Every one knows that much of the value of their farms depends on their ability to stock them well. Now in 1841, the average of livestock on each holding under fifteen acres, was £9, and the total value on all the farms of this extent in Ireland was, in round numbers, £10,500,000 sterling; while, in 1851, the average value of live stock on each had fallen to £6 10s., showing that more than one third of this source of our national wealth has also disappeared. And it has been truly affecting to mark, in so

many farmers' dwellings, those sure and steady strides of poverty which the foregoing statistics indicate; to see, first of all, how the farmer's little savings were gradually drawn from the savings' bank till all was gone—then how his cattle were sold, one by one, till frequently the last cow disappeared—then how his household furniture itself went, piece by piece, and the very apparel of the family began to be sold or pawned; and how the long-maintained, but fruitless struggle, was finally closed by the poor man giving up his farm on which his fathers had dwelt for generations, and mournfully bending his steps to the poorhouse or the sea-port. The last five years have hence been unexampled for the number of auctions and other sales; and when so many were selling, and so few able to buy, the sacrifices often made at these were, of course, enormous. Nor have the pawnbrokers been less busily employed than the auctioneers. We have known even their yards and outhouses to be filled with articles from their surrounding neighborhoods. And in some cases they have suffered from the very excess of their stores, so many have been pawning and so few purchasing!

Of course, there are many exceptions to this general decline, both in our middle and upper classes. We speak of the majority, though we fear it is the large majority; for if so many signs of distress appear in those ranks of Irish society whose fondness for keeping up an appearance is so proverbial, and whose dread of being thought poor is so great that they would almost rather starve than let their wants be known, we cannot but conclude that, were we admitted behind the scenes, we would discover an amount of privation which would more than justify the picture we have drawn.

If, then, such is the condition even of our gentry and yeomanry, what can we expect amongst those *lower grades* from which our vast armies of paupers are chiefly recruited? Perhaps our poor-law statistics will form the best answer to this question. Let the reader just look at the subjoined table,* which marks the progress of our pauperism, with all its ruinous expenditure, for 11 short years. From it he will find that, whereas in 1841 the numbers relieved were 31,000, and the cost of relief was £110,000; in 1849 the numbers relieved were no less than 932,000, and the cost of relief near £2,200,000;—that is to say, for eight years the scale continues to ascend till the number of paupers has increased thirty-fold, and the cost of relieving them twenty-fold! Indeed, in 1848 the number receiving relief, including out-door paupers, exceeded 2,000,000, or a fourth of the population; and if the last two years exhibit a diminution, we fear this is to be ascribed to something else than returning prosperity. A depopulation of 2,500,000 should alone go far to explain the phe-

* THOM'S *Statistics*, 1852, p. 203.

| Year. | Expenditure. | Paupers. |
|---|---|---|
| 1841 | £110,278 | 31,108 |
| 1842 | 281,233 | 87,604 |
| 1843 | 244,374 | 87,898 |
| 1844 | 271,334 | 105,358 |
| 1845 | 316,025 | 114,205 |
| 1846 | 435,001 | 243,933 |
| 1847 | 803,686 | 417,139 |
| 1848 | 1,835,634 | 610,463 |
| 1849 | 2,177,651 | 932,984 |
| 1850 | 1,430,108 | 805,702 |
| 1851 | 1,110,892 | 768,570 |

nomenon; while the country is so fast sinking beneath a load of poor-rates, that in several poorhouses it is found impossible to accommodate the paupers of the district; and those who find admittance, in many cases perish in such numbers from their miserable maintenance, that they begin to shun the poorhouse as a sepulchre. In two houses alone, those of Ennistymon and Kilrush, there died in the year ending March, 1851, 3,028 paupers, being at the rate of 4 deaths a day in the one house, and 4½ in the other! The state of our poorhouses, therefore, is no certain criterion of the state of our pauperism. Some of our Unions are insolvent, and many are in debt; while the poor-rate is so fast hastening the general decay, that a number of the rate-payers of one year are uniformly found among the paupers of the next. The poorhouses built only 12 years ago, with ample accommodation for the estimated wants of the time, have in many places been found so inadequate as to have added to them three and four *auxiliary workhouses*. A large portion of the town of Millstreet is at present thus occupied by paupers; yet our poorhouse accommodation is still so deficient that we fear the foregoing table scarce indicates three-fourths of the existing pauperism of the country.

This prodigious amount of pauperism, embracing near one-sixth of the population, is yet but too easily accounted for by a glance at the state of the peasantry. While the average wages of the English laborer is about 1*s.* 6*d.* per day, that of the Irish laborer is about 6*d.*; it occasionally rises to 10*d.* and 1*s.*; it is often as low as 3*d.* and 4*d.*; and, in the slack seasons, numbers are content to work for their food. We have seen that, for weeks together, they are unemployed; and in the West particularly the labor market is so wretched that you will see them bringing ass's loads of turf and of chickweed, for several miles into town, and selling them for ½*d.* or 1*d.*, and a messenger will gladly travel 10 or 12 miles for 6*d.* Their food is of the poorest description. Before the famine, it consisted chiefly of potatoes, with sometimes milk, often herrings, rarely meat, and frequently nothing; but since the famine, it largely consists of Indian meal stirabout, and this frequently but twice a day; and most thankful are some of them to get even this. We have known them to live for weeks on boiled turnips or cabbage; and by the seaside you will see women daily dispersed along the strand in quest of mussels or limpets, or whatever else they can find. You examine their dwellings, and as you gaze on those wretched hovels, with their straw roofs rotten and leaky, their floors soaked with damp, and the green glut from the thatch often streaking their walls, you wonder how human beings can possibly exist in them! In truth, their accumulated hardships have, since the famine, wrought a melancholy change on this once hardy race. The children are now generally wasted and sallow, the parents have a famished look, disease is much more frequent, and longevity is daily becoming rarer. There are very few cabins which have not, within the last five years, been scenes of sickness or death; and you have only to enter and inquire for some parent or child, to be pointed to a wasted patient on a sick bed, or to the neighboring graveyard. Hence the number of orphans is now quite remarkable. You will meet them by scores in the poorhouses and begging along the roads; and we fear it is this mournful fact which, in a great measure, accounts for another far more deplorable—that juvenile prostitution has of late been increasing.

Nor has the distress of our peasantry failed to show itself in other affecting forms. It is indeed the last symptom of an expiring country, and a famished people, when not only is the voice of the bridegroom and of the bride ceasing to be heard therein,

but even that of the new-born babe. Yet, since the year 1847, the annual number of marriages in Ireland is reckoned to have decreased one-third, and the number of births to have proportionally declined; while in many cases the wasted appearance of both mother and offspring is truly affecting to behold, and the powers of nature have been so far exhausted that abortions are of frequent occurrence. It is also asserted, that in some districts lunacy itself is increasing. In a word, life has become with many a desperate struggle to live. Even our enormous poor-rates, while beggaring the country, have not yet left our paupers the alternative of a poorhouse or a grave; for deaths from starvation are still of frequent occurrence. Nay, even reduced below the alternative of flying to a foreign land or dying in their own, it has been proved that several prisoners committed the crimes they stood charged with, in order to obtain the privilege of transportation.

We shall now only add the marvellous fact, that all this decay has been proceeding in an age which, for general advancement, has been termed the age of wonders, and that Ireland has been thus fearfully retrograde in the very swiftest hour of the world's onward march. During the same period in which Britain has been rising to the highest pinnacle of greatness, Ireland, by her side, and beneath the same sceptre, has been sinking to this deep degradation: until now, the one is the mistress and the other the mendicant of the world; the name of the one is a glory commanding the respect of the nations, and that of the other a byeword, commanding at best their commiseration. In the same time in which America has been transformed from a wild forest of Indians into a land of unparalleled prosperity, our people have grown so utterly wretched as to fly to her backwoods as to an asylum, to accept of her menial employments as a boon, and after being in many cases masters at home, to be thankful for the post of hired servants there. And what crowns the case is, that not only has this national consumption bid defiance to every form of treatment, but it seems rather to have grown worse under each successive remedy, and now appears likely to be arrested by nothing but dissolution. Each new measure has only blasted our hopes—each fresh loan has but increased our burdens—each remedial experiment has miserably failed, and often proved a curse rather than a cure;—until now our social maladies have reached such a height, that unless in some way arrested by God's gracious providence, in a few more years our country's funeral dirge must inevitably be heard.

## SINGULAR EXCEPTION.

To this general scene of wretchedness we must notice a partial, yet remarkable exception. The Province of Ulster has long presented so strange a contrast to the rest of Ireland, as to have elicited the surprise even of continental tourists. Though warmed by the same sun, and watered by the same skies, this one province has prospered while the rest have declined; and you have only to cross the boundary line which divides them, to find a comparative desert on the one side and a garden on the other.

If you look to Ulster's condition prior to the famine, you find it has long been the home of comfort and industry, and the headquarters of our commerce and manufactures. Of the 22,591 persons employed in our factories in 1846, nearly four-fifths belonged to our northern province; the proportions being—Ulster, 17,304; Leinster, 3,732; Munster, 1,155; and in Connaught, not a single one. To give one

example of the relative progress of our northern and southern towns: In 1786, Belfast was an unimportant place, with a wretched harbor, and the revenue of its port was but £1,500,000 sterling. In 1838 it contained 50 factory steam-engines; in 1841, its mills for spinning linen yarn alone amounted to 25, one of the principal employing 800 hands; in 1846, the Tidal Harbor Commissioners pronounced it "the first town in Ireland for enterprise and commercial prosperity;" and in 1850, its port revenues had increased to £29,000,000. On the other hand, Kilkenny was an important city when Belfast was a village; it once had several factories, 11 water-wheels, and such a carpet manufactory that Kidderminster petitioned for repeal of the Union. In 1834, Mr. Inglis saw one man in the principal factory which once employed 200; and he adds, that of the 11 water-wheels one was going, not for the purpose of driving the machinery, but to prevent it from rotting!

If you next turn to the period of the famine, those scenes of horror which were so common in the south were scarcely known in the north of Ireland; and many of those who did perish there were natives of Connaught and Leinster, who poured into Ulster in quest of food. Of £10,000,000 of relief sent to Ireland at that period by public and private charity, scarce £1,000,000 is supposed to have reached Ulster; while that province actually contributed large sums for the relief of the south and west, and has ever since paid the rate-in-aid tax for the same end. Finally, if you look to its condition since 1847, you find that those calamities which have prostrated Munster and Connaught, have fallen upon it with but mitigated severity. While Ireland has lost one-fifth of its inhabitants, Munster almost one-fourth, and Connaught nearly one-third, Ulster has not lost one-sixth. Its capital, Belfast, which in 1841, contained above 75,000 inhabitants, had risen in 1851 to near 100,000, showing an increase of upwards of 24,000! In fact, the population of Ulster is now relatively greater than it was before the famine—consisting in 1841, of above one-fourth, and in 1851, near one-third of Irelands inhabitants. Of the government advances made during the famine, the entire of the country owes near £4,500,000: of this Ulster owes little more than £500,000, or one-eighth of the debt to near one-third of the population. Its pauperism is not half so great as that of the other provinces; its proportion of the entire poor-rates of the country being also about an eighth. In a word, you find that Ulster, though exposed to every ordinary influence felt by Munster and Connaught, has scarce known the miseries which have given them such fearful notoriety. So soon as you enter that province, the entire aspect of the country changes. All around assumes that air of social health which is so easily perceived, yet so difficult fully to describe. You have left behind the region of filthy cabins and swarming beggars, ruined villages and deserted farms; and you enter a territory of comparatively rich cultivation, studded with comfortable dwellings and thrifty towns. And you cannot but feel that, from whatever cause, Ulster is at least fifty years ahead of its sister provinces in all the true elements of national progress; and in its general aspect, so much more resembles Britain, than Ireland, that one could almost fancy some physical convulsion to have severed it from the one island and attached it to the other.

Such is Ireland's temporal condition. We now proceed to that question which has been so frequently asked and so variously answered—What is the cause of such fearful wretchedness, particularly of the marvellous contrast we have traced between one of our provinces and all the rest? What makes Ireland a desert and Ulster its

only oasis? or how came the Newry mountains to form the boundary line between the abodes of comfort and the haunts of woe?

On this subject how much has been written, yet how little seems to be understood! Each successive writer has found out the "true cause" of our miseries, and of course the infallible specific: yet these have been endlessly various and often directly opposite. In truth, to Ireland's other misfortunes this also has been added, that she has long been the practice-ground of social and political theorists. Never was laboratory the scene of more experiments, nor patient the victim of blinder quackery. Until now the only parallel to her case seems that of the woman who spent all her living on physicians, "and was nothing the better, but rather grew worse." The result, of course, has been calamitous. Not only has a vast amount of talent and treasure been wasted on Ireland, which, if wisely applied, might ere now, under God, have achieved her salvation, but not a little of what was meant as medicinal has proved absolutely poisonous; and, untaught by the experience of the past, many of our most intelligent philanthropists and statesmen are to this very hour hanging over our expiring country—perplexed about the treatment, because ignorant of the grand disease.

How long and anxiously have we looked for some one to arise and dispel this ignorance forever!—some one who would trace out the cause of Ireland's miseries with such clearness and candor as would leave ignorance nothing to mistake, and bigotry nothing to say. No such person having as yet appeared, and our country meanwhile sinking at a rate so fearful, a very humble individual has been urged to undertake a task which can no longer wait for an abler pen. Nothing but the emergency of the case could have secured his consent. But what would be presumption in one class of circumstances, becomes imperative duty in another; and in a crisis like the present, diffidence should yield to higher feelings, and the most obscure emerge from the shade, if he can but render his country the least possible service.

We crave, then, the reader's candid perusal of the following pages, whatever political or religious creed he may hold. We would especially bespeak for them our countrymen's calm attention. They are penned by one who can yield to none in devotion to his country and distress for her sorrows; who has spent the best years of his life in seeking her good; whose heart has often bled for her woes and throbbed for her future enlargement. He entreats them to lay aside, at least for one brief hour, the spirit of party; and if not on the high ground of their common country, at least on that of their common calamities, make this small sacrifice at the shrine of reason. Common woes and dangers have united the deadliest foes. The most hostile brothers have embraced over a parent's dying bed. And, oh! shall *we* ever permit the historian to tell, that even the grave, which entombed so many of our countrymen, could not bury along with them our feuds and dissensions; that these alone were flourishing when all else around us decayed; that amid the throes of our expiring country, we could not suspend our suicidal strife; and therefore that her death was at least hastened by her own children's hands?

*** We may observe, once for all, that we have found it impossible, in so small a volume, to notice the numerous sources from which our facts and statistics are derived. But the reader may rely on their correctness.

## Our Own Operations:—Home Field.

We have never had so many grounds for encouragement in our work as during the last few weeks,—especially as it relates to the labors of our Missionaries. Their reports for the last month have been particularly interesting. We wish our friends and patrons could read the correspondence of these men as it comes to our office from day to day. They would indeed feel that the Board have good reason to "thank GOD and take courage."

Instead of taking up in detail all the stations of the Society, now quite numerous—from Boston to Brownsville, in Texas—we shall content ourselves, for the present month, with notices of a few. We begin by laying before our readers a letter from a Missionary in one of the considerable places in Massachusetts, where the Society has had a Missionary for nearly a year laboring in behalf of many Irish Romanists. At first he met with but little access to these people. They were in just the most difficult circumstances possible in which to reach them,—in a comparatively small city, or rather large borough, with a vigilant priest among them, who had his eye upon them all, and who labors indefatigably to guard his flock against all invasion from "Protestant heretics." Our Missionary writes as follows:

"——, November 1st, 1852.

'MY DEAR SIR—In looking over my memorandam I find this sentence recorded last July—*My way seems almost hedged up*—alluding to the breaking up of my Sabbath-school, and other powerful influences over the Irish Catholics here; but I shall note down no such sentence *now*. True, I cannot speak of individual awakening or conversion, but I can speak of weakened prejudice, and of welcome to families generally, where, a few months since, I was deemed a most *unwelcome* visitor. There is also an increasing desire to receive and read the Holy Scriptures; those who *can*, read, and those who cannot, to have me read it to them. Almost whole neighborhoods, too, which for weeks I thought it best to pass by with a sad heart, because of the treatment received, I now visit with pleasure, and with few exceptions am *kindly* received. Not unfrequently, on leaving the house, I am cordially invited to come again. In some few instances, also, there seems to be a serious, inquiring state of mind. One woman to whom I gave Harlan Page's tract, 'Don't put it off,' said, very solemnly, '*By and by it will be too late to repent.*' Another, as she read the title of Bunyan's tract, 'Come and welcome to JESUS CHRIST,' which I put into her hand, said, 'This is very good,' and this is the woman who last summer was unwilling to have me call at her house; but now I had a friendly and serious conversation with her.

"As a general thing, however, the men are more free from strong prejudice than the women, and of course, more friendly toward me. The sending their children to our Free Schools operates, I think, powerfully against Romanism. It is a gradual enlightening of the childrens' minds. They *hear* the Bible read, if they are not allowed to read it themselves, and this leads them to desire to read it at home. A lovely daughter of some 12 years of age, wanted a copy of the New Testament of me the other day, because, as she said, she had heard it read in school; but her mother was

unwilling I should give her one. I reasoned with her mother, but she still refused. The plea was, as it is generally, '*The priest—the priest forbids our receiving the Bible.*' Still, it is more and more manifest that many among them desire to possess and read the Bible for themselves, and though the priest may smother and suppress this desire, he cannot extinguish it. In short, these Irish Roman Catholics are, in my view, as much to be pitied and prayed for, and labored with, as the distant dying heathen are, to whom we send Missionaries. Why, I found a woman last week who did not know that there ever was a Bible! Is not this heathenism? Oh, if GOD'S praying people here and elsewhere would but realize that in Divine Providence these thousands are sent among us that they may be enlightened and blessed by Protestants—how much more good might be done! How many more among them should we see converted to CHRIST! This is cause of great grief, as well as the deplorable condition of the Catholics.

"I have visited during the month one hundred and twenty-seven families, distributed ninety-one tracts, given away and sold five copies of the New Testament and one Bible, sold six copies of Kirwan's Letters, obtained four subscribers for the 'American and Foreign Christian Union,' to commence with the January Number for 1853, and attended eight prayer and preaching meetings. I have again visited the prisoners in the jail, and have made an appointment to preach in the Alms House, where are a number of poor Catholics.

"Yours, respectfully, * * * * * *"

Another missionary in Massachusetts, who has but recently commenced his labors in a manufacturing district, not far from Boston, where are many Romanists, is meeting with much encouragement. At first he found it difficult to gain access to them, but now his way is becoming open before him. In his last report he states that during the first two weeks of the month, then just past, he had been able to visit fifty-seven Roman Catholic (Irish) families, and that he had been permitted to read the Word of GOD by almost all of them, and to read and pray by some. The removal of his family, the placing of them in a house, and a spell of sickness occasioned by exposure, filled up the latter part of the month, at which time, however, he found himself well again. He then proceeds:

"It is now about ten weeks since I first commenced preaching to my Roman Catholic countrymen, (the Irish,) and during that time I never absented myself from * * * * * on Sabbath evenings. At first I began in the open air, on the public road, and the greatest thoroughfare at the spot called * * * * Square, quite convenient to the Priest's house and the Roman Catholic Chapel; so near that the Priest could hear distinctly what I was saying to his people, without leaving his own house. I selected this spot as the most favorable to my purpose, as it gave them to understand that I was not afraid of his Reverence. Whereas, if I had commenced far away, the Priest himself, as well as his people, might think that I did so because I was afraid to come nearer. I began, as I said, in the open air, and preached to a congregation of fifty Roman Catholics. The number was increasing every succeeding Sabbath. I then succeeded in getting the engine-house, as soon as the weather

became cold, and not until the Fire Company had a meeting in order to decide whether or not they would give me the use of the house; and, strange to say, although the greater part of them are Roman Catholics, yet they unanimously decided in my favor; and now you can see on a Sabbath evening at the hour of six, a well lighted house, and a congregation of from 200 to 350, according as the night happens to be bright and dry, or dark and wet. This I look upon as a great work; it is not *I* that have done it; verily it is the Lord's doing; and may He so influence their hearts by his holy spirit as to lead them to lay aside the belief that it is necessary to repeat and re-repeat the one sacrifice or offering of Christ on the Cross, even in an "unbloody manner," in the mass, and to convince them that, if it were necessary to repeat the offering once made for all, the very repetition of it, whether in a bloody or an unbloody manner, would argue a want or imperfection in the offering itself; and then lead them to believe in the atonement.

"May the power of the Spirit accompany His Word, and so teach my countrymen, that the Virgin Mary, the saints in Heaven, whether male or female, and the angels also, should have the power of ubiquity, or in other words should be possessed of the attribute of omnipresence, in order to be able to hear all their votaries praying to them respectively at one and the same instant of time; and not only that, but that they should be omniscient also, otherwise mental prayer would be of no use at all; and shew them that these terms can be predicated of GOD alone, and therefore that GOD only is to be worshipped.

"The doctrine of the Mass, and that of the Invocation of those beings above alluded to are, in their opinion, as it were, the hinges upon which the gate of Heaven turns. Convince a Roman Catholic, therefore, that these favorite doctrines are erroneous, and he admits at once that his Church is not infallible: he must admit it, for these are articles of faith, and proposed as such by a Church laying claim to infallibility in matters of faith. This being the case, he must examine for himself in future.

"No Mass, no Transubstantiation; for no Priest is allowed to have the intention of consecrating the bread except in the Mass, without being guilty of irreverence. No Transubstantiation, no Eucharist; no Eucharist, no Penance complete, and no "Viaticum" (or last communion) to a dying penitent; no Mass, no Purgatory; for if there were no Masses to be read, (paid for,) there would be nothing more about it; and further, no Mass, no Invocation of the many and almost innumerable saints invoked therein."

One of our missionaries in Northern Vermont, reports that three persons have been converted in one portion of the field of his labors, and nine in another, within the last three months. The church in the former place now has 26, that in the latter 62 members. The reports of three other French missionaries in Vermont and Northern New-York are encouraging.

A missionary in Philadelphia is encouraged in his visits from house to house, as well as by his Sunday and night schools for the children of Romanists, and gives a very interesting account of the conversion of a young man of promise.

Our esteemed German missionary, who labored at Cleveland, Ohio, has

been called to the pastoral charge of a small Lutheran church in Manchester, near Pittsburgh, has removed thither, and commenced his labors in that place and Pittsburgh, as our missionary, devoting a part of each day to the work of visiting Roman Catholic families. He is much encouraged. During the first month he visited sixty-two German families, of which twenty-six were Romanists. He estimates the number of German Roman Catholics in Pittsburgh and the neighboring places, at eleven thousand.

A missionary in one of the Southern cities, under date of October 28th, reports as follows:

"During this month I have been diligent in attending to the various labors which devolve upon me, and feel much encouraged in the work of the Lord. I have spent much time in instructing some Romanists in the Scriptures, removing doubts and prejudices from the minds of others who are seeking for information, and willing to be instructed, and in some instances attacking the strong holds of Popery itself. This latter plan I find, however, must be attempted with much prudence, as it would excite a feeling of hostility against the missionary, and materially retard the progress of the Gospel, under present circumstances. The people are not enlightened enough for such kind of labor; but in some cases, it may do good, and particularly to individuals who have been instructed in the Word of God. I have, during the present month, met many families who have lately come to this country, whom I instructed in the Scriptures. Some of these were from the West of Ireland, where I labored many years; and I feel greatly pleased and gratified to see my countrymen listen with such intense delight to the solemn truths of the Gospel. At the same time I meet others, indeed many, who are as much prejudiced against Scriptural instruction here as they had ever been; but it is hoped that a residence of a few years in a free country, such as this is, will have a tendency to remove those prejudices, and prepare their minds for the reception of *the truth.*

"A large portion of the working class, among whom I labor, change their residences so frequently that I sometimes lose sight of them altogether. This in some measure militates against the missionary, as the fruits of his labors cannot be so easily seen and reported. However, I am happy to be able to inform you that the good effects of my labors are manifest in various ways, as is evident from the fact that I am frequently asked for copies of the Word of God, by Romanists whom I instructed; many of whom attend occasionally Protestant places of worship. When I find persons who have no Bibles and wish to have them, I supply them from the Bible Depository. There was a person employed for a few months in this city distributing Bibles, but his influence was not felt among the Irish population. I commit my labors to the Great Head of the Church, believing that 'where He has begun a good work, He will perform it, till the day of Jesus Christ.'"

The Committee have recently sent an experienced and excellent missionary to New Orleans, to labor among the Irish Roman Catholics of that important city.

They greatly regret to say that they have not yet found a suitable French

missionary for that city, to take the place which Mr. Wolff occupied for three winters. They will not relinquish the effort to find such a man.

In terminating these notices of the Home Field, we repeat, that we never have had so much encouragement to prosecute the work in which we are engaged. The reports of many, indeed we may say of all, of our missionaries on this field, are as interesting as the few which we have referred to. May the Savior continue to smile upon the society and its work, and raise up suitable laborers for the work, and friends to furnish the means to employ them!

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# Foreign Field.

## Continuation of French Correspondence.

### A TOUCHING SCENE.

A missionary of the Society gives an account, in the following terms, of the celebration of the LORD's Supper for the first time, in a small church lately founded, and composed entirely of converted Roman Catholics. We had last Thursday our preparatory meeting, and in that meeting the addresses were both edifying and full of interest. One of our brothers wept with gratitude in relating to us the manner in which the LORD had enlightened him, and given him the assurance of the pardon of his sins. Another, in acquainting us with his firm faith in the blood of our well beloved REDEEMER, told us also of the fears and hard conflicts which he had in combating with the enemy of his soul. We were all deeply moved in listening to the touching confessions of our brother. 'During several months,' said he, 'I feared in perceiving that I neither served nor loved the SAVIOUR as I ought, that I was only a hypocrite; but the desire to belong truly to JESUS CHRIST, led me to read over and over again the Word of GOD; I kept it continually with me, and often, after meditating on some of the promises of GOD, my heart was so filled with emotion that I fell on my knees, whether in the field or in the house, and implored the mercy of GOD."

The following Sabbath the little church was filled with our friends, and their families and acquaintances. There was something striking and thrilling to our brethren in this first celebration of our LORD's Supper. They came here, in the presence of their parents and their friends, to repudiate publicly the doctrines and the practices of the Church of Rome, and embrace visibly Evangelical religion. One remarkably touching incident occurred just at the moment when the bread and the wine were about being distributed to our brothers. One of them, on hearing the exhortation of the HOLY GHOST: *Let every one examine himself . . .* and the words which follow *He that eateth this bread, and drinketh this cup unworthily, eateth and drinketh damnation to himself*, was so much struck that he cried out with tears: *I am afraid, I am terrified at the thought that I might betray my* SAVIOUR. *Oh! I entreat of you my brethren*

*tell me, what ought I to do: Ought I not rather wait, than participate to-day in the communion?* At these words a shudder went over the whole assembly, and each one appeared to say to himself, 'And I, ought not I to be afraid also, if this man, so faithful as he is, fears and trembles?' .... One of the brethren then addressed a prayer to GOD in behalf of this fearful soul, and when this prayer was ended, we heard our friend implore with tears the assistance of the HOLY SPIRIT. Sobs burst forth throughout the whole assembly. We then addressed to our brethren those beautiful words of our GOD. *Fear not for I am with thee .... my grace is sufficient for thee, and my strength shall be made perfect in thy weakness....* Oh, what a touching moment! Never can I forget the solemnity with which that HOLY SACRAMENT was celebrated here for the first time."

## THE DESCENDANT OF AN ENEMY OF LUTHER.

An Evangelist in the North of France writes: "In laboring among the Catholics we discovered that there were in * * * a certain number of Protestants without any religion, and *ashamed* even to avow their Protestantism, and we set ourselves about searching them out. We have discovered about twenty. One of them received us very badly; he appeared very much dissatisfied with our audacity in coming to trouble him in his retreat, where he had hoped no one would come to salute him with the title of Protestant. The most remarkable thing about this man, who is an infidel, is, that he is a descendant of a man originally from Saxony, who, having formed the design to kill Luther, had gone to lie in wait for him on a road where the Reformer was to pass. While waiting here for the object of his hatred, a traveller accosted him, and spoke with much warmth upon the new doctrines: he was greatly surprised and touched with what he heard, as well as to learn that he who addressed him was no other than Luther himself. 'Do you see this weapon?' said he to the Reformer, 'it was intended to kill you;' and he became a Protestant.

"Whilst the friend who accompanied me talked with this poor man, I advanced towards his wife, who is a Papist. She listened to me with a great deal of attention and seriousness, then turning to her husband she began to reprove him, and to reproach him with his manner of receiving us, *for*, added she, *the things which these gentlemen say are good.* The husband then became calm, and his wife invited us to come and see them again. *The first shall be last.*"

## THE SEXTON.

"A young girl attended occasionally the meetings at St. D. and appeared to take a serious interest in them. Advantage was immediately taken of this good indication, and some tracts were placed in her hands, (among others the Dairyman's Daughter,) which became very soon the subject of the conversation of the family. In the same house the Sexton of the Roman Catholic church lived, a very devout Romanist. During several days this man heard them speaking continually of the Protestants, of their doctrines and of their books, and although he was greatly prejudiced against them, he had the curiosity to read some of their tracts, and even the New Testament, and soon he cried out, 'This is the truth! Behold this is the thing I want! How could I have been so miserable a creature as to say so much evil against these people!' The next Sabbath he resorted to St. D. to attend our meetings, and he has continued ever since to attend them."

## THE FATHER ARRAYED AGAINST HIS SON.

"A young lad converted some time since," writes the schoolmaster at one of our stations, "perseveres in the good way in a manner truly rejoicing." His father who seemed himself to be well disposed at the first, now says, "that his son has taken to the Gospel too seriously; that he is too young to become so religious; that it will be injurious to him in the business of making money, &c." and he is not always contented with reproaching him. Once after having struck him, and after having declared that he would burn his New Testament, he threatened to drive him from his house if he would not obey him in all things. But the young lad could on no account submit to *all* his orders, for he commanded him to labor on the Sabbath, and forbade him to read the Word of God. I have seen this unhappy father, and he has acknowledged to me that his son is a good boy and works well, and only disobeyed him when he commanded him to do things forbidden in the Bible. All the objections which he made relate to *money*. Money and the Sun are the only gods of the greater part of the peasants of this country."

We are compelled to reserve other communications from various portions of the Foreign Field for our next Number, in order to make room for the following

## Important News from France.

We have just received a piece of intelligence from France which may prove to be of the greatest importance. It is to this effect:—

Louis Napoleon, the Prince-President of France, as he is called, in his triumphal tour in the South of France passed through Nismes, on his way to Toulouse and Bordeaux. On the day of his arrival in that city, (September 30th,) many deputations—civil, municipal, military, etc.—were presented to him. Among them the Protestant Clergy of the Department of the Gard, of which Nismes is the chief city, to the number of 83, in full canonical dress, appeared. Pastor Tachard, President of the Consistory of Nismes, was appointed to be their spokesman, and charged with making a congratulatory address in the name of the pastors and churches. The priests and their political friends got knowledge of this, and determined if possible to prevent it. Just as the pastors were drawing near to the Prince, it was whispered to them by the Prefect of the Department, a tool of Rome, that his Highness could hear no address for want of time, and that there must be no attempt to make one. Accordingly, after a few congratulatory words, the whole body began to move past the President. Struck with the large number, he asked one of them a question which led to his being informed that the whole of them were from one Department, and that they represented 400,000 Protestants, and that they had designed to express their sentiments of respect and loyalty, but had been forbidden! He immediately said that this had not been done by his order, and intimated that he should see them again.

In the afternoon of that same day there was a great banquet in the City Hall, and the President of the Consistory was there, and sat nearly opposite the Prince, whose attention was fixed on him several times. After the dinner the Prince took him aside and talked with him by a window for some time. Availing himself of this opportunity, Pastor Tachard put into his hands the address which he had intended to read to him. The Prince read it over deliberately and with care, and said that the sentiments which it contained on the subject of religious liberty were his own; and concluded by requesting Pastor T. to come to him the next morning at 8 o'clock.

At the hour appointed Pastor Tachard was received by the Prince and spent an hour with him alone, to the astonishment and chagrin of the Jesuits and their friends; for that hour had been put down in the programme for the Prince's laying the corner-stone of a new Roman Catholic Church. What was said by Pastor T. to the Prince-President is not known; but the interview was evidently a very serious affair. Enough is known to lead to the belief that Louis Napoleon was probably for the first time in his life made acquainted with the true position and character of the Protestants, their attachment to his Uncle, (who was their best friend,) and many other points. It is believed that he expressed his determination to see that they shall enjoy their rights, and that he requested, in case of their experiencing oppression or injustice, that they would lay their grievances immediately before him, and not before his ministers.

Who can tell what may grow out of all this? It was owing to just such bold and faithful dealing on the part of a Protestant pastor (the late Mr. Marron) that the great Napoleon was led to look upon Protestants as he did, and do for them what he did. We have often felt that it was of much importance that the Protestants of France should endeavor to make their position and character fully known to Louis Napoleon, for he has the courage to do them justice. And should he do so, we venture the prediction that the day will come when he will find them his true friends, that they will continue such so long as his government shall be administered in the spirit of equal religious liberty for all, and with a due regard to the proper interests of all. Our readers will pray, we are sure of it, that God, in whose hands are the hearts of all men, would incline him who is now at the head of France to protect and not hinder this glorious Cause, whether he rule that country under the name of Prince-President or Emperor.

## The Madiai.

At the instance of the Evangelical Alliance of Geneva, a great movement is now making in behalf of these persecuted ones. The British Evangelical Alliance has appointed Earls Roden and Cavan, and Captain Trotter, to go

as a Committee to Florence, to intercede with the Grand Duke in behalf of these sufferers for righteousness' sake. They have been joined by Mr. Elout, from the brethren of Holland, Count Gasparin and Colonel Tronchin, from those of France and Switzerland. GOD grant that this important embassy may be crowned with success. We have, however, our fears. The Grand Duke is a bigot, almost to insanity! He has turned a deaf ear to a kind letter from the King of Prussia in favor of these people.

We speak advisedly when we say that President Fillmore has been earnestly but respectfully requested by the American Branch of the Evangelical Alliance to address a letter to the Grand Duke, and ask him, as a favor to himself, to let these imprisoned followers of CHRIST come to this land! And we are not without hope that, other efforts failing, this may be successful.

## Obituary.

Precious in the sight of the LORD is the death of his saints.—*Psalm.*

### A Good Man Fallen.

On the 10th of September the Rev. JOHN BEACH died at Flint, Michigan, after a protracted illness, at the age of sixty-three. Although this excellent man had no official connection with the American and Foreign Christian Union, yet we cheerfully give place in our columns to this brief notice of him, because he was not only a sincere friend of this Society, but an untiring advocate of union among all true Christians, and spent his last years in laboring with much zeal in behalf of this holy cause.

Mr. Beach employed the earlier years of his ministry in Northern Ohio, whence he removed to Michigan, and became the pastor of the Presbyterian Church, in Ann Arbor, which was greatly built up and established by his labors during several years. He afterwards removed to Flint, and labored successfully for the church in that place, and at the same time did much to originate new churches in the surrounding region.

The latter years of Mr. Beach were spent in general labors, without pastoral charge. He was for some time agent of the Evangelical Alliance, and labored to promote *Christian union*—a work most dear to his heart. He was a man of a truly Catholic spirit. Humble, modest, benevolent; he was esteemed wherever he went; his sermons were plain, clear, judicious, scriptural, fervent, practical and useful. Though decided in his religious convictions both as to doctrine and practice, he truly loved all who love the LORD JESUS, to whatever branch of the Church of CHRIST they belonged. His end was peace. He has entered into rest. Earth has lost and Heaven gained a faithful servant of our LORD.

### Death of the Rev. Edward Fairchild.

The Society has been called to mourn over the loss of a faithful agent, whose

services and labors it had enjoyed for several years. On the 15th of October this excellent man died suddenly at the railroad station at Charlestown, N. H. of a disease of the heart, from which he had suffered more or less for years, and which had prevented him from devoting himself to a pastoral charge, and compelled him even to relinquish the duties of a classical teacher, which he had for a considerable period discharged in the city of Brooklyn, L. I. His general health was excellent up to the time of his decease. He had just completed a tour in Vermont and New Hampshire for the Society, and was about to return to his home. Anxious to be in season for the train, he had hurried to the station, where, soon after taking a seat in the passengers' room his spirit took its peaceful and unobserved flight. His work was done, and he entered at the call of his Master in a moment of time into that eternal world for which he had long been preparing.

Mr. Fairchild was fifty-seven years old. He has left a worthy companion, and three children, all grown up, to mourn their great loss. But they do not mourn as "those who have no hope." Very far otherwise. We too, mourn, for he was an effective, prudent, humble man, and faithful agent, who had at heart the interests of the Society, and was esteemed wherever he went. Singularly destitute of all pretension and ostentation, he always interested the congregations which he addressed, by his plain and reliable statements. It was his delight to visit those churches which are seldom visited by agents of Societies, because they are remote from the great lines of travel, or because they are small, or have not the means of doing much. He enjoyed himself greatly among such churches, and we have reason to believe that his labors were highly appreciated by them. May our beloved LORD raise up other men, of like spirit, to take his place, for we greatly need them.

We will only add, that Christian friends at Charlestown were prompt to render the last offices of kindness to the remains of our excellent friend and fellow-laborer, and committed them to the tomb with appropriate ceremonies, to await the disposition which the bereaved family might think proper to make in relation to them.

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The death of the above mentioned brother has been the occasion of a widely circulated report that the Society has lost its worthy Home Secretary, the Rev. E. R. Fairchild, D. D.—a report which has given rise to no little inconvenience as well as sympathy. We are happy to say that Dr. Fairchild is in the enjoyment (through GOD'S blessing) of excellent health, and at his important post, which we pray that he may long live to fill, for the benefit of the Society and the Cause which it advocates and promotes!

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It was our intention to give a biographical notice of the Rev. Dr. Milledoler, who was once President of the American Protestant Society, and a great friend to the American and Foreign Christian Union; but we will defer this till the January Number, in which it will appear, together with a portrait of the venerable and faithful servant of GOD.

# Notices of Books.

Dollars and Cents, 2 vols. G. P. Putnam.

We do not often recommend to our readers works of a fictitious character; but the most fastidious or scrupulous must make an exception in the rule which excludes them, in behalf of the admirable writings of Miss Warner, and of her sister; to the latter of whom, we are informed, the public are indebted for the present publication. A religious spirit of the most elevating nature pervades the quiet and simple narratives which compose these works; religion free from the slightest reproach of ostentation or of narrowness. No where have we seen more lovely pictures of humble, unobtrusive piety, than in these volumes. For the good they are accomplishing, and are likely to accomplish, we are truly thankful; as well as for the honor they reflect, from the widely acknowledged ability of their authors, upon the literature of our country.

A Manuel on the Christian Sabbath, by Rev. John Holms Agnew, D. D.

The Well-watered Plains, or Instructive Lessons from the History of Lot. By Rev. H. N. Brinsmade, D. D.

The Eastern Traveller, or Descriptions of Places and Customs mentioned in the Bible. By John Macgregor, M. A.

The Youth's Gleaner, or Ripe Fruits of Piety. An Affectionate Address to Fathers, by the Rev. Daniel Baker, D. D. of Texas.

Patience, by the Rev. James W. Alexander, D. D.

The Bible, the Book of the Lord.

These seven admirable little works have been recently issued by the Presbyterian Board of Publication, (No. 265 Chesnut-street, Philadelphia,) and will be found highly interesting and instructive.

Letters on Clerical Manners and Habits: Addressed to a student in the Theological Seminary at Princeton, New Jersey. By the late Rev. Dr. Miller. This is a new and revised edition of a work which was first published more than twenty-five years ago, and has had a wide circulation—which it well deserves. It is a book which every student in theology and young minister of the Gospel should read with care. Nor would an attentive perusal of it be injurious to many ministers who are no longer young, or to many men who are not ministers. The volume is embellished with a well-executed portrait of the excellent author.

The Economy of Methodism Illustrated and Defended. By Thomas E. Bond, Sen. M. D. This is an octavo volume of nearly 400 pages, published by Lane & Scott.

To those who desire to learn intimately the economy of the Methodist Episcopal Church in these United States, this work may be safely recommended as setting forth with great clearness and force that economy, not so much *in thesi*, as in its practical working during the sixty-four years of its existence. The subject is an interesting one. No Church in our country has enjoyed greater prosperity, notwithstanding the many agitations through which it has passed.

Stories of Ancient Rome. By F. W. Ricord. This interesting and instructive book for youth has been published by M. W. Dodd. It contains sketches of the lives and characters of the Kings of Rome, from Romulus to Tarquin the Proud, both included. The histories of Livy, and Dionysius of Halicarnassus, have been relied on for the facts. The author promises to publish soon a second volume—on the Republic of Rome. We hope he will, and a third also,—on the Empire. Such books are always useful to general readers as well as to youth.

THE WORLD'S LACONICS, or THE BEST THOUGHTS OF THE BEST AUTHORS. Published also by M. W. Dodd. This work is a collection of many of the most striking things, in prose and poetry, said or written by such men as Plato, Cicero, Addison, Bacon, Johnson, and many other men of great minds—of all countries and ages. It purports to be written by Everard Berkeley, a *nom de plume*, and has an introduction, by the Rev. Dr. Sprague. It is a valuable and interesting book. It is a *parterre* that contains flowers culled from many a garden.

VOICES OF NATURE TO HER FOSTER-CHILD, THE SOUL OF MAN. Published by Charles Scribner. This is one of the best of Dr. Cheever's many excellent books, and cannot be read without great profit. It is full of beautiful instruction, derived from God's two books—his Works and his Word.

OUTLINES OF MORAL SCIENCE. By Archibald Alexander, D. D. late Professor in the Theological Seminary at Princeton, New Jersey. This valuable contribution to Ethical Philosophy will be read with great satisfaction by the numerous pupils and friends of the distinguished Author, alas, now no more with us! It is a compendium of sound instruction, of matured thoughts, on the most important of subjects—our duty to man, our duty to God. It has long been demanded. It was the last work which Dr. Alexander wrote—a fact that enhances its preciousness.

THE NATIONAL MAGAZINE. We have received the six numbers of this excellent Magazine which have appeared. It is an admirable work, which can be well recommended to all christian families. Its original and selected articles are of the very best sort. The work is edited by the Rev. Dr. Stevens of the Methodist Episcopal Church, and it is published under the auspices of the General Conference of that body. We wish all success to the enterprise.

## Movements of Rome.

There are a good many things in the movements of Rome which are curious enough. Hostility to our public schools is to be maintained, and efforts to bring about their overthrow to be prosecuted with vigor. The editor of the Freeman's Journal, of Nov. 6th, speaking of the Presidential election, lets the world know that he has "no objection to the results." In the same number he accuses the Protestants of "manifesting a Judaic preference for the Old Testament, and of altogether neglecting the New!" He admits that the Roman Catholics "read but little in the books of Genesis and Deuteronomy," and "confine themselves to the study of, and meditation upon, the Gospels, the Acts of the Apostles, and the lives of the Saints!" He also gives his readers a long letter from the very Rev. Mr. Pelamourges, Vicar-General of Dubuque, dated at Rodez, (France,) Sept. 26, 1852, containing an account of a pilgrimage which he had just made to "Our Lady of La Salette" and of the wonderful miracles performed through her intercession, to which we have referred in the first pages of this number of our Magazine.

It is not a little remarkable that whilst the Bishop of Lacon and the Right Reverend Mr. Pelamourges, "Vicar-General of Dubuque," are en-

gaged in extolling the miracles of La Salette, the Cardinal-Archbishop of Lyons, Dr. Bonald, "Primate of all the Gauls," has addressed a circular to all the priests of his diocese, in which he cautions them against *Apocryphal Miracles!* There is indubitable evidence that his Grace refers to the scandalous delusions of La Salette. His language is severe, very severe. He attributes the miracles in question to *pecuniary speculation*, which now-a-days, he says, mingles with everything, seizes upon imaginary facts, and profits by it at the expense of the credulous! He charges the authors of these things with being *greedy men*, who aim at procuring for themselves *dishonest gains* by this traffic in superstitious objects! And he forbids the publishing from the pulpit, without leave, of any account of a miracle, *even though its authenticity should be attested by another Bishop!* This is good. His Grace deserves credit for setting his face against this miserable business of palming off false miracles upon the people—a business in which the organ of our not-yet-Cardinal-Archbishop, is quite willing to take part.

The fund for Dr. Newman is gradually increasing. Several hundred dollars have been raised in this country, and some five thousand in France, to enable him to meet the expenses of his late trial in the affair of Dr. Achilli. We shall soon learn what the sentence of the Court is to be.

It is worthy of notice that the Irish Roman Catholic papers of Ireland exult in the prospect of the re-establishment of a French Empire. *The Tablet* says:

"It is strange to witness this new phase of the yearning wherewith Ireland for so many generations has turned her heart to France as to a place from whence cometh help. We believe, of course, that the danger of invasion is very much overrated, but the eye of the peasant glistens when the name of Louis Napoleon is mentioned, and his heart bounds when he hears of the coming Empire, which, in his mind is the inheritor, not merely of great victories and great deeds, but of hopes that have been nursed in the sad and sickly heart of his fathers, and have been handed down to him as a stern accompaniment to the anguish which eats into his heart, while with thin and wasted lips he murmurs—"How long! Oh Lord, how long?" Yes, these hopes (how could it be otherwise under the established rule?) are nourished in Ireland; and the day when the Vicar of Christ—if this, too, as it seems probable, is to happen,—shall place the imperial crown on the brow of the Third Napoleon, and give him the benediction of the Church, will bring joy and exultation and hope to the down-trodden peasant of this land. Nor is this joy absolutely without reason, for if a French soldier never crosses the channel, or sets foot on these islands, the creation and consolidation of a gigantic power so near at hand, sympathising with justice, truth and mercy, is in itself a protection and a guarantee. When the peasant hears —for the things that speak to the hearts and the hopes of the people spread quickly and strike deep—that Louis Napoleon is to be crowned—that the English Journals which abuse the revelations of GOD, write against him—that the talk is about invasion—that invasion is thought so possible as to be dreaded, then you may be sure that the mind of the listener travels back to the day when the dread of another

French invasion struck off the first links from the chain of Irish bondage. Reasonable or unreasonable, these hopes are in the nature of things. They must be so."

Well, there is a possibility, after all, that the re-establishment of the Empire of France, under Louis Napoleon, will not be of much service either to the Romanists of France, or of Ireland. If "the nephew" should tread in the footsteps of "the uncle," in this part of his march also, most certainly Popery will gain nothing by the accession of Louis Napoleon to the imperial throne.

We are sorry to see that the Romanists in Cincinnati have been disturbing the meetings of Dr. Giustiniani. This is bad policy. Their priests ought to know better. The public will hold them to account for this. Dr Giustiniani is not in the service of the American and Foreign Christian Union; nor has he been since January 1st, 1850. He has no relations with us, but he is engaged in a good work, and has a right to be heard without interruption. All such interruptions will but redound to the injury of Romanism rather than Protestantism. This is a land of religious liberty, and people will think for themselves, and will inquire and decide for themselves, whatever priests may say or do.

## View of Public Affairs.

Since the publication of our Number for November, several events of much importance have occurred in the political world.

1. On the 24th (the Sabbath) of October, at 22 minutes before 3 in the morning—to follow the minuteness of the newspapers—Mr. Webster, the Secretary of State, died at his country residence at Marshfield, Massachusetts. His health had not been good for some months, and he had retired to his usual Summer's Retreat to find relief, after a long period of great official labor. Neither he nor his family apprehended anything serious from his indisposition till the Thursday night preceding his decease. On Friday the Telegraphic wires spread the news over the whole country, that Mr. Webster was dangerously ill. The report created a deep sensation wherever it penetrated. On Saturday there was no hope for his recovery, and every one prepared himself to hear the mournful tidings, which flew with lightning-speed over the land, Sabbath morning, that the great Statesman, Jurist, and Orator, was no more! On Monday and the days immediately following, appropriate notice of the afflictive event was taken in the Courts and Municipal Bodies (none of the legislative being in session) throughout the entire country. On the Friday following, the funeral services were performed at the Mansion of the deceased in Marshfield, and at the Cemetery of the neighboring Congregational (Orthodox) Church. The Rev. Mr. Alden, the pastor of that Church, the pastor and friend of Mr. Webster—officiated. The services were simple, solemn and affecting. Ten thousand people were present—neighbors in great numbers, friends from near and from far, distinguished men from Boston and other parts of Massachusetts, from New Hampshire, from New-York city, and many other parts.

Never, it is thought, since the days of Washington has a man died in this country whose loss is so deeply felt. Mr. Webster was more than a politician—he was a great Juris-consult, a great Expounder and Defender of the Constitution. He was believed to be a sincere Patriot. More than this it is not fitting that we should say, respecting his character and position as a public man.

Mr. Webster was a firm believer in Christianity, and reader of the Bible, a great friend of the Church and the Ministers of the Gospel, and held in the highest respect the principles of his Puritan Ancestors. We wish that we could say that his life always corresponded with his profound and enlightened convictions. His death was exceedingly affecting. To the last his great intellect was clear and vigorous. The simplest truths of the Gospel were those in the contemplation of which he found relief and comfort. The 23d Psalm was read to him by one of his physicians (Dr. Jeffries,) and Mr. Webster repeated parts of it with much feeling. "*Thy rod*"—"*thy staff*"—"That is what I want," said the dying man. It is even so. The greatest of men must, in this respect, die like little children. Nothing but *faith* will do in that hour!

Eloquent eulogies have been pronounced in many places upon Mr. Webster. His death is deplored as a great national loss. But our trust must be in GOD, the GOD of our fathers. The Hon. Edward Everett, of Boston, has been appointed by the President to take Mr. Webster's place as Secretary. Certainly a better choice could not be made.

2. On the 2d day of November the Presidential election took place, and Franklin Pierce, of New Hampshire, and William R. King, of Alabama, were chosen by an overwhelming vote. We are happy to say that whatever excitement there was in some places, there were few or no serious disorders, so far as we have heard—a fact which shows the admirable working of our political institutions. All bow in silent and cheerful acquiescence to the will of the Nation as expressed at the ballot-box.

3. The other event of importance was the triumphal return of Louis Napoleon to Paris, and his reception there. It is conceded on all hands that the "Empire" will be "inaugurated" soon. Whether it will be on the 2d day of December, or adjourned till the Spring, is only a question of convenience, or at most of prudence. The tour of the Prince-President, as he is called, was a triumphal march in all the Provinces of Southern France. In the meanwhile the most complete tranquillity prevails throughout the entire country. The Government is vigilant and effective. There can be little doubt that the state of security which is enjoyed under a strong military rule, the great material prosperity which everywhere prevails, as well as the prestige of his name, concur with the dread, on the part of the friends of order and the possessors of property, of scenes similar to those of May and June, 1848, to make France contented and submissive under despotic dominion.

The news from the Valley of the Plate River, in South America, is encouraging. Urquiza is pursuing a wise course, it would seem, at Buenos Ayres. The throwing open of the Paraquay and Parana Rivers to the commerce of the world may lead to the best of results.

Our Congress will have met again by the time this Number of our Magazine reaches our distant Subscribers. Let the prayers of all ascend to the Throne of Grace that the deliberations of that Body during the coming session may be such as to promote the best interests of the Nation and the glory of GOD.

# Receipts

## ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th NOVEMBER, 1852.

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ERRATA.—In our last read Amherst, instead of Hammond, N. H. Benev. Association by J. A. Wheat. Read Hollis instead of Pollock, N. H., a Friend, &c.

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THE

# AMERICAN AND FOREIGN

# Christian Union.

"THE LOVE OF CHRIST CONSTRAINETH US."

VOLUME III.

JANUARY TO DECEMBER, 1852.

NEW-YORK:

PUBLISHED BY THE

AMERICAN AND FOREIGN CHRISTIAN UNION,

Under the direction of the Executive Committee.

AT 17 BEEKMAN-STREET.

1852.

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# INTRODUCTION.

The present Volume contains the record of the Society's operations during the third year of its existence. It has been a year of more than ordinary interest in several respects. The labors of the Society were considerably enlarged during that period, both at home and abroad; and the hearts of the Officers and Directors were cheered with more than ordinary tokens of the Divine blessing upon their plans and efforts. The Cause in whose behalf we labor evidently gained ground in the affections and sympathies of the Churches. The number of capable men, of different nations, who presented themselves to the Board for employment as Missionaries, was greater than in any former year; and a larger amount of means for their support was placed at the disposal of the Board by the Churches. For this we desire to be duly grateful. Some progress has certainly been made in the work of enlightening our evangelical Protestants in regard to the work to be done for the salvation of Romanists: the nature of that work, its importance, and its practicability. There is evidently a growing interest in the churches in behalf of the Cause which the American and Foreign Christian Union is seeking to promote.

In some respects, the prospects of evangelical effort in France have been growing darker within the last year or two; but still the "Word of GOD is not bound" even in that country. It has been our aim to give our readers a correct, though brief, account of the changes which the position of the evangelical Cause underwent in that land in consequence of the *Coup d'Etat* of December 2d, 1851, as well as of the exertions of our French brethren to meet the demands of the times.

We have endeavored to ascertain and appreciate the indications that the Protestantism of Great Britain has received a fresh impulse from the audacious course of the Pope in regard to that country. The effects of that impulse upon the late elections in both Great Britain and Ireland will be found narrated as amply as our pages would allow. We have endeavored to place before our readers the manifestations of her ancient spirit and character which Rome has taken care to make, both in the Old World and the New. In this, we trust our labor has not been in vain, through GOD'S blessing.

In a word, it has been our desire to relate the progress and prospects of a pure Christianity in contradistinction to a corrupt one, in all parts of the World, as the readers of our Magazine will have well perceived.

We conclude this brief introductory notice of our Third Volume by assuring our readers that the experiences of another year have served to deepen the interest we feel in the Cause which this Periodical is designed to advocate, and to increase our confidence in the wisdom and energy with which the affairs of the Society, whose Organ it is, are conducted.

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